This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

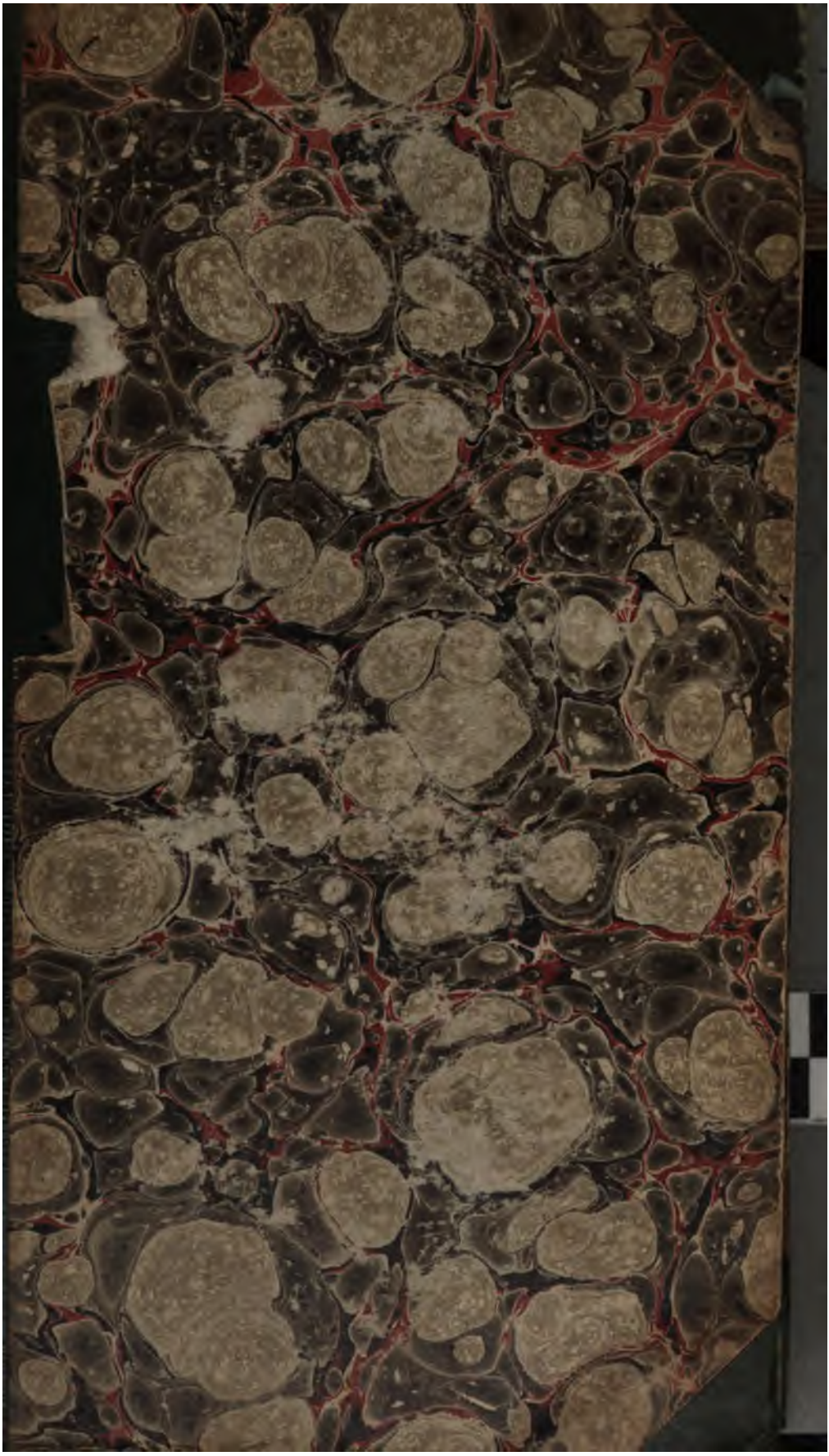
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

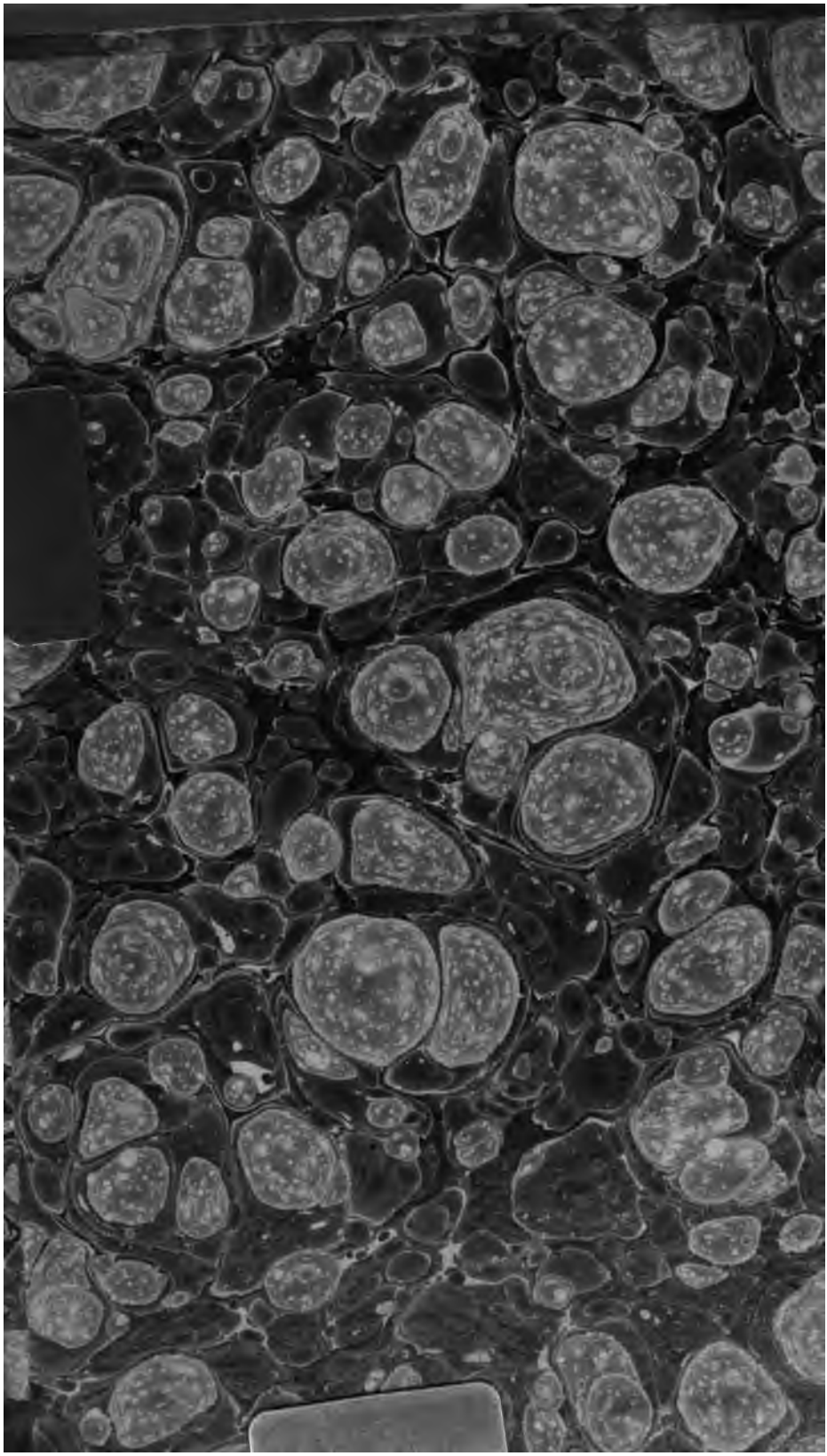
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

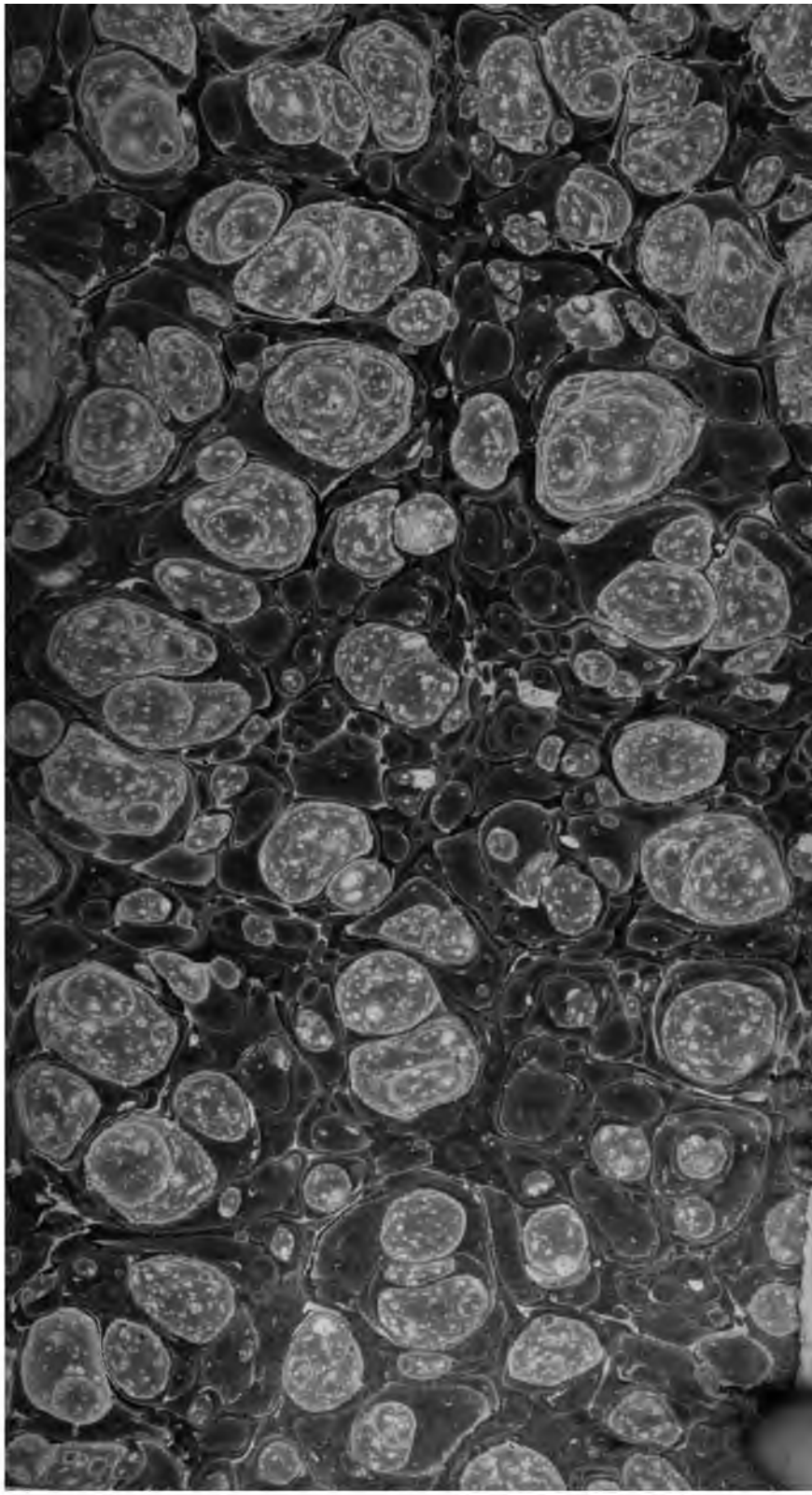
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`







1 a 106

CRITICA BIBLICA :

OR

DEPOSITORY OF SACRED LITERATURE.

IN FOUR VOLUMES.

VOL. II

CRITICA BIBLICA:

OR,

DEPOSITORY

OF

SACRED LITERATURE,

COMPRISING

REMARKS,

Illustrative, Critical, and Philological,

ON THE

SACRED SCRIPTURES;

THE OUTLINES OF

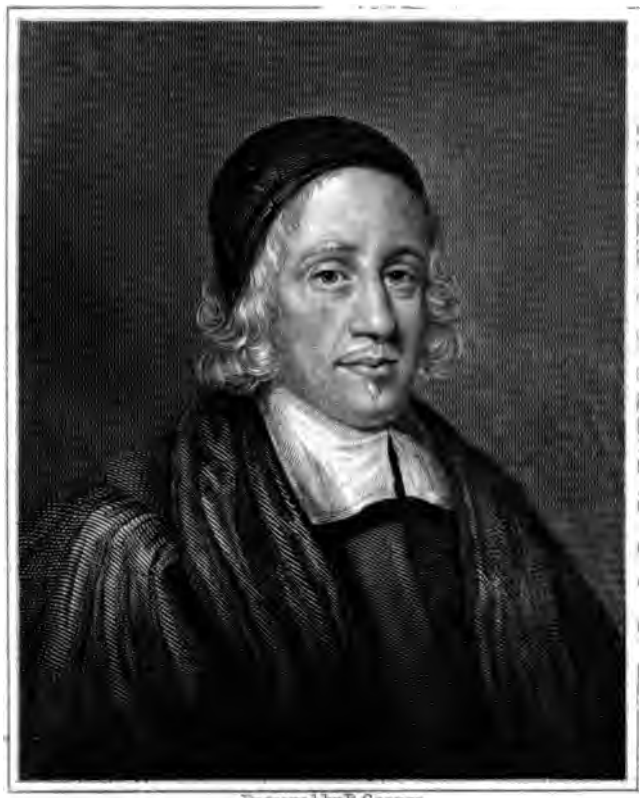
A SCRIPTURE ENCYCLOPÆDIA, ON A PHILOSOPHICAL PLAN;
BIBLICAL BIOGRAPHY; SCRIPTURE ANALYSES, GEOGRAPHY, & BIBLIOGRAPHY;
A SCRIPTURE ALMANACK; SACRED POETRY;
CHARACTERISTIC NOTICES OF BIBLICAL PUBLICATIONS;
A DIGEST OF THE PRINCIPLES OF BIBLICAL TRANSLATION;
SCRIPTURE DISCUSSIONS, &c. &c.

Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
It is like the master of a house, who produceth from his treasury things new and old.—Mat. xiii. 52.

IN FOUR VOLUMES.

VOL II.

LONDON:
WILLIAM BOOTH, 32, DUKE STREET,
MANCHESTER SQUARE.
Printed by HARRISON and SAVILL, 107, St. Martin's Lane, Charing Cross.
M.DCCC.XXVII.



Engraved by R. Cooper.

LIGHTFOOT.

Published by C. & J. Rivington, London. Deighton & Sons Cambridge & Parker Oxford

CRITICA BIBLICA,

OR,

DEPOSITARY

OF

SACRED LITERATURE,

COMPRISING

REMARKS,

Illustrative, Critical, and Philological,

ON THE

SACRED SCRIPTURES;

HISTORICAL AND CRITICAL PREFACES TO THE VARIOUS BOOKS,

BIBLICAL ANECDOTES,

CHARACTERISTIC NOTICES OF NEW WORKS,

SACRED POETRY, Etc.

Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
It is like the master of a house, who produceth from his treasury things new and old.
MATT. xiii. 52.

VOL. II.

LONDON:
WILLIAM BOOTH, 32, DUKE STREET,
MANCHESTER SQUARE.
Printed by G. Schulze, 13, Poland Street.
1824.

PREFACE.

THE Second Volume of the CRITICA BIBLICA is now before the Public; and it is hoped that the great mass of instructive particulars which it contains will not disappoint the expectations induced by the promises made at the outset of the undertaking.

The Editors trust that the greater part of their volumes consists of materials, the value of which, especially to the biblical student, cannot be questioned; and that in the portion which is designed to afford enlightened amusement will be found several pieces not devoid of merit. This volume, moreover, contains above one-fourth more in proportion to the former; while its appearance has not materially suffered by the alteration: but the expence in consequence of this arrangement, together with that incurred by additional embellishments, has been heavy. The publisher hopes, that, having thus given a proof of his earnest intention to render the work more acceptable by improvements in its progress, his endeavours will meet with additional encouragement.

In this volume the Editors have to press upon the notice of their readers the importance of the Chronological Synopsis contained in the Scripture Manual, furnished by a valued correspondent; by the assistance of which, the Christian reader may trace the Historical connection of the Scriptural Books, and thereby, with pleasure to himself, pursue his meditations through the interesting period comprised in the sacred volume,

the earliest and most venerable record of the human race. Nor can they omit to notice the value of the Bibliographical and Critical Account of the various Editions of the Scriptures, which is indispensable in a work of this kind; since it affords a constant means of reference to authorities, desirable in critical discussions on the various doubtful texts of the Bible. But while the Editors are confident of having used the utmost diligence to bring together the most useful information, for the benefit of the studious enquirer after divine knowledge, they beg the indulgence of the Public on the imperfections which may appear in their labours. It must be remembered, that to abridge the writings of those who have contributed to the elucidation of Scripture, one must frequently detract from their merits: and out of the multiplicity of excellent works much embarrassment is felt as to what portion shall be first brought forward. The field for illustration and criticism is very wide; and the editors cannot at present see the limits of their labours in this department. It will be observed that an attempt has been made to give, as early as the respective intelligence could be procured, a concise view of the proceedings of the different Societies, Native as well as Foreign, for promoting the circulation of the Scriptures; which it is hoped will be acceptable.

To kind and disinterested Correspondents more is due than mere acknowledgements; yet it is hoped they will continue their aid in the accomplishment of the desirable object which this work has in view.

The good offices of the Friends and Subscribers to this work are earnestly entreated, in promoting its circulation to the utmost of their ability. The warmest thanks of the Editors are offered to those few friends who have made such active and disinterested exertions for them; trusting that the importance of the subject, as well as the serious expences incurred, will be an incentive to further endeavours.

December, 1824.

SYNOPSIS OF CONTENTS.

ILLUSTRATIONS OF SCRIPTURE:

Rock Goat or Ibex ..... 1—8
Houses built on the sand..... 49
The Almond tree, an emblem of old age, ib.
Infants sprinkled with salt 50
Property destroyed by Ants.... 50—52
Naphtali ..... 145—148
Punishment of Adultery by the Jewish Sanhedrim 269
Eastern Houses..... 337—344
Water of Jealousy ..... 385—388
Ancient attitude at table.... 481—484
Eastern Gardens ..... 485—487

SACRED GEOGRAPHY:

(Continued from Vol. I. p. 395.)

Topography of Jerusalem ..... 8—14
Principal buildings in and about Jerusalem.. 52—61. 97—110. 198—203. 241—248. 290—296. 389—391
Bethlehem..... 433—435

SCRIPTURE HISTORY:

Period I. From the Creation to the Deluge ..... 15—20
Period II. From the building of Babel to the Exodus of Israel,. 62—68
Period III. From the sojourning of Israel in the Desert to the establishment of their monarchy in Canaan, 149—154. 204—213
Period IV. From the partition to the dissolution of the Israelitish kingdom ..... 251—262
Period V. From the Babylonish captivity to the conclusion of Prophecy..... 436—443

ENCYCLOPEDIA OF THE SCRIPTURES:

(Continued from Vol. I. p. 456.)

Part II Cosmography, comprising,
1. Astrography..... 21—25
2. Meteorology ..... 25—29
3. Geography ..... 111—121
Part III. Theology, comprising,
1. Prefatory Introduction.. 214—219
2. The Divine Being..... 297—303
3. Created Beings ..... 303—306
4. Institutions ..... 488—494
5. The Church ..... 494—498
6. Sectaries ..... 498—500
7. Idolatry ..... 500—501

POETRY OF THE HEBREWS:

(Continued from Vol. I. p. 414.)

1. Parallelism of the New Testament, 30—35. 69—76. 122—128. 165—170
2. Importance of the Poetical Parallelism ..... 230—234
3. Figurative Language .... 364—367
4. Poetic Imagery from Nature 392—401
5. ——— from common life 453—460
6. ——— from Sacred topics 505—510

EDITIONS OF THE SCRIPTURES:

1. Biblia Polyglotta.. 36—40. 77—87 269—274. 327—332
2. Biblia Hebraica ..... 402—410
3. Latin Vulgate ..... 265—267

BIBLICAL TRANSLATIONS:

Isaiah xl. ..... 88—90
Paul's defence before the Athenian Judicature 268
Triumphant song of Deborah and Barak..... 360—363
The Excellent Housewife 522

POETRY:

Sonnet on the First Day 76
——— Second Day..... 90
The Vision of Eliphaz 110
Paraphrase of Job xxviii. 12. 133
———Eccles. xii. 7..... 139
———Psalm cxiv. 141
Sonnet. Jerusalem destroyed by Titus, 164
Hymn. Gen. i. 174
Diffusion of Biblical knowledge .. 191
Sonnet. The Vision 229
——— To the Deity..... 248
Death of Absalom 249
Paraphrase of Eccles. i. 9. 262
The Soul..... 263
The Exodus 277
Jerusalem 306

Sonnet on the Third Day 313
———Prov. iii. 13—18 363
Overthrow of Tyre..... 368
The Last Judgment, &c. 410
The Bible 452
The Crucifixion 472
The Curse of Babylon..... 474
Hymn. Eph. vi..... 520

INTRODUCTION TO THE SCRIPTURES:
(*Continued from Vol. I. p.* 380.)
The Book of Joshua..... 129—133
———— Judges..... 175—176
———— Ruth 279
The Books of Samuel ..... 322—326

BIBLICAL CRITICISM:
ScriptureQuotations,155—158.220—225
On the use of the Greek Article 159—164
The Three Heavenly Witnesses 226—229 314—317
Salting with Fire..... 226—229. 264
Taking of Jebus by David .. 307—313
Job's reference to a Redeemer 318—321
On the Origin of the three first Gospels ..... 345—359
The purpose for which the New Testament was written 411—416. 449—452
Syriac term, translated Baptism 502—504
Voces Græco-Barbaræ Novi Testamenti quæ Orienti originem debent 444—448

BIBLICAL GLEANINGS:
177—178. 275—276

BIBLICAL PUBLICATIONS:
Faber on the Three Dispensations, 41—48. 134—139. 179—189
Fry's Lyra Davidis 140
Franks' Hulsean Lectures.... 140. 141
Wells' Sacred Geography, by Taylor, 189—190
Modern Traveller 191
Bulmer's Christian Catechist..... 191
Not Paul but Jesus 234. 240. 280—283
Pitt's Philosophy of Christianity 335-336
Fry's Second Advent of Christ 336
Orme's Bibliotheca Biblica 369
Calmet's Dictionary, by C. Taylor 369-370
Boys's Tactica Sacra ..... 417—424
Thomson's Discourses on the Acts 424-425
Weemse's Christian Synagogue 425-426 475-476
Cruden's Concordance Defended 427-428
Cowherd's Facts in Science and Religion ..... 476—479
Fletcher's Christ's Victory and Triumph ..... 479—480
Harris's Natural History of the Bible 525—537
Wemyss's Biblical Gleanings 537—539

DEFENCE OF REVELATION:
Scripture Prophecy 461—471. 511—521

MISCELLANIES:
Meditations on the Bible 428
Shuckford's Connection, enquiry relative to it 521
Suggestions for Scripture Tracts .. 524

BIBLICAL INTELLIGENCE:
England 91—93. 142. 284—286. 371—373
Ireland 373
France..... 93. 286. 374
Netherlands, Switzerland..... 374
Germany 94. 143. 374
Hesse Darmstadt 143
Prussia 376
Denmark..... 377
Sweden 378
Russia..... 96. 378
Malta 143
East Indies..... 94. 144. 287. 429
Calcutta 379
Bombay 380
Columbo, Java 383
China 96. 383
Turkey 379
South Sea Islands 384
Egypt..... 96
Africa..... 144
Abyssinia 94
Palestine..... 95. 287
America 93. 144. 384

IBEX OR ROCK GOAT.

London Pub. by W. Booth Duke St. Manchester Square May 1st 1820.

CRITICA BIBLICA,

OR

DEPOSITARY

OF

SACRED LITERATURE.

Biblical Illustrations.

THE ROCK-GOAT OR IBEX.

HAVING, in a preceding communication* expressed my opinion that the original word יעל *(yaal)* denotes the *Ibex* or *rock-goat*, I cannot better illustrate and support that opinion than by citing the following interesting account of this animal, by the late excellent editor of CALMET, Mr. CHARLES TAYLOR.

"There are three places in Scripture where an animal of the goat kind is mentioned, either directly, or by allusion, which it is desirable to identify.—1 Sam. XXIV. 2. 'Saul went to seek David and his men on the rocks of the *Wild-Goats*:' literally, on the superfices, or *on the face of the rocks* of the IOLIM.—Psal. CIV. 18. 'The high mountains to the Ibices, *(le Iolim)* are a refuge; rocks are the refuge to the *Saphanim*.'—But there is a third passage where this creature is more distinctly referred to, and its manners are described at greater length: in our translation, 'Knowest thou the time when the *Wild Goats of the rocks* bring forth? Canst thou mark when the *Hinds* do calve? Canst thou number the months they fulfil? or, knowest thou the time when they bring forth? They bow themselves; they bring forth their young ones; they cast out their sorrows. Their young ones are in good liking; they grow up with corn; they go forth and return not to them.' (Job xxxix. 1—4.)—A fourth passage, (Prov. v. 19.), presents this creature, the IOLEH, in a feminine form: 'Let thy wife be as the loving Hind, and the pleasant *Roe*.'

"These two passages seem to be unhappily rendered: for, 1. what is in one the *Wild Goats of the rocks*, is in the other the *pleasant Roe;* a creature so very different, that one rendering or

* See vol. i. p. 470, and *note* 11.

the other must be erroneous. 2. The *Wild Goat of the rocks* is said to nourish its young with *corn;* but corn is not cultivated on, or about the rocks where these Wild Goats are found; and still more unluckily, the original word, if taken in the sense of *corn*, denotes corn which has been threshed, and stripped of its husk: this state of preparation is every way ill associated with the barrenness intended to be described, as marking the residence of the Wild Goats of the rocks.

"Without scruple we take the *Iol, Iolim, Ioleh*, for the *Ibex*, or *Rock-Goat;* to this agree all the manners attributed to the creature in Scripture; which describes it as inhabiting rocks and mountains, and of a strongly affectionate disposition.

"But, before we proceed, it is proper to discharge the passage in Job from its *corn;* in fact, the word rendered *corn* (בר *bar*) signifies a wild desert place, an open CLEAR country; a *rodming* track. So Dan. ii. 38, and 1 Kings iv. 33., animals of a wild country have the epithet *bar;* and the Targums use it frequently in this sense: *bar* and *bara*, in the Chaldee form. Kimchi and Levi Ben Gershom, *in loc.* maintain this opinion. This correction leads to a different view of the passage; and, probably, it might be still farther improved, by taking the import of the term *knowing*, in Job, as including direction and appointment, at least, *appropriate* superintendence.

> Knowest,—i. e. *directest*—thou the time of delivery of the IBICES of the rock?
> And the parturition of the HINDS hast thou noted?
> Hast thou numbered the months they fulfil?
> And knowest thou the period when they bring forth?
> They bow themselves; they discharge their conceptions;
> They cast forth their burdens.
> Their offspring increase in strength;
> They augment in size in the wilds;
> They go off, and return to them *(their dams)* no more.

This paragraph, then, it appears, forms the continuation of one enquiry; a representation perfectly accordant throughout, which agrees with matter of fact, and therefore is entitled to be received as correct. The force of the enquiry consists in the circumstance, that the *Ibices* inhabit rocks and mountains, the very *summits* of rocks and mountains; far from the residence of man; farther still from the level country of Arabia; how then could the care, the superintendence of Job, or indeed of any man, dwell where he might, contribute to the sustenance, the fertility, the security of these wanderers, frequenting haunts so distant, and so dissimilar from human abode? How could *he* ease the parents? How preserve the young, and advance their growth to maturity?

"It deserves notice, that in these two passages the *Hinds (Ailuth)* are associated with the *Ibex*:—is it because the Hind (wild female deer) inhabits the forest, and roams amid its wildnesses, as the *Ibex* roams amid the fastnesses of the mountains? Or, is this *Aileh*, a mountain animal, and therefore consorted with another mountain animal, the *Ibex?* It can hardly mean the common female

ther, since the number of her months, the period of her gestation, and the time of her parturition, could not, one should suppose, be unknown in the days of Job.

"The correspondents of the Abbé Rozier, in his Journal, have given much information relative to the *Ibex;* Mr. Cox, in his 'Travels in Switzerland,' (Vol. ii.) has had recourse to those authorities; and has added some remarks of his own; his article, therefore, it may be presumed, is the most complete that hitherto has been published on this subject.

"'As this animal is extremely rare, and inhabits the highest and almost inaccessable mountains, the descriptions of it have been very inaccurate and confused. But a new light has lately been thrown on this subject by Dr. Girtanner of St. Gallen, and by M. van Berchem, secretary to the Society of Sciences at Lausanne; and although these two naturalists differ in some instances, yet their joint labours have assisted in ascertaining the nature and œconomy of this curious animal. The following account, therefore, of the Bouquetin, is drawn principally from their observations in Rozier's Journal, and from additional information obligingly communicated to me by M. van Berchem himself.

"'This animal is now chiefly found upon that chain which stretches from Dauphiné through Savoy to the confines of Italy, and principally on the Alps bordering on Mont Blanc, which is the most elevated part of that chain.

"'The several names by which the Bouquetin is known in different languages, are, in Greek, by Homer and Ælian, Αιξ αγριος. (Most naturalists affirm that Homer calls this animal Αιξ ιξαλος, whereas he styles it Αιξ αγριος, or the Wild Goat, adding the epithet ιξαλος, or wanton.) Latin, *Ibex*, which name has been adopted by most modern naturalists; Italian, *Capra Selvatica;* German and Swiss, Steinbock, or Rock-Goat; the female, *Etagne* or *Ybschen* and *Ybschgeiss*, perhaps from the Latin, *Ibex;* Flemish, *Wildgheit;* French, *Bouquetin*, anciently *Boucestain*, the German name reversed. Belon named it, *Hircus Ferus*; Brisson, *Hircus Ibex;* Linnæus, *Capra Ibex;* Pennant, the *Ibex;* and Dr. Girtanner, *Capra Alpina.* I have adopted the name of Bouquetin, because it is the provincial appellation of the animal in the Alps.

"'The systematic naturalists agree in taking the specific character of the Bouquetin from the beard, and horns, which they describe as knobbed along the upper or anterior surface, and reclining towards the back.

"'The male Bouquetin is larger than the tame goat, but resembles it much in the outer form. The head is small in proportion to the body, with the muzzle thick and compressed, and a little arched. The eyes are large, round, and have much fire and brilliancy. The horns large, when of a full size weighing sometimes 16 or 18 pounds, flatted before and rounded behind, with one or two longitudinal ridges, and many transverse ridges; which degenerate towards the tip into knobs; the colour dusky brown. The beard long, tawny, or dusky. The legs slender, with hoofs short, hollow

on the inside, and on the outside terminated by a salient border, like those of the Chamois. The body short, thick, and strong. The tail short, naked underneath, the rest covered with long hairs, white at the base and sides, black above and at the end. Space under the tail, in some tawny, in others white. The coat long, but not pendent, ash coloured, mixed with some hoary hairs; a black list runs along the back; and there is a black spot above and below the knees. Its colour, however, like that of other animals, must necessarily vary according to its age, and to local circumstances.

" ' The female has been little noticed among naturalists. She is one-third less than the male, and not so corpulent: her colour is less tawny: her horns are very small, and not above eight inches long. In these and in her figure, she resembles a goat, that has been castrated while young. She has two teats, like the tame she-goat, and never has any beard, unless, perhaps, in an advanced age.

" " The young ones are of a dirty grey colour, and the list along the back is scarcely discernible.

" ' There is a stuffed specimen of the male Bouquetin of the Alps in Mr. Parkinson's, late Sir Ashton Lever's, Museum.

" ' In a state of tranquillity, the Bouquetin commonly carries the head low; but in running it holds it high, and even bends it a little forward. He mounts a perpendicular rock of fifteen feet at three leaps, or rather three successive leaps, or three successive bounds of five feet each. It does not seem as if he found any footing on the rock, appearing to touch it merely to be repelled, like an elastic substance striking against a hard body. He is not supposed to take more than three successive leaps in this manner. If he is between two rocks which are near each other, and wants to reach the top, he leaps from the side of one rock to the other, alternately, till he has attained the summit. He also traverses the glaciers with rapidity; but only when he is pursued; for otherwise he avoids them.

" ' The Bouquetins feed, during the night, in the highest woods: but the sun no sooner begins to gild the summits, than they quit the woody region, and mount, feeding in their progress, till they have reached the most considerable heights. They betake themselves to the sides of the mountains which face the east or south, and lie down in the highest places and hottest exposures; but when the sun has finished more than three quarters of its course, they again begin to feed, and to descend towards the woods; whither they retire when it is likely to snow, and where they always pass the winter. The Bouquetins assemble in flocks, consisting at most of ten, twelve, or fifteen; but more usually in smaller numbers. The males which are six years old and upwards, haunt more elevated places than the females and the younger Bouquetins; and as they advance in age they are less fond of society; they become gradually hardened against the effects of extreme cold, and frequently live entirely alone.

" ' In Summer they feed principally on the *genipi*, and other aromatic plants which grow in the high Alps; and in winter they eat the lichens, and brouse on bushes and the tender shoots of trees.

They prefer those spots where the dwarf birch, and alpine willows grow, and where *rhododendron*, *thalictrum*, and *saxifrages* abound.

" 'The Bouquetins, having their fore legs somewhat shorter than the hind legs, naturally ascend with greater facility than they descend; for this reason nothing but the severest weather can engage them to come down into the lower regions; and even in winter, if there are a few fine days, they leave the woods and mount higher.

" 'Winter is the season of love with them, and principally the month of January. The females go with young five months, and consequently produce in the last week of June, or the first of July. At the time of parturition they separate from the males, retire to the side of some rill, and generally bring forth only one young, though some naturalists affirm that they occasionally produce two.

" 'The common cry of the Bouquetin is a short sharp whistle, not unlike that of the Chamois, but of less continuance; sometimes it makes a snort, and when young bleats.

" 'The season for hunting the Bouquetin is towards the end of Summer, and in Autumn, during the months of August and September, when they are usually in good condition. None but the inhabitants of the mountains engage in the chase; for it requires, not only a head that can bear to look down from the greatest heights without terror, address and sure footedness in the most difficult and dangerous passes, and to be an excellent marksman, but also much strength and vigour, to support hunger, cold, and prodigious fatigue.

" 'The female shews much attachment to her young, and even defends it against eagles, wolves, and other enemies; she takes refuge in some cavern, and presenting her head at the entrance of the hole, thus opposes the enemy.

" 'It is not improbable that the *Hircus Ferus*, or Bouc-estain of Belon, the Bouquetin of the Alps, the Siberian Ibex, and the Ægagrus, both so accurately described by Pallas, and the tame Goat in all its different forms, are only varieties of the same species. Perhaps also the *Capra Caucasica*, described by Pallas, from the papers of Guldenstaedt, and which he represents as differing from the Ægagrus, with which it has been confounded by some naturalists. See *Act. Petr.* for 1799.

" 'The horns of the Bouquetin, as has been before observed, are sometimes found to weigh sixteen or eighteen pounds, to be three feet in length, and to have twenty-four transverse ridges.

" 'Buffon extends the goat genus still further, and comprehends under it even the Chamois, conjecturing that the Bouquetin is the male in the original race of Goats, and the Chamois the female. The French naturalist having, at the time when he described the Bouquetin, never seen it in a full-grown state, was probably induced to entertain this opinion from a faint resemblance between the female Bouquetin and the Chamois. But there does not seem the least foundation for this notion, the Chamois being an animal totally distinct from the Goat, never coupling with them, and judiciously placed by Pallas and Pennant in the genus of Antelopes. His conjecture, however, that the Bouquetin is the original source of

all the tame Goats, seems to be well founded; and has been adopted by the greatest part of succeeding naturalists. And as, according to the just observations of Pallas, the Ægragus approaches nearer than the Bouquetin to the tame Goat in its form and horns, the Ægragus may be the link which unites the Bouquetin and the tame Goat.

"'If these observations should be well founded, the Goat genus, or race of the Bouquetin, is found in a wild state along the chain of mountains that traverses the temperate parts both of Europe and Asia; on the Pyrennees, and Carpathian mountains; on the Taurus and Caucasus; on the mountains of Siberia and Tartary; in Kamtschatka; on the islands of the Archipelago; in Hedjeas in Arabia; in India; perhaps in Egypt and Lybia.'

"The reader will gather from these accounts, that the Rock-Goat feeds on plants sufficiently distinct from the nature of *corn;* insomuch, that *corn* can never be considered as the food allotted by Providence for the support of its young. Also, that the time of its gestation is *known*—being five months.

"But *direct* proof is still wanting of the affectionate constancy of the female *Ibex*, which, it has been supposed, might be the reference intended in Prov. v. 19. However, the general nature and habits of both sexes of this Rock-Goat are undoubtedly so similar, that the *circumstantial* evidence to this effect is little short of *positive* testimony.

"Moreover, it may be remarked, that PENNANT informs us that 'the females at the time of parturition *separate from* the *males*, and retire to the side of some rill, to bring forth.' This looks as if the females *usually* kept company with the males; and where the creature is scarce, it is probable they associate in pairs. Neither is this probability diminished by observing that the female *Ibex* has usually one kid, very rarely two. This, if admissible, sets aside the objection of MICHAELIS, who says (*Fuest.* No. LXXXI. p. 152.), 'The only passage, where *Ioleh* may appear not to agree with the *Ibex*, is Prov. v. 19. This difficulty may be removed if it be possible, or customary, among the Orientals, to consider the female *Ibex* as an emblem of a beautiful woman: but I cannot conceive how an animal so uncomely can in any language, be adopted as an image of the fair sex.'

"There is another species of *Ibex*, the horns of which are smooth, not having those knots which mark the Alpine kind. It inhabits the mountains of *Caucasus* and *Taurus*, all *Asia Minor*, and perhaps the mountains of *India*. It abounds on the inhospitable hills of *Laar* and *Khorasan* in Persia. It is an animal of vast agility. Monardus saw one leap from a high tower, and fall on its horns; then springing on its legs, leap about, without having received the least hurt. PENNANT, from whom the above is taken, thinks this creature may be the origin of the tame goat. Perhaps the tame goat may be derived from both; as it appears certain that the offspring of the *Ibex* and the female is fruitful. The female of this kind is either destitute of horns, or has short ones.

"The figure on our plate, is that of a full grown Male *Ibex*,

from RIDINGER. Mr. Cox says, 'this is the best representation of the Bouquetin of the Alps which has fallen under my observation.' He adds his testimony to the general correctness of RIDINGER'S animals; in which we cordially agree with him.

"The horns above are from ROZIER'S Journal, where they are given by DR. GIRTANNER; but as Mr. Cox has compared the sizes of several horns, we insert his remarks.

"'The horns being so remarkable a part of this animal, I shall here add the measurement, not only of those belonging to Mr. Parkinson, but of several pairs which are deposited in the British Museum.

"'Dimensions of the horns in Mr. Parkinson's, late Sir Ashton Lever's, Museum, (No. 1.) and in the British Museum.

	No. 1.	No. 2.	No. 3.	No. 4.	No. 5.
	Ft. In.	Ft. In.	Ft. In.	Ft. In.	Ft. In.
Rectilinear direction, or chord, from the root to the tip	2. 1½.	1. 9.	2. 0.	1. 8.	1. 6. 1. 4.
Arc, or length measured along the curvature	2. 8.	2. 6½.	3. 6.	3. 0.	3. 9. 4. 2.
Circumference at the base	0. 9½.	0. 3.	0. 10½.	0. 9.	0. 9.
Distance between them at the base	0. 0½.	0. 1.	....	....	0. 0½.
Distance between them at the tips	1. 9½.	2. 2.	....	....	
Number of transverse ridges	24.	12.	20.	24.	

"'It is a common notion among hunters, adopted by many naturalists, that the age of a Bouquetin may be estimated by the number of transverse ridges, or knobs, in the horns. M. van Berchem, however, assures me, from his own observations, that this is a vulgar error; and that its age can only be ascertained by the number and form of the teeth, as in sheep and goats. This mistake has also occasioned its term of life to be supposed much longer than it really is. This animal increases in bulk to the age of four years, according, therefore, to the system of the Count de Buffon, that the age is about seven times the growth; its life is twenty-eight or thirty years.

"'Some naturalists are of opinion, that the diminution of the race of Bouquetins in the Alps is owing to his size, the monstrous length and weight of the horns, which impede him in his course; because, he is driven into places where he can scarcely procure sufficient nourishment, during great part of the year, where his sight becomes debilitated, and is frequently lost by the strong reflection of the sun from the ice and snow. They consider this animal rather as a native of the sub-Alpine regions, which are covered during summer with the finest herbage, and where the Bouquetins and Chamois probably pastured in tranquillity, when only the lower valleys and plains were inhabited.

"'On the contrary, it is maintained by others, that the Bouquetin is endued with strength proportionate to its size; and though he is inferior to the Chamois in liveliness and agility, yet he is by no means deficient in activity; that his horns, though large and weighty, yet, from their reclined position, do not seem to be an impediment, but rather render him essential service when he happens to fall, or purposely throws himself down precipices to avoid his pur-

hers. They add, also, that his natural food is rather lichens than herbs; that he is particularly fond of the young shoots of trees and shrubs: and that, in all places where he inhabits, he is found in the coldest and rudest mountains, and on the steepest rocks. From these circumstances, it is not improbable, that his present situation and manner of life is an effect of nature rather than of necessity. Besides, why do the Chamois, who are more hunted than the Bouquetin, still inhabit the less elevated regions? And why are they not driven into the glaciers?'

"As the *Ibex* has been confounded with the *Roebuck* by some, and with the *Chamois* by others, including even BUFFON, it may be useful to add the distinctions between the two latter animals, as given by Dr. GIRTANNER.

1. By size: the Ibex being much larger.

2. By the horns: the longest horns of the *Chamois* are only nine inches: those of the *Ibex* are three feet. The horns of the *Ibex* incline backward, over the hinder parts of the animal; those of the *Chamois*, contrary to the horns of most animals, stand forward, are inclined outward, and bend backward into a hook, at their extremities. The horns of the *Chamois* are round: those of the *Ibex* are grooved.

3. The female of the *Chamois* has four teats; the female *Ibex* has only two.

4. The *Ibex* taken young may be domesticated; which the *Chamois* cannot be.

5. The *Ibex* produces one young one; the *Chamois* has usually two.

6. The *Ibex* is bearded; the *Chamois* is not*." W. G.

Sacred Geography.

CANAAN, OR THE HOLY LAND.†

Topography of Jerusalem.

THE city of Jerusalem is situated in 31° 50″ north latitude, and 35° 20″ east longitude; about 25 miles westward of Jordan, and 42 eastward of the Mediterranean Sea, 102 miles south of Damascus, 300 south of Aleppo, and 233 miles north-east of Grand Cairo. Some have zealously contended that this city stood in the centre of the world, this, however, is difficult to determine. Josephus assures us that it was situated in the very middle of Judæa, on which account it has been called the navel of the country.‡

---

* Fragments to Calmet's Dictionary, Vol. ii. Natural History, pp. 39—39.
† Continued from vol. i. p. 305. ‡ De Bell. Jud. lib. iii. c. 3. § 5.

Jerusalem was built on four hills, called Sion, Acra, Moriah and Bezetha. In fact, the whole foundation was a high rock, formerly called Moriah, or Vision, because it could be seen afar off, especially on the south. (Gen. xxii. 2—4.) This mountain is a rocky limestone hill, with steep ascents on every side, except on the north, surrounded with a deep valley, again encompassed with hills, in the form of an amphitheatre. (Psal. cxxv. 2.) The following description of the Holy City is given by Josephus, in his chapter devoted to this subject: "The city was built upon two hills, which are opposite to one another, and have a valley to divide them asunder; at which valley the corresponding rows of houses on both hills terminate. Of these hills that which contains the upper city is much higher, and in length more direct. Accordingly it was called the 'Citadel' by King David; he was the father of that Solomon who built this temple at the first; but it is by us called the 'Upper Market-place.' But the other hill, which is called 'Acra' and sustains the lower city, is of the shape of a moon, when she is horned; over against this there was a third hill, but naturally lower than Acra, and parted, formerly, from the other by a broad valley. However, in those times when the Asmoneans reigned, they filled up that valley with earth, and had a mind to join the city to the temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the temple might be superior to it. Now the valley of the Cheesemongers, as it was called, and was that which, we told you before, distinguished the hill of the upper city from that of the lower, extended as far as Siloam; for that is the name of a fountain which hath sweet water in it, and this in great plenty also. But on the outsides, these hills are surrounded by deep valleys, and by reason of the precipices belonging to them on both sides, are every where impassible." He afterwards adds: "As the city grew more populous, it gradually crept beyond its old limits, and those parts of it that stood northward of the temple and joined that hill to the city, made it considerably larger, and occasioned that hill, which is in number the fourth, and is called 'Bezetha,' to be inhabited also. It lies over against the tower Antonia, but is divided from it by a deep valley, which was dug on purpose. This new-built part of the city was called 'Bezetha,' in our language, which, if interpreted in the Grecian language, may be called 'the new city.'"*

This account plainly marks the gradual increase in the size of the city, from the time when it was taken from the Jebusites by David, till the foundation of the northern walls was laid by Herod Agrippa.

It seems pretty certain that the old city was built upon "Acra;" and the "Strong hold of Sion" (2 Sam. v. 7.), upon the hill bearing that name; both of which were taken from the Jebusites by King David. After having possessed himself of these impor-

* De Bell. Jud. lib. v. c. 4. § 1, 2.

square and solid, as was the wall itself. Above this solid altitude of the towers, which was twenty cubits, there were rooms of great magnificence, and above them upper rooms, and cisterns to receive rain-water. The towers of Hippicus, Phasaelus, and Mariamne, erected by Herod the Great, and dedicated to the memory of his friend, his brother, and his wife, were pre-eminent for their height, their massive architecture, their beauty, and the conveniences with which they were furnished.* The circumference of Jerusalem, at the time Josephus wrote, was thirty-three furlongs, or nearly four miles and a half: and the walls of circumvallation, constructed by order of Titus, he states to have been thirty-nine furlongs, or four miles eight hundred and seventy-five paces.†

How unlike the ancient city is the modern Jerusalem! "From the daughter of Sion all her beauty is departed." The limits of the city are considerably contracted. On the south, the hill of Sion, which was nearly in its centre, is now partly excluded; the wall on that side running directly across it. On the south-west it must have gained considerably, if it can be satisfactorily proved that *Calvary* once stood *without* the walls, its situation now being in the centre of the city. A recent traveller states the circumference of Jerusalem not to exceed three miles: Maundrell estimates it at two miles and a half, which Mr. Buckingham supposes to be about the truth. The following sketch of modern Jerusalem from the pen of this intelligent traveller will confirm the propriety of the above remark:

"Reposing beneath the shade of an olive tree upon the brow of this hill (the Mount of Olives), we enjoyed from hence a fine prospect of Jerusalem on the opposite one. This city occupies an irregular square of about two miles and a half in circumference. Its shortest apparent side, is that which faces the east, and in this is the supposed gate of the ancient temple, now closed up, and the small projecting stone on which Mohammed is to sit when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a zigzag direction; the south-west extreme, being terminated by the mosque built over the supposed sepulchre of David, on the summit of Mount Sion. The form and exact direction of the western and southern walls are not distinctly seen from hence; but every part of this appears to be a modern work, and executed at the same time. The walls are flanked at irregular distances by square towers, and have battlements running all around on their summits, with loop-holes for arrows or musquetry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern wall runs over slightly declining ground; the eastern brow runs straight along the brow of Mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as Mount Sion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground, near the summit of the

* Josephus, de Bell. Jud. lib. v. c. iv. See also Horne's Introduction, vol. iii. Part I. c. i. § .3

† See Bell. Jud. lib. v. c. 4. § 3. et lib. v. c. 12. § 2.

high and stony mountains over which we had first approached the town. As the city is thus seated on the brow of one large hill, divided by name, into several smaller hills, and the whole of these slope gently down towards the east: this view, from the Mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once.

"On the north, it is bounded by a level, and apparently fertile space, now covered with olive-trees, particularly near the north-east angle. On the south, the steep side of Mount Sion, and the valley of Hinnom, both show patches of cultivation and little garden inclosures. On the west, the sterile summits of the hills there, barely lift their outlines above the dwellings. And, on the east, the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment.

"Within the walls of the city are seen, crowded dwellings, remarkable in no respect, except being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end, and the mosque of Sion on the sepulchre of David, in the same quarter. On the west is seen the high square, castle, and palace of the same monarch, near the Bethlehem gate. In the centre rises the two cupolas, of unequal form and size; the one blue, and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarehs of eight orten mosques, amid an assemblage of about two thousand dwellings. And on the east is seated the great mosque of Al Harrem, or, as called by Christains, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king.*"

The finest approach to the city is that from the north side. Dr. Clarke speaking of its appearance from the direction of Napolose, and of the anxiety manifested by the party to gain the first sight of the consecrated place, says, "At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill towards the south—'HAGIOPOLIS!' exclaimed a Greek in the face of our cavalcade; and instantly throwing himself from his horse, was seen bareheaded upon his knees, facing the prospect he surveyed. Suddenly the sight burst upon us all. Who shall describe it? The effect produced was that of total silence throughout the whole company. Many of the party, by an immediate impulse, took off their hats, as if entering a church, without being sensible of so doing. The Greeks and Catholics shed torrents of tears; and presently beginning to cross themselves, with unfeigned devotion, asked if they might be permitted to take off the covering from their feet, and proceed, barefooted, to the Holy Sepulchre. We had not been prepared for the grandeur of the spectacle which

* Travels in Palestine, &c. pp. 203—205. 4to.

the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendor. As we drew nearer, our whole attention was engaged by its noble and interesting appearance. The lofty hills whereby it is surrounded gives to the city itself an appearance of elevation inferior to that which it really possesses."*

But imposing as the appearance of Jerusalem is, when viewed from this quarter, and the Mount of Olives, the illusion vanishes, on a nearer approach. "On entering the town, says Mr. Joliffe, the magic of the name (Jerusalem.—The vision of peace, or the inheritance of perfection), and all an Englishman's earliest associations, would suffer a still greater violence, and expose him to still stronger disappointments. No "streets of palaces and walks of state," no high raised arches of triumph, no fountains to cool the air, or porticos to exclude the sun, no single vestige to announce its former military greatness, or commercial oppulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window. Well might the Prophet Jeremiah exclaim: "From the daughter of Zion all her beauty is departed:—Lam. i. 6." The finest section of the city is the southern, inhabited by the Armenians; in the other quarters, the streets are considerably narrower, being scarcely wide enough for three camels to stand a-breast. In the western quarter and in the centre of the city, towards Calvary, the low and ill-built houses stand very close together; but in the eastern part, along the brook Cedron, the eye perceives vacant spaces, and among the rest that which surrounds the mosque of Khalif Omar, A. D. 637, on the supposed site of the temple, and the nearly deserted spot where once stood the tower of Antonia and the second palace of Herod. The desolation which reigns in this part of the city, forcibly reminds the spectator of the fine lines of the poet:

Is *this* thy place, sad city, this thy throne?
Where the lone desert rears her craggy stone!
Where suns unblest their angry lustre fling,
And way-worn pilgrims seek the scanty spring,
Where now thy pomp, which kings with envy view'd?
Where now thy power, which all those kings subdued?
No martial myriads muster in thy gates,
No suppliant nation at thy temple waits,
No prophet bard thy glittering courts among
Wakes the full lyre, and swells the tide of song;
But lawless Force, and meagre Want, is there,
And the quick-darting eye of restless Fear;
While cold Oblivion, mid the ruins laid,
Holds his dark wing beneath the ivy shade. HEBER.

[*To be continued.*]

* Travels, Vol ii. pp. 524, 525.

Scripture Manual:

Noticing the PRINCIPAL CONTENTS *of the Old and New Testament, in* HISTORICAL *order; accompanied with* INCIDENTAL *Illustrations, chiefly of a* LITERARY *and* SCIENTIFIC *character.*

"I will shew thee that which is noted in the Scriptures of Truth."

PRELIMINARY CONSIDERATIONS.

IN explanation of the present undertaking, let the following considerations suffice to be noticed:

That the Holy Scriptures, as forming the book of Sacred History, must certainly be read, with the highest advantage, in regular chronological order;

That their interpretation should be left, as much as possible, to the unbiassed judgment of every reader;

That the English Version, in common use, though excellent in the general, contains numerous inaccuracies which ought to be rectified;

That the best plan of arrangement, both for understanding and for consistency, with the present state of Literature, would be into Periods, Chapters, Sections and Paragraphs;

That, as the Chronology usually given in our Bibles is far from being incontrovertibly established, other systems of computation likewise demand attention; And, finally,

That an historical Directory or Manual, for Scripture reading seems desirable, comprising also occasional suggestions of verbal emendations, together with the notice of literary and scientific allusions.

PERIOD THE FIRST.

FROM THE CREATION TO THE DELUGE.

ABOUT 2000 YEARS.

CHAPTER I.

THE CREATION OF THE UNIVERSE.

The Year of the World, 1.	Sect. 1.	The General Introduction.	Gen. i. 1, 2.	Before Christ, 4004. According to Dr. Hales, 5411.
	—— 2.	Light—the Expanse—Dry-land—Seas—Vegetables—Heavenly bodies—Fishes—Birds—Beasts—Reptiles.	—— i. 3—25.	
	—— 3.	Man and Woman: — and blessed with general Authority.	—— i. 26—31. and —— ii. 4—7. 18—25.	
	—— 4.	The Seventh, or Sabbath, day sanctified by the Creator.	—— ii. 1—3.	

GEN. i. 1.—The word את *(eth)* should be translated, *the whole;* and it seems to give the sense of *but* to the following ו in ver. 2: "But the earth, &c.;" that is till that period of which the history is about to treat; so observed the lamented, and late very learned *Editor of Calmet.* See also the notes of Dr. Adam Clarke; and vol. i. p. 25.

Verse 2.—The majority of critics appear to render the expression רוח אלהים *(ruach Elohim)* by, *a mighty wind.* But see vol. i. pp. 26, 27.

Verse 3.—The sublime words יהי אור ויהי אור *(yehee or yayehee or)* are read, most consistently with their matchless simplicity and grandeur, "*Light be! and light was!*" See an interesting notice of this passage by Longinus περὶ Ὑψους, p. 50. Pearce. See also vol. i. pp. 69, 70.

Verse 4.—This verse has been translated: "And God saw that the light was good; and God distinguished the light from the darkness." *Geddes.*

Verse 6—8.—Instead of firmament, רקיע *(rakeea)* should be read *expanse;* denoting, not the atmosphere only, but the whole extended sphere of the planetary system.—Consult the Heb. Lex. of Stockius, p. 1039; and vol. i. pp. 70, 71.

Verse 11, 12.—The three natural classes of Botany seem to be intimated by the terms: דשא *(deshee)* grass, clothing the earth with verdure: עשב *(aisev)* herb, including shrubs in general: and עץ *(aitz)*, tree, of varied foliage and fruit. Gerard's Herbal.

Verse 14.—Worthy of notice are the offices of these luminaries; "To distinguish day from night," which is efficiently done by the sun, whose light constitutes day: "For signs," לאתות *(leotholh)* for *distinguishments,* to form epochs for general reckoning: "for seasons," למועדים *(lamoaddim)*, for *appointments,* including the idea of fixed times for civil and economical business, or appointed meetings for religious purposes: "for days," לימים, *(layammim)* more than a natural day, probably *half-years* (or else quarters,): "and for years," for the calculation of which the heavenly bodies are still used. What a decisive instance of the rudiments of the primitive chronology! *Script. illustr. by Natural Science,* pp. 8, 9.

Verse 16.—The last clause—"and the stars," may be connected with the

CHAPTER II.

PARADISE AND THE FALL OF MAN.

Y. W.	Sect. 1.	The garden of Eden geographically described.	Gen. II. 8—14.	B. C.
In	—— 2.	Adam's charge concerning it.	—— II. 15—17.	The
the	—— 3.	The temptation and apostacy of Eve and Adam.	—— III. 1—13.	same
same	—— 4.	Divine sentence; and man's expulsion from Eden.	—— III. 14—24.	Date.
Year.				

first; or else with that immediately preceding, according to Nicholls, as cited in Stackhouse's Divinity, p. 183.

Verse 21.—The word תנינם, (*tanneenim*) signifies all vastly great creatures, as well on earth, as in the water; and is commonly applied to all great fishes. Howel's Compl. Hist. of Bible, p. 3, *note*. 5th. ed. 1729. See also vol. i. p. 117.

24, 25.—Animals are divided by the sacred writer, into: בהמה *(behaimah)* cattle or great beasts: רמש *(remes)* creepers—animals of a smaller class: and חיה *(chayah)* literally livelies—wild animals, savage. Script. Illust. p. 11.

Verse 26.—With this verse to the end of the chapter, read chap. iii. from verse 4 to the end. Lightfoot's Chron. p. 2.

Gen. II. 19, 20.—On the superior intelligence of Adam, and his being Divinely gifted with language; see some excellent citations from the writings of Leland, Ellis, Rowland, Johnson, &c. in Parkhurst's Heb. Lex. p. 655.

Verse 24.—That the Samar. reading שניהם *(shenaihem)* "they two shall be, &c.") is genuine, is evident, both from the other versions, and the language of Christ. He cites these words, not as a reflection by the historian, but as spoken by Jehovah. "For he who made them, said, &c." Matt. xix. 5, 6. Boothroyd, Heb. Bib. vol. i. p. 4.

Verse 25.—Hence Plato describes the first inhabitants of the world, as "naked and exposed, uncovered to the seasons"—for no storms were there! Encyclop. Metropol. on History, pt. 4.

Verse 2.—The former part of this verse is thus read, "And the seventh day God had ended his works," intimating therefore, that there then remained nothing more to be made. Howel's Hist. of Bib. p. 4.

Verse 3.—Most obviously asserted is the divine institution of the Sabbath. See Usher's "Learned Letter" on this subject, appended to his life by Parr: pp. 500—505; likewise some very rational and devotional considerations by Winder, in his Hist. of Knowledge, &c. vol. i. p. 20—23.

Verse 8.—The opinion of Reland, who supposed the situation of Eden was in Armenia, near the sources of the great rivers Euphrates, Tigris, Phasis, and Araxes, is pronounced the most probable by Dr. A. Clarke.

Verse 12.—Many suppose that בדולח *(bedolach)* is a mineral production; translated by the Sept. ἄνθραξ a *carbuncle*; according to the Rabbis, who are followed by Reland, a *chrystal*; but Bochart says, a *pearl*; Calmet, the *gum* of a tree; and his late worthy Editor, *mother of pearl*. Scripture Illustr. &c. p. 14.

The שהם *(shoham)* has been called *Onyx* in Lat. and Eng. from the Gr. Ονυξ, a nail or hoof, which it resembles in colour and in being semipellucid. Parkhurst's Heb. Lex. p. 728.

Verse 9—17.—עץ הדעת *(aitz haddeaih)* "a tree of appropriation." A tree placed for the purpose of discovering whether man would *appropriate* to himself good or evil. Fragments to Calmet, vol. iii. No. 308.

Gen. III. 1—13.—The history of the Fall, and the account of the garden of Eden, which precedes it, must be taken literally: there is no proof nor appearance of allegory; and that they were always so understood is sufficiently evident from the remains of the traditions of ancient nations. The reader may compare the

CHAPTER III.

THE HISTORY OF CAIN AND ABEL.

Y. W.	Sect. 1.	Their birth and religious character.	Gen. IV. 1—7.	B. C.
From	—— 2.	The fratricide of Abel; and punishment of Cain.	—— 8—15.	From
2	—— 3.	The departure of Cain; and his descendants unto Lamech.	—— 16—24.	4003
to				to
129.				3874.

CHAPTER IV.

GENEALOGY FROM ADAM TO NOAH, THROUGH SETH.

From	Sect. 1.	The birth of Seth and his son Enos.	Gen. IV. 25, 26.	From
130	—— 2.	Ages of Adam and Seth.	—— V. 1—8.	3870
to	—— 3.	The posterity of Seth, down to the family of Noah: seven intermediate persons being particularly specified.	verses 9—32.	to 2944.
1056.				

authorities in Faber's Origin of Pagan Idolatry, with Allix's Reflect. on the books of Moses, particularly chap. x—xviii. Townsend's Arrang. of Old Test. i. p. 7.

Verse 21.—It is reasonably supposed that some beasts, sacrificed by divine appointment, furnished these "skins" for "clothing." Poole's Synopsis. Dr. Magee's well known Discourses and Dissertat. on Atonement and Sacrifice, &c. 2 vols. 12mo. afford the most satisfactory illustration.

Verse 24.—According to Michaelis, "this passage is poetical:" "He placed before the garden of Eden the Cherubim," *(thundering horses)* &c.: "in plain terms, the dread of the frequent tempests and daily thunders deterred men from the track of Paradise. Lowth's Sac. Poetry, i. p. 91, *note*.

GEN. IV. 1.—The pious and grateful exclamation of Eve is correctly: "I have obtained a man from Jehovah!" Smith's Script. Test. &c. i. p. 175.

Verse 3.—מקץ ימים *(mikkaitz yammim)* "At the close of the appointed seasons." Kennicott. There is a reference to some solemn season of divine worship; but whether we are to apply it to the end of the *month*, or the *year*, it is now utterly impossible to decide. See Pilkington's Rem. p. 121.

Verse 7.—"A sin offering lieth at the door." Alluding to the sacrifices being brought to the door of the Tabernacle. Lightfoot, p. 3.

Verse 8.—The deficiency in the Heb. "Let us go into the field," is supplied by the Sam. Sept. Vulg. &c. Horne's Introd. ii. p. 338.

Verse 15.—The Sept. render it very well thus: "That God set a sign (or wonder) before Cain, and persuaded him, that whosoever should find him should not kill him." Similar is the language of Exod. x, 12, and Is. LXVI, 19. Howel. i, p. 15. The Vulg. has misled most modern translators: but אות *(oth)* signifies a sign or token, never, a mark. Boothroyd's Heb. Bib. 3.

Verse 21, 22.—The attainments of the Antediluvians in the *Arts* appear to have been considerable. The smelting of metals is mentioned, and a sort of commu-

CHAPTER V.

PRECEDING CIRCUMSTANCES AND CAUSES OF THE FLOOD.

	Sect. 1.	Increasing wickedness of man, and the Divine threatening of punishment.	Gen. VI. 1—7.	
Y. W.				
From 1056	—— 2.	Noah's favoured character; and Divinely instructed to prepare an Ark.	—— 8—17.	B. C. From
to	—— 3.	God establishes his covenant with Noah, and farther directs him about the Ark.	—— 18—22.	2944 to
1656.	—— 4.	Noah, his house, and the animals, enter the Ark.	—— VII. 1—9.	2344.

nity, who were "artificers in brass and iron." At the same period, and in the same family, we read of a remarkable proficiency in the science of music, and the terms used are probably generic, כנור (*kinnor*), meaning all stringed instruments, and עוגב (*oogar*) all wind instruments. Encylop. Metropol. Div. iv. or Antediluv. p. 657.

Verses 23, 24.—Here is supposed to be the fragment of a traditional poem, perpetuating the name and crime of the first Polygamist. To remove the apprehensions of his wives (for he had violated the divine institution of marriage), Lamech expostulates with them, contrasting the offences of polygamy and murder. Lowth's Sac. Poet. vol. i. p. 88—93 and notes.

Verse 26.—Seth calls his son, that was born to him in those times, אנוש (*sorrowful*,) because אז הוחל (*az hoothal*) "then began profaneness in calling upon, &c." Noah, in 2 Pet. II. 5. seems to be called the eighth, in reference to these times, namely, the eighth in succession from Enosh, in whose times the world began to be profane. Lightfoot, p. 3.

Gen. v. 1.—May this *Antediluvian* "*book*" be regarded as the fragment of another historical document? Or is the ספר (*sepher*) to be considered as importing a *Genealogy?* With this history may be read, 1 Chron. I. 1—4. Poole's Synopsis, i col. 68.

Verse 4—20.—The Sept. add a 100 years to the age of Adam, and also of six of the other patriarchs: before their sons here mentioned were born, and deducting them from the subsequent part of their lives, making the sum total the same. Thus the space between the Creation and Deluge is made 700 years more than in our account; and by a similar addition, with other variations, the space between the Deluge and the birth of Abraham is made almost 900 years more. Scott's Comment. &c.

Verse 24.—The translation of Enoch to heaven, in the presence of his dismayed and confounded enemies, is beautifully amplified by Mr. Montgomery, in his admired Poem.—"The World before the Flood."

Gen. VI. 2.—The בני האלהים (*benay haëlohim*) are read by Aq. οι υιοι των θεων: and Sym. υιοι δυναστευοντων: similarly by Onk. the Tharg. Sam. vers. and both Arab.; which seems most rational and best supported by the context. Boothroyd, Hewel, Geddes, &c.

Verse 14—16.—In reference to the size and sufficient capacity of the Ark, &c. the elaborate illustration of Dr. Wilkins may be read, in his Essay towards a real character, &c. Part ii. ch. 5. pp. 162—168. And Calmet's Bib. Encyclop. on "Ark." This erection affords the most unequivocal proof of the state of Antediluvian science. Whether the term צהר (*tzohar*) translated "window," do not refer to some luminous or transparent substance, the learned are by no means agreed. Encyclop. Metrop. Div. iv. or Antediluv. p. 657.

CHAPTER VI.

THE UNIVERSAL DELUGE.

	Sect.				B. C.
About the 2000 Year of the World.	Sect.	1.	Consequences of Rain, for forty days and forty nights.	Gen. VII, 10—18.	According to Sept. 3246: to Hales, 3155: to Josephus, 3146: to Samar. 2998.
	——	2.	The depth and duration of the Flood.	—— —— 19—24.	
	——	3.	Waters assuaging, Noah prepares to leave the Ark.	—— VIII, 1—14.	
	——	4.	Noah comes out of the Ark: offers sacrifices, and is divinely blessed.	—— —— 15, to end and —— IX, 1—7.	
	——	5.	The covenant established with Noah.	—— 8—17.	
	——	6.	Noah's sons—Noah prophecies of their subsequent condition, and his own death.	verses 18—29.	

(PERIOD THE SECOND in our next.)

GEN. VII. 11.—On the two causes of the Flood, a discharge of water from the entrails of the earth; and a continuation of rain from the atmosphere: the reader may find a truly philosophical and satisfactory disquisition in Script. Illustr. &c. pp. 19—22; and "Deluge" in Calmet's Bib. Ency.

Verse 24.—The duration of the Flood, from going in to coming out, was 12 months, 10 days, or 370 days. Winder's Hist. &c. i. p. 73.

GEN. VIII. 11.—As to the traditionary confirmations of this fact, in the pagan world, consult the Mythology of the erudite Bryant.

GEN. VIII. 22.—As a portion of Sacred Geography, the *Seasons* here mentioned are worthy of notice. And, we are informed by the Rabbinical writers, that as agriculture constituted the principal employment of the Jews, so they adopted the same division of seasons, with reference to their rural work. These divisions also exist among the Arabs to this day. Horne's Introd. iii. 29.

GEN. IX. 4.—The practice of eating blood in Abyssinia, as first asserted by Bruce, is noticed and confirmed by other testimonies in Burder's Orient. Customs, i. pp. 5—7, 2nd ed. 1807. Fragments to Calmet, iii. N°. 47.

Verse 6.—According to Geddes we should read: "Whosoever among men shall shed human blood his own blood shall be shed, &c." Alluding to the custom of retaliation so awfully prevalent, and not to punishment inflicted by the magistrate. Yet is this verse employed to vindicate the revolting practice of capital punishments, in European and in Christian countries!

Verse 14.—This may be rendered: "And when I bring a cloud over the earth, *and the bow is seen* in the cloud, I will also remember my covenant." Therefore God took a phenomenon before appearing, and appropriated it to this particular use and purpose. Doddridge, vol. v. p. 125.

Verse 25—27.—Here are three equal divisions of verses, concluding with an indignant repetition of one of the preceding lines. See this poetic structure and rendering in Lowth's Sac. Poet. &c. i. p. 94.

Verse 29.—Some interesting particulars relative to the Oriental or Indian history of Noah were collected by the late indefatigable Editor of Calmet: for which, among others, see Fragments iii, N°. 19 and 20.

Scripture Encyclopædia.*

PART II.

COSMOGRAPHY.

חשמים וחארץ וכל צבאם.

THE term, Cosmography, is well known to import—a description of the universe: and therefore would here comprise all the particulars in Scripture, relating to this extended subject.

Arrangement.]—It is naturally divisible into three general arrangements—*Astrography*, or a representation of the heavens—*Meteorology*, treating of the atmosphere—and *Geography*, as embracing the terraqueous globe. The prescribed limits of the present undertaking demand, as usual, a compression of remark and illustration.

תבל.]—In the Hebrew language תבל *(tevel)* is commonly given, as denoting the universe; and in passages like Job xxxiv. 13; Psal. xxiv. 1; and Nah. i. 5., it may have this comprehension of meaning: but, most generally, it is applied to the mixed† globe of earth and water.

Κοσμος.]—The Greeks have employed the term κοσμος for this purpose, as designating the admirable regularity and beauty‡ which characterise the frame of universal creation.

World.]—The term *world* is also used figuratively in the Sacred Writings:—as for its inhabitants, in Isaiah xxxiv. 1; Luke ii. 1; and John i. 10: and likewise very frequently to express the opposite character of virtue and godliness, as in Psal. xvii. 14; John xv. 19; James, i. 27.

Cosmogonies.]—The *Creation* of the world, as recorded in Scripture, contains the very best evidences of its veracity; and is infinitely superior to whatever has been produced by all the Pagan writers on the subject. The striking contrast between the unadorned simplicity of the one, and the allegorical turgidity of the others, accurately distinguishes the inspired narrative from the distorted tradition. This remark applies particularly to the Chaldean,

---

* Continued from Vol. i. page 456.

† Leigh and Parkhurst: but Stockius is disposed, with "celeb. Dr. D. Danz," to put it "inter nomina nuda."

‡ The celebrated *Pliny* (whose "Histor. Natural." is doubtless an invaluable cosmography, the general outlines of which, by a judicious management might form a most useful publication in modern times!) thus interestingly remarks "Quem κοσμον Graeci, nomine ornamenti appellavere, eum nos a perfecta absolutaque elegantia, mundum."—Lib. ii. p. 147. vol. i. Brotier, 1779.

eclipses is very doubtful; but they always speak of them in terms which intimate that they considered them as wonders, and as effects of the power and wrath of God. (Isa. xiii. 10; Ezek. xxxii. 7, 8; Joel ii. 10; and iii. 15.) But there does not appear any direct mention of an eclipse.

Joshua, etc.]—The circumstance of the sun and moon standing still (Josh. x. 12.) if considered as miraculous, must not be pronounced as inconsistent with philosophical principles: but some able critics have offered highly rational and satisfactory elucidations. Their elaborate disquisitions would suffer by compression, and therefore the enquirer is referred to them for a private perusal. *

Sun dial of Ahaz.]—The shadow on the sun-dial of Ahaz (2 Kings xx. and Isa. xxxv.), is certainly a phenomenon by no means easily comprehended; but some learned writers† seem to be of the opinion, that nothing more took place than a peculiar refraction in the atmosphere. There are apparent testimonies in confirmation of this fact, and the preceeding, in Pagan histories.‡

Crucifixion of Christ.]—From the established doctrine of eclipses, it is evident, that the darkness at our Saviour's crucifixion was supernatural. He suffered on the day that the passover was eaten by the Jews, on which day it was impossible that the moon's shadow could fall on the earth; for the Jews kept the passover at the time of full moon. Nor does this darkness in total eclipses of the sun last above four minutes in any place, whereas the darkness at the crucifixion, continued three hours (Matt. xxviii. 15.), and overspread at least all the land of Judæa.‖

Sect 3.—Historical Particulars.

Primitive Purposes]—In tracing the Scriptural history of the celestial luminaries, we are referred to the period of their creation and primitive appointment; and that evidently was, in a special degree, for Chronological purposes. The interesting and scientific statement of Gen. i. 14, 15. needs not here any farther exposition: reference§ may be sufficient.

Idolatrous Veneration]—Of the "worship of the heavenly host" we have numerous affecting instances recorded in the Scriptures. The sun was worshipped by the Phœnicians under the name of Baal, by the Moabites as Chemosh, the Ammonites as Moloch, and by the Israelites (though solemnly cautioned against such accursed practices, Job. xxxi. 26—28; Deut. iv. 19.), under that of Baal, and king of the host of heaven. Among the Orientals in general,

---

* Hale's Analys. of Chronol. vol. i. p. 290; An original and very superior exposition by Dr. A. Clarke; Hewlett's Comment. on Josh. x. 12; And the elaborate Fragm. N°. 154. with plate, by the late eminent C. Taylor.

† Lowth, Notes on Isa. chap. xxxviii. p. 244; Editor of Calmet, in fragments, N°s. 2, 102, and 262, vol. iii.

‡ The notice by Herodotus, and Chinese Annnals, cited in the Univ. Hist. &c.; Parkhurst's Heb. Lex. p. 526.

‖ Ferguson's Astron. p. 285: cited in Greig's Astrography, p. 78.

§ To the *Script. Manual, supra*, p. 16. *note* 7.

and the Hebrews in particular, the worship of the Moon was still more extensive and famous: as Meni, Ashtaroth, Queen of heaven,* &c. by the Hebrews; as Astarte, Urania, by the Syrians; as Alilat, by the Arabians; as Isis, by the Egyptians; and as Diana, Venus, Juno, Minerva, &c. by the Greeks. The Stars also were idolatrously venerated. (Acts. vii. 42.)

Astrology.]—It is no wonder therefore that we read of *Astrological*† practices; for to what extremes of absurdity and ridicule may not the devotees of a blind superstition be driven! In Chaldea, this kind of knowledge was so highly estimated, that the appellation of a Chaldean became synonymous with that of Astrologer.‡ See the Biblical account of Astrologers in the writings of Daniel.

Vegetable Influence.]—Yet a kind of *beneficial influence* is certainly intimated by Moses, in Deut. xxxiii. 14.; in which he plainly states the good effects of the sun and moon on vegetable productions.

Devotion.]—How worthy of remembrance and regard are the *devotional* contemplations of heaven, which are so beautifully expressed in those admired poems—the eighth and nineteenth Psalms!

Astronomical History.]—The general *History*‖ of Astronomical science is replete with the deepest interest to the moralist and the scholar. And though reluctance is felt at submitting this very short and cursory notice of the most sublime science, it must now be concluded, that, since the discoveries of the illustrious Newton, respecting the law of universal gravitation, an entirely new department of astronomical investigation is added; and that therefore in future, practical and physical astronomy are the twofold view to be taken of this most elevating study.

Chap. II.—Meteorology.

This branch of science treats of the Atmosphere:—the alterations that take place in the direction of its currents or winds:—of the variations in its gravity or pressure:—of the changes in its temperature:—of the state of the electricity which it exhibits:—and lastly, as to the visible phenomena dependent upon these changes.§

The present Sectional classification may be regulated by the Atmosphere, the Weather, and the Seasons; under each of which there will, of course, be selected a few subordinate particulars.

---

* In Jer. vii and xlv. translated by Blayney, "Regency of heaven," as refering, with the Versions, to all the heavenly host: but this is questioned in Fragment. N°. 503, of Calmet's Bib. Encyclop. Vol. iv. p. 10.

† A highly entertaining history of "Astrology" is given in Encyclop. Metrop. Div. iv. pp. 56—59.

‡ Dr. Enfield's history of Philosophy, &c. i. p. 45.

‖ Summary of Geogr. and Astron. ancient and modern, &c., by the late learned Dr. Alexander Adam of Edinburgh, pp. 11—34. 5th ed. 1816: but a still more extended review of this sublime subject is communicated by the writers of the Encyclop. Metrop. Div. ii. pp. 485—503.

§ See p. 495 of a very judicious and appropriate Manual for youth and persons of limited reading, the New Pocket Cyclopædia by Millard.

Sect. 1.—*The Atmosphere.*

Modern Science.]—Under this term we comprehend as one body, that gaseous or aëriform fluid, which every where invests the surface of the terraqueous globe, and which partakes of all its motions, both diurnal and annual. Its obvious properties are fluidity, elasticity, expansibility, and gravity:* and its various uses are manifest from its being necessary for the support both of animal and vegetable life—indispensible in all the common processes of combustion—from ministering to several of the pleasures which we derive from our senses—giving buoyancy to the clouds—and enabling the feathered creation to transport themselves with ease from one part of the earth to another. All the discoveries of modern science are calculated to awaken sentiments of Scriptural piety, exhibiting indisputable and most impressive indications of the very highest wisdom and goodness, in the arrangements of the Creator.

Air.]—Ἀηρ, *Air*, evidently from אר *(ar)* to flow: and used by the Sept. for שחק *(shahcak)*, in 2 Sam. xxii. 12; and Psal. xviii. 11; but for which, there does not appear any distinct term in the Hebrew language. It is ordinarily expressed by שמים *(shamayim)*, heaven, as in Gen. xix. 24; and 2 Kings i. 10. To beat the air, 1 Cor. ix. 26; and to speak into the air, 1 Cor. xiv. 9, are modes of expression used in most languages, signifying, to speak without judgment or understanding, or to no purpose; to fatigue ourselves in vain. It may be questioned whether in Eph. ii. 2, the Apostle positively maintains the fact of a diabolic operation on the air, in the way of exciting storms or other malign influences (Job i. 9.), or speaks rather in an accomodation to the Jewish manner of speaking, current in his days.†

Wind.]—*Wind* is air in motion, for which the Biblical words are רוח *(rooach)* and πνευμα. (Gen. i. 2; Ps. civ. 4, 30; Is. xl. 7.) In Gen. iii. 8,) רוח היום *(rooach hayom)* appear to denote, the morning breeze. Job xvi. 3, דברי רוח *(divray rooach)*, words of wind, are, vain, noisy words. Eccles. xi. 5, may be illustrated by reference to John iii. 8. In 1 Kings xviii. 12, רוח יהוה *(rooach yehouah)* seem to mean, a miraculous wind from Jehovah: compare Ezek. iii. 14; viii. 3; xi. 1, 24; 2 Kings ii. 11, 16; Acts viii. 39. There were four principal winds acknowledged by the Hebrews, 1 Chron. ix. 24; Ezek. xlii, 16—18; the East, the North, the South, and the West. The statement of Prov. xxv. 23, is especially confirmed by the Pagan Classics.‡ The Ευροκλυδων of Acts. xxvii. 14, from Ευρος κλυδων, an eastern tempest; may express the very meaning that is affixed by English mariners to a "Levanter" at this time‖. (Ps. xlviii. 7; and Ezek. xxvii. 26.)

---

* The Chemical Catechism, &c. by S. Parkes, 10th. ed. pp. 33—54.—A publication, whose deservedly extended sale supersedes the necessity of any farther recommendation.

† Editor of Calmet, in Bib. Encyclop. on "Air."—Consult, however, the works of Doddridge and Macknight.

‡ Homer, Il. v. lines 524—526. Virgil, Georg. iii. line 196. and Ovid, Metam. i. lines 262, 263. 328.

‖ Dr. Shaw, Travels, p. 330. See also Wetstein, Doddridge, and Bowyer's Conject. on the text.

Clouds.]—The Heb. and Gr. terms for a *Cloud* appear to convey a similarity of idea: ענן *(anan)* because of its returning from the heavens in rain, snow, &c.; and νεφελη, from נפל, *(naphal)* to descend, or fall down. From the real manifestations of Jehovah in a cloud (Exod. xix. 9, 16; Deut. iv. 11; Lev. xvi. 2.), we have similar appearances ascribed by the heathen* to their false gods. Very small clouds are the forerunners of violent storms and hurricanes in the east as well as the west: they rise like a man's hand (1 Kings xviii. 44.), until the whole sky becomes black with rain, which descends in torrents. In our Saviour's time, this phenomenon seems to have become a certain prognostic of wet weather, Luke xii. 54; την νεφελην, THE† CLOUD. About the middle of harvest, the morning cloud is seen early in the morning, and disappears as the sun ascends above the horizon. (Hos. vi. 4; and xiii. 3.) These light fleecy clouds are without water, νεφελαι ανυδροι, and to them the apostle Jude, (ver. 12.) compares the false teachers, with very great propriety and truth. The astrological practice of divining, by looking up to the clouds, is often adverted to, as in Lev. xix. 26; Deut. xviii. 10, 14; Jer. x. 2.

Rainbow.]—קשת *(kesheth)* is very appropriately and philosophically read in Eng. *Rainbow;* and the circumstance recorded in Gen. ix. 13, has been additionally confirmed and immortalized by the Iris‡ of the ancient Greeks and Romans. The propriety of its introduction in Ezek. i. 28; Rev. iv. 3; and also Rev. x. 1, cannot be omitted.

Dew.]—טל *(tal)*, Δροσος, *Dew*, a moist vapour, descending‖ upon the earth. (Gen. xxvii. 28, 39; Prov. iii. 20.) It needs scarcely be remarked, that, in the hot eastern countries where it rarely rains during the summer months, the copious dews, which fall there during the night, are essential to the nourishment and life of vegetables. (Hag. i. 10; 1 Kings xvii. 1; Zech. viii. 12.) The allusions to it, in all writings, Sacred and Heathen,§ are too familiar to be forgotten either by the Scripture or Classical reader.

Sect. 2.—*The Weather.*

Weather.]—This word seems to occur only four times in Scripture, but each of them may not be unworthy of notice. In Job xxxvii. 22, the words מצפון זהב יאתה *(mitzaphon zahav yeētheth)* are rendered by almost every version,¶ ancient and modern, to this sense, "From the north cometh gold:" but this does not appear so natural from the connection. Prov. xxv. 20, יום קרח *(yom karah)* are literally, "a

---

* Homer, in numerous instances, also Horace, Virgil, and Ovid, in their several works.

† Dr. Middleton's Doctrine of the Greek Article, p. 327.

‡ Holwell's Diction. of Bryant's Mythol. p. 178; Parkhurst's Greek and Heb. Lexicons.

‖ Goldsmith's Hist. of the Earth, &c. p. 107, Adam's Summ. of Geogr. &c. page 50.

§ Aristot. Cic. Virg. Ovid, &c., cited in Calepin. Dict. under. Ling. p. 1272.

¶ Dr. A. Clarke, who quotes Calmet, and questions Goode's rendering, &c. on this text.

cold day." In Matt. xvi. 2. "fair weather" is expressed by Εὐδία; from εὖ, well or good, and Δία, Jupiter, that is, the heavens or air, whence the Latins say, sub Dio, in the open air. Matt. xvi. 3. Χειμών, stormy weather, or winter.

Rain.]—*Rain*, מטר *(matar)*, ὑετός, is the descending of heavy aqueous drops from the clouds; and is mentioned by Biblical writers in a great variety of connections. In the sublime chapters of Job,* there are some truly scientific notices of it, particularly chap. xxxvi. 27, 28. and xxxviii. 28. By the former and the latter rains (Deut. xi. 14; Hos. vi. 3.), are understood those which fell in the spring and autumn; as in Judæa it commonly rained, but during those two seasons.

Snow.]—שלג *(sheleg)*, Χιών, *Snow*, is formed when the atmosphere is so cold as to freeze the particles of rain as soon as they are formed, and the adhesion of several of these particles to each other, during their descent through the air, forms the usual fleeces of snow, which are larger when the clouds are higher. (Ps. clxvii. 16). In Prov. xxv. 13, the allusion is thought to be, to the cooling effect of snow, on wines drank in the East. A beautiful trine comparison is given in Prov. xxvi. 1. That very difficult text,† Ps. lxviii. 15, has been compared with Ecclus. xliii. 18. or 20.

Hail.]—Congealed rain is *Hail*: ברד *(barad)*, Χάλαξα; but its mode of composition is not so satisfactorily ascertained. This is the only meteor from which no good is apparently derived: and what is intended by the treasures of hail, Job xxxvii. 22, is not well known.‡ The most tremendous hail mentioned in Scripture, or in any writer, is that alluded to in Rev. xvi. 21. How prodigious is this description! in comparison with which, all accounts of hail-stones, and hail-storms are diminutive. We have in the Philosophical Transactions, mention of hail as large as pullet's eggs: but what is this to the weight of a talent?‖

Thunder and Lightning.]—רעם *(raam)*, Βροντή, *Thunder*, is a repercussion of the air violently agitated, among dense clouds, by the lightning or electric flash. As this is the loudest natural noise with which mankind are acquainted, it has been ascribed directly to the Almighty, as his own voice. (Exod. ix. 28; Ps. xxxix. 3, 4.) Thunder-bolt is certainly a great rarity: what usually does the mischief, which is attributed to the thunderbolt, is the lightning which occasions the thunder; nevertheless, as this notion of a bolt has been common, our translators have not refused to employ this word§. Ps. lxxviii. 48. It is suggested, that Job, xxxvi. 30, 33, may be best explained by this notion of a thunderbolt. The words in Psal. cxxxv. 7, are strictly and philosophically true. Does not the lightning, by discharging the electricity from an electrical cloud, suffer its waters to coalesce, and so occasion rain?

---

* Dr. A. Clarke, who has given some very instructive notes, &c.

† By Parkhurst, Heb. Lex. who also refers to Chandler's life of David, vol. ii. p. 69. &c.

‡ So remarks the above celebrated critic—Dr. A. Clarke, on the passage.

‖ Thus observed the late learned and laborious Editor of Calmet, who has supplied here an unaccountable deficiency in his author—on the word "Hail."

§ The same remark also applies to this particular in meteorology, which appears to have been completely overlooked by the celebrated Calmet.

Simoon.]—The pestilential wind or blast, by the Arabs termed the Sam-wind; by the Persians, Samoun; by the Turks, Simoon or Samiel, is noticed in Jer. iv. 11. Its effects are most dreadful; and it is doubtless the very sorest calamity with which any of the fair regions of the East are visited.* Most probably it is alluded to in 2 Kings xix. 96; as well as certainly by Psal. ciii. 15, 16; and 2 Kings xix. 7, 35.

Sect 3.—*The Seasons.*

The seasons of the natural year are indicated by a very ancient portion of the sacred history, Gen. viii. 22; and as agriculture constituted the principal employment of the Jews, during most periods of their history, they seem to have adopted this simple division of the year. As this topic has already been discussed in the present publication,† it would be unsuitable here not to consult the utmost possible brevity. May it be suggested, that a kind of *Scripture Calendar*‡ or *Almanack*, would be useful, comprising (in separate columns) a tabular view of all the months, with the notice of sacred festival days, some particular events in Scripture History, changes of weather, economical business of each month, &c., &c.?

Seed-time.]—The *Seed-time*, זרע *(Zera)*, Σπερμα, comprised the latter half of Tisri, the whole of Marchesvan, and the former half of Kisleu: that is, according to our time, from the beginning of October to the beginning of December.

Winter.]—Winter, חורף *(Choreph)*, Εαρ, included the latter half of Chisleu, the whole of Zebeth, and the former part of Shebeth: or from the beginning of our December to the beginning of February.

Cold Season.]—The cold season, קר *(Kor)*, Ψυχος, takes in the latter half of Shebeth, the whole of Adar, and the former half of Nisan; from the beginning of February to the beginning of April.

Harvest.]—The Harvest, קציר *(Ketzeer)*, Θερισμος, comprises the latter half of Nisan, the whole of Jyar, and the former half of Sivan: from the beginning of April to the beginning of June.

Summer.]—The Summer, קיץ *(Kayitz)*, Θερος, comprehends the latter half of Sivan, the whole of Thammuz, and the former half of Ab; or from the beginning of June to the beginning of August.

Hot Season.]—The Hot Season, חם *(Chom)*, and its derivative Καυμα, includes the latter half of Ab, the whole of Elul, and the former half of Tisri; that is, from the beginning of August to the beginning of October.

[Cosmography to be concluded in the next.]

---

* Bruce's Travels, &c. vi. pp. 462, 463, 464; Harmer's Observations, vol. i. pp. 94—96. Morier's, sec. Journey, p. 43; and vol. i. pp. 342, 343.

† See vol. i, pp. 343—350.

‡ Buhle's Econom. Calend. of Palest. Calmet's Fragments, &c., &c.

all its terms: μεγαλυνω, is simply to *magnify*, to *celebrate*, to *praise*; ἀγαλλιαω denotes *exultation*, or *extacy*: ψυχη is the *animal soul*; πνευμα the *immortal spirit*: το κυριον is the simplest and most general expression of Godhead, *the Lord of all men*; τω Θεω τω σωτηρι μου is, in terms, a considerable amplification, and in meaning, abounds with appropriative and heart-felt comfort; *the God who is MY Saviour*. Now, all the terms of the second line, thus respectively rising above their parallel terms in the first line, the fact can surely not be questioned, that, in the lines themselves, there is an *intentional* gradation.*"

ὁν ὁ Κυριος Ἰησους ἀναλωσει, τω πνευματι στοματος αὐτυ
και καταργησει, τη ἐπιφανεια της παρουσιας αὐτου.

Whom the Lord Jesus will waste away, with the breath of his mouth,
And will utterly destroy, with the bright appearance of his coming.
2 Thess. ii. 8.

"The first words, ὁν ὁ Κυριος Ἰησους, are common to both lines; ἀναλωσει implies no more, in this place, than *gradual decay*; καταργησει denotes *total extirmination*: while in terror and magnificence, no less than in the effects assigned, *the breath of his mouth*, must yield to *the bright appearance of his coming*. The first line seems to announce the ordinary diffusion, gradually to be effected, of Christian truth: the second to foretell the extraordinary manifestation of the victorious Messiah, suddenly, and overwhelmingly, to take place in the last days."†

καθαρισατε χειρας, ἁμαρτωλοι·
και ἁγνισατε καρδιας, διψυχοι.

Cleanse your hands, ye sinners;
And purify your hearts, ye double-minded. Jam. iv. 8.

"Καθαρισατε, here, relates to *outward cleansing*; ἁγνισατε, to *inward purification*; χειρας, to *outward actions*; καρδιας, to *inward principles*: ἁμαρτωλοι, persons *determinately engaged in sin*; διψυχοι, persons in whom conscience is awakened, *wavering between tendences* to good and evil.‡"

ὁτι τον ἡλιον αὐτου ἀνατελλει ἐπι πονηρους και ἀγαθους,
και βρεχει ἐπι δικαιους και ἀδικους.

For he maketh his sun arise on the bad and good;
And raineth on the just and unjust. Matt. v. 45.

"The first of these lines contains the higher character, the second, a lower character, of good and evil; πονηρος, *bad*, *wicked*, is more than ἀδικος, *unjust*; the former is positive; the latter only negative: again, ἀγαθος, *good*, is superior to δικαιος, *just*: the latter is no better than strict law requires him to be; the former follows the kind and benevolent dictates of a kind and benevolent nature:

Quis legem det amantibus?
Major lex amor est sibi.

---

* Sacred Literature, p. 310. † Ibid, p. 312.
Ibid, pp. 313, 3 13.

"The other terms have a similar gradation: the degrees of divine bounty are adjusted according to the degrees of the recipients, whether in the scale of good or evil. God is said to make his sun arise on the higher class, whether in virtue or in vice; the evil and the good; the *sun*, whose influence brings the fruits of the earth to full maturity; HIS SUN, by way of eminence, his best natural gift. But on the just and unjust, the lower class in virtue and in vice, it is said that God *raineth*, not that he 'sendeth *his* rain;' intimating thereby, that rain, though a δοσις αγαθη, is not a δωρημα τελειον: accordingly we see, that rain promotes indeed the earlier processes of vegetation, but never brings the fruits of the earth to their perfection."*

εἰς ὁδον ἐθνων μη ἀπελθητε·
και εἰς πολιν Σαμαριτων μη εἰσελθητε·
πορευεσθε δε μαλλον προς τα προβατα τα ἀπολωλοτα οἰκου Ἰσραηλ.

To the way of the Gentiles go not off;
And to a city of the Samaritans, go not in;
But proceed rather to the lost sheep of the house of Israel. Matt. x. 5, 6.

"This is a gradation in the scale of national and religious proximity, the *Gentiles*, the *Samaritans*, *Israel*. In the remaining terms, there is a correspondent progress: the *way*, or *road*, to foreign countries; a *city* of the Samaritans; the *house* of Israel, a phrase conveying the notion of HOME: *go not off*,—go not from Palestine, towards other nations; *go not in* to a city of the Samaritans; though, in your progresses between Judæa and Galilee you must pass by the walls of many Samaritan cities: but, however great your fatigue, and want of refreshment, *proceed rather*, not merely to the house of Israel, but to *the lost sheep* of that house. Thus, by a beautiful gradation, the Apostles are brought from the indefiniteness of a road leading to countries remote from their own, and people differing from themselves in habits, in language, and in faith, to the home-felt, individual, and endearing relationship of their own countrymen; children of the same covenant of promise, and additionally recommended to their tender compassion, as *morally lost*."†

ὀυαι ἀυτοις· ὁτι ἐν τω ὁδω του Καϊν ἐπορευθησαν·
και τη πλανη του Βαλααμ μισθου ἐξεχυθησαν·
και τη ἀντιλογια του Κορε ἀπωλοντο.

Wo unto them! For in the way of Cain have they walked;
And in the deviousness of Balaam's reward, they have eagerly rushed on;
And in the gainsaying of Korah, they have perished. Jude 11.

"Things future are here spoken of in the grandest style of prophetic poetry, as already accomplished. The climax, in the concluding terms, especially of the lines, is very strongly marked."‡

---

* Sacred Literature, pp. 319, 320. † Ibid, pp. 313, 314.
‡ Ibid, p. 153.

ὁ ἀδικων, ἀδικησατω ἐτι·
και ὁ ῥυπων, ῥυπωσατω ἐτι·
και ὁ δικαιος, δικαιωθητω ἐτι·
και ὁ ἁγιος, ἁγιασθητω ἐτι.

He who acts unjustly, let him act unjustly still;
And he who acts filthily, let him act filthily still;
And he who is just, let him be justified still;
And he who is holy, let him be sanctified still. Rev. xxii. 11.

"That there is, in each couplet of this stanza, a *progressive meaning*, cannot, I presume, be reasonably questioned. *Filthiness* evidently rises in the scale of turpitude above *injustice* or *unrighteousness*; and, from the rules of Hebrew poetry, and, indeed, of all measured composition, *holiness*, or *sanctification*, which is antithetically opposed to *filthiness*, must, in like manner, rise in the scale of moral excellence above *justice*, or *righteousness*, which is antithetically opposed to *injustice*: the first couplet, then, presents *two degrees* of moral evil; and the second couplet, *two degrees* of moral goodness. Again, the participial form, on the bad side, indicates an evil course of action; the adjectival form, on the good side, indicates an inherent principle or quality of virtue. And, lastly, the active voice of the verbs, on the bad side, would seem to attribute all human wickedness to man's own agency; and the passive voice of the verbs, on the good side, to ascribe all human excellence to some derivative, communicated power; that is, manifestly, to the efficacious grace of God."*

ἀλλ' ὁς ἐαν θελη ἐν ὑμιν μεγας γενεσθαι,
ἐσται ὑμων διακονος·
και ὁς ἐαν θελη ἐν ὑμιν εἰναι πρωτος,
ἐσται ὑμων δουλος.

But whosoever would among you become great,
Shall be your servant:
And whosoever would among you be chief,
Shall be your slave. Matt. xx. 26, 27.

"The first line and the third, the second line and the fourth, are here parallel; and, in each pair of parallelisms, the gradation is manifest: πρωτος, *chief*, is an advance in the scale of human grandeur, upon μεγας, *great*; and δουλος, *slave*, is many degrees lower in the scale of human depreciation, than διακονος, *servant*.—It may be observed also, that εἰναι is an advance upon γενεσθαι: those of a more limited ambition, wish to *become* great; thereby admitting that they *are* and *have been* little: those, on the contrary, whose ambition is unbounded, wish to *be* chief; not making any admission whatever of previous mediocrity."†

* Sacred Literature, pp. 329, 330; where see a satisfactory refutation of the reading adopted by Bengel and Griesbach.
† Ibid, pp. 310, 311.

ὁ ἐπι του δωματος, μη καταβαινετω,
ἀραι τα ἐκ της οἰκιας αὐτου·
και ὁ ἐν τω ἀγρῳ, μη ἐπιστρεψατω ὀπισω,
ἀραι τα ἱματια αὐτου.

He that is on the house-top, let him not come down,
To take the things from his house;
And he that is in the field, let him not turn back,
To take his upper garments. Matt. xxiv. 17, 18.

"The reading of our received text is ἀραι TI ἐκ της οἰκιας, 'To take ANY THING from his house.' TA, however, is the reading of the best MSS., Versions, and Fathers; and is adopted by Mill, Wetstein, Griesbach, &c. In order properly to understand this passage, we must keep in view the construction of houses among the Jews: they were commonly flat-roofed, and had stairs on the outside, by which persons might ascend and descend, without coming into the house. In the eastern walled cities, these flat-roofed houses usually formed continued terraces, from one end of the city to the other, which terminated at the city-gates. Our Lord's injunction, therefore, is, he who is walking on the house-top, let him not come down to remove his property from his house; let him, on the contrary, pursue his course along the terrace, and escape through the gate of the city as fast as he can.

"The gradation in the sense is manifest: the man on the house-top was not to come down and carry away his household-goods and property; a work of time and difficulty: the man at work in the field, was not so much as to turn behind him for the upper garment, which he had but just laid aside, in order to facilitate his labour; a lively image of increasing, nay, of instant danger."*

ζητησουσιν οἱ ἀνθρωποι τον θανατον·
και οὐ μη ἑυρησουσιν αὐτον:
και ἐπιθυμησουσιν ἀποθανειν·
και φευξεται ἀπ' αὐτων ὁ θανατος.

Men shall seek death;
And shall by no means find it:
They shall desire to die;
And death shall flee from them. Rev. ix. 6.

"In this example, I have followed Griesbach's text: the gradation speaks for itself: the personification of death is magnificent; the more so, from its unexpectedness and brevity."†

[To be continued.]

---

* Sacred Literature, pp. 314, 315. † Ibid, p. 315.

tionably dear: in addition to this circumstance, a large proportion of these were sent to Spain, and lost in their passage. It is scarcely necessary to state the contents of this edition, having previously observed that it contains the whole of the Complutentian with another version, and a variety of treatises specifically noticed. It does not appear whether there were any copies taken on *large paper*. Brunet observes (tom. 1, p. 191.) "Il y a eu momentanément à Paris, avant l'année 1815, deux exemplaires de cette polyglotte imprimée sur VELIN." A copy *m. v.* sold at the Gaignat sale for 264 francs, another *m. r.* at that of the Duc de la Vallière for 296 francs. And these prices are, we apprehend, very near its present value; a copy being marked in Messrs. Ogle and Co's Catalogue, original binding, gilt leaves, £16 16*s*; and another in that of Messrs. Rivington and Co. £15 15*s*. At the commencement of the first volume should be found a *second* preface of Arias Montanus, in which he details the authors from whom he has received any assistance.

III.—BIBLIA SACRA POLYGLOTTA, Studio Guy Michaelis Le Jay, *Parisiis, apud Antonium, Vitray*, 1628—1645, 10 *vols. fol. max.*

THIS is one of the most splendid productions of the press, and decidedly the most beautiful Polyglott extant: it contains all that is in the Complutentian and Antwerp editions, with the addition of a Syriac and Arabic version of the greater part of the Old, and the whole of the New Testament, and the Samaritan Pentateuch with its version. The Chaldee paraphrase, but not its corresponding Latin translation, is likewise corrected in this Polyglott, from the Venetian and other editions; but the Hebrew text is extremely inaccurate.

M. Le Jay conducted and defrayed the total expence of this edition, which proved his ruin; its sale at the time of its publication was very limited, owing partly, to the ponderous size of the volumes, which rendered them particularly inconvenient to use, its high price, and more than all, the malevolent intrigue of Cardinal de Richelieu, who had offered to defray the whole cost of the impression, and give Le Jay the profit of the sale, provided he would publish it under his name; probably, in rivalry of Cardinal Ximenes: this advantageous proposal Le Jay refused, and dearly did he pay for his justifiable vanity.

The London booksellers likewise negotiated with Le Jay for a very considerable number of copies on favorable terms to the editor; but he treated them little better than the Cardinal, and thus incurred the violent opposition of both parties; De Bure attributes the ruin of his countryman solely to the English; they doubtless assisted, but his proud obstinacy was undoubtedly the original cause. The value of this Polyglott varies according to condition from £10 to £25. Messrs. Ogle and Co. have a copy in a fine state, marked £28; Messrs. Rivington, £12 12*s*; Mr. Bohn, a very fine copy £21. It was originally published at two hundred crowns.

[To be continued.]

Characteristic Notices of Biblical Works.

A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. By George Stanley Faber, B. D. Rector of Long-Newton. 2 vols. 8vo. pp. 904. London, Rivington's, 1823, 1*l.* 1*s. boards.*

FROM the great learning and eminent talents which the author has displayed in his former productions, we were led to form high expectations of the present work; nor have these expectations been disappointed by the perusal. The present publication, though not calculated for the general reader, will be highly useful and interesting to the theological student. It contains much sound criticism, and abounds with new and valuable information on various topics connected with Biblical Literature. Throughout the whole of these discussions the author evinces great learning, extensive reading, acute reasoning, and deep piety. And though his boldness of conjecture, and fondness for hypothesis, may lead him, sometimes, to advance positions, which we conceive to be erroneous, yet it will scarcely deteriorate materially from the value of the work. *Nemo mortalium omnibus—sapit.*

The work, as may have been anticipated, is divided into three books; in which are investigated the genius and object of the Patriarchal, the Levitical, and the Christian Dispensations. In the two former the author's design is to establish a system relative to the genius and object of God's ancient communications to man, which he conceives to be more Scriptural than that of the author of *the Divine Legation of Moses.* This he fully accomplishes; while he successfully refutes the arguments, and explodes the theory, of Bishop Warburton.

Book I.—Treats of the object of the Patriarchal Dispensation; and in chapter, I. which is introductory, is considered the peculiar genius of the three Dispensations. 1. The genius of Patriarchism was *universality;* because the light of divine knowledge shone with abundantly sufficient lustre to lead all men to heaven, if they would; and because Adam, after the creation, and Noah after the flood, would severally communicate to all their children the knowledge which they themselves possessed. The Patriarchal Dispensation consisted of two periods. The first from Adam to the flood; during which the apostacy of Cain and his descendants took place, which consisted in the rejection of the atonement, and which, at length, spread among the descendants of Seth. The second period was from Noah to the establishment of the Levitical Dispensation; the apostacy from which consisted in astronomical hero-worship; while the doctrine of the atonement was strenuously maintained. 2. The genius of the Levitical Dispensation was *particularity;* for the purpose of preserving and gradually communicating divine knowledge to an apostatising world. This characteristic particularity was expressly foretold by Balaam; and began to be withdrawn when the time for the advent of the promised Saviour approached. Hence 3. The genius of Christianity, like that of Patriarchism, is *universality.*

Chapter II. is devoted to an examination of the theory of Bishop Warburton, relative to the state of man, from his first creation to the promulgation of the law: for, if that theory be well founded, the Patriarchal Dispensation is in truth a non-entity.

1. He contends that Adam and Eve were not placed in Paradise immediately on their creation; but that, having been created mortal, they were kept some time under the tutelage of natural religion, ere they were introduced into the garden, and there gifted with immortality, upon their first becoming the subjects of revealed religion.—1. The argument by which he would prove that our first parents were created mortal; which is, that immortality was not bestowed upon our first parents until they were brought into Paradise, the privilege itself being then conferred as a free gift: therefore, their existence, anterior to the conferring of the free gift of immortality, must have been an existence in a condition of mortality. The singular inaccuracy of the statement, upon which this argument is built, is apparent from the Mosaic account, where not a syllable is said respecting the supposed donation of immortality. Again, the Bishop's assertion, that man was originally created mortal, and that immortality was afterwards conferred upon him in Paradise, does not accord with the scriptural account of death as being the penalty of sin. He has also

this Polyglott, did not live long after it was finished; he died in 1517, leaving behind him an unblemished character and an unspotted reputation. He was one of those great men who appear as comets, but for a time, and he was one of the *very* few, whose memory has been cherished and revered by all parties, and all nations.*

Six hundred copies of this Polyglott were struck off on paper: it was not published until 1522, at the price of six dollars and a half, a large sum at that time. A copy is worth from £30 to £60 according to the condition—only *three* copies are known upon vellum, that belonging to Pinelli, said to be Cardinal Ximenes' own copy, was sold to Mac-Carthy for £483; and, at his sale, produced 16,000 francs; it is now in the possession of George Hibbert, Esq. of Clapham.

Another copy on vellum is in the Royal Library at Madrid, and the third at Turin. The British Museum has a copy on paper, as also the following colleges: CAMBRIDGE, the public University library, Trinity, King's, Queen's, and Corpus Christi;—OXFORD, All Souls, Queen's, St. John's, and the Bodleian; Sion College library also possesses a copy.

II.—BIBLIA SACRA POLYGLOTTA, *Philippi II, Hispaniarum Regis jussu edita ac impressa;* curâ Benedicti, Ariæ Montani. *Antuerpiæ, Plantinus,* 1569—1572, 8 *vols. fol.*

THIS splendid work, generally known as the Antwerp, Spanish, or Royal Polyglott, was edited by Arias Montanus, and printed by the celebrated Plantin, at the instigation and expence of Philip II of Spain, as the title, we have given, indicates; it contains the whole of the Complutesian edition, besides a Chaldee paraphrase of part of the Old Testament, which Cardinal Ximenes did not introduce in his edition, for particular reasons yet unknown, but deposited the MSS. in the Theological library at Complutum. The new Testament has the Syriac version, and the Latin translation of Santes Pagninus, corrected by Arias Montanus. As the volumes of this beautiful Polyglott were published at different periods, and as they contain a vast number of grammars, dictionaries, &c., necessary to render the work complete, it may not be altogether useless to enter into an exact detail of these Treatises.

Vol. I to V. These five volumes contain the whole of the Sacred Scriptures, and present no difficulty in arrangement, being separately characterised, *tomus primus, secundus,* and so on; but in the remaining three volumes great nicety is required, as they are composed of a variety of tracts, absolutely requisite to render the work complete; they are as follows:

---

* For an account of this amiable character, see Alvaro Gomez or Gomecius, de Rebus gestis a Francisco Ximenio Cisnerio Archiepisc. Toletano. Complut. 1569, fol. This work is, however, extremely rare; see also Baudier, and his translator Vaughan, (1671) Fléchier, Marsollier, and Mallinkrot, p. 110, Butler's Horæ Biblicæ, p. 123—7. Panzer, t. vi. p. 441, 2; and particularly Michaelis by Marsh, vol. ii. pt. ii. 853, for several interesting particulars.

Vol. VI.—1°. Hebraicorum Bibliorum Veteris Testamenti Latina Interpretatio, olim Xantis Pagnini Lucencis, nunc verò Benedicti Ariæ Montani, Hispalensis, etc. Heb. et Lat. Antuerpiæ, Plantin, 1571.

2°. Novum Testamentum Græcè, cum Vulgatâ Interpretatione Latinâ, Græci con textus lineis inserta, operâ Benedicti Ariæ Montani, Antuerpiæ, Plantin, 1572.

Vol. VII.—1°. Communes et familiares Hebraïcæ linguæ Idiotismi, operâ Benedicti Ariæ Montani, Antuerpiæ, Plantin, 1572.

2°. Liber Joseph, seu de Arcano sermone, operâ ejudem Benedicti Ariæ Montani, Antuerpiæ, Plantin, 1571.

3°. Liber Tubal-Cain, sive de Mensuris sacris, Antuerpiæ, Plantin, 1572.

4°. Liber Phaleg, sive de Gentium sedibus primis. Antuerpiæ Plantin, 1572.

5°. Exemplar, sive de sacris fabricis. Antu. Plantin, 1572.

6°. Aaron, sive de SS. vestimentorum ornamentis. Antuerpiæ, Plantin, 1572.

7°. Daniel, sive de sæculis Codex. Antuerpiæ, Plantin, 1572.

8°. Index Biblicus, cum Catalogo Librorum Canonicorum. Antuerpiæ, Plantin, 1572.

9°. Hebræa, Chaldæa, Græca, et Latina nomina, &c. cum Interpretatione. Antuerpiæ, Plantin, 1571.

10°. Variarum in Græcis Bibliis Lectionum Libellus. Antuerpiæ, Plantin, 1571.

11°. Annotationes Variarum Lectionum in Psalmos. Antuerpiæ, Plantin, 1571.

12°. Variæ Lectiones, Latin. Bibliorum editionis Vulgatæ. Antuerpiæ, Plantin, 1571.

13°. Variæ Lectiones, et annotatiunculæ, quibus Thargum, illustratur et emendatur.

14°. Actorum publicorum ad Regia Biblia, et sacrum apparatum pertinentium exempla præcipua.

15°. Tabula evangelicarum lectionum.

16°. Prefationes de variâ in Hebraïcis libris lectione, ac de Massoreth ratione et usu.

At the end of this volume are several small treatises following, attached to each other, and then a description of ancient Jerusalem, with a plan engraved as the French have it, *en taille douce.*

Vol. VIII.—1°. Dictionarium Syro-Chaldaïcum. Antu. Plantin, 1573.

2°. Grammatica Chaldæa, et Thesaurus Hebraïcæ Linguæ, cum Santis Pagnini epitome Thesauri Linguæ sanctæ, 1572.

3°. Syrorum Peculium, hoc est Vocabula apud Syros Scriptores passim usurpata, Antuerpiæ, Plantin, 1571.

4°. Grammatica Linguæ Syriacæ, Antuerpiæ, 1571.

5°. Lexicon Græcum, cum Dictionario Græco-Latino. Antuerpiæ, Plantin, 1571.

Of this celebrated Polyglott, printed with the greatest luxury of typographical splendor, and critical exactness, there were only five hundred copies struck off; it is consequently rare and propor-

4. That it denotes *all the six demiurgic days collectively*. The passage referred to as a proof of this position is Gen. ii. 4, to which should be added part of the 5th verse: "These are the generations of the heavens and the earth when they were created, in the day when the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." Here one would naturally suppose that, instead of the term *day* being taken *collectively* to signify *all the six demiurgic days*, it should be taken *distributively* to signify *each day* of the generations, or *successive productions* of the heavens and the earth, and every plant and herb of the field. This appears, in fact, to be the force of the original, which may, with strict propriety, be rendered, "in the day of Jehovah's making, &c." i. e. *when* Jehovah made.

Mr. F. having thus endeavoured to clear the ground, by shewing that the term *day* is wholly indefinite, and that it *may*, therefore, denote a period of great length; proceeds to shew by the analogy of language that it *does* denote a period of great length. He thus states his argument, taking the seventh day, or the divine sabbath, as a test or gage: "If God laboured six natural days and rested on the seventh natural day, the very turn of the statement will unavoidably imply, that he resumed his labours on the eighth natural day, or on the first day of the following natural week; just as in the case of the human commemorative sabbath, when man is commanded to labour six natural days and to rest on the seventh natural day, the very turn of the command implies, that his rest is to terminate with the seventh day, and that his labour is to recommence with the eighth. But was this the plan adopted by Supreme Being? Did he resume his labours on the eighth natural morning? Most certainly he did not: for we are assured, that *the heavens and the earth and all the host of them* (a comprehensive phrase plainly expressive of the WHOLE material world) were FINISHED at the close of the sixth day, that *on the seventh day God ended his work which he had made*; and that *from all his work which he had made, he rested on the seventh day*. If then God did not resume his creative labours on the eighth natural morning, his sabbath or rest certainly extended *beyond* the limits of the seventh natural day: and, if it extended *beyond* the limits of the seventh natural day, a single natural day most undoubtedly could not be the measure of the divine sabbath."* He then proceeds to argue, that the Divine sabbath is not yet ended; that the seventh day, consequently, must be nearly, or according to the Samaritan chronology, more than, six thousand years long; and that, therefore, each of the six demiurgic days must have been periods of at least SIX THOUSAND YEARS duration!† Now, however ingenious the present argument may be, we conceive nothing can be more unsubstantial. In fact, it appears to us to be a most gratuitous assumption, if not presumption. In a syllogistic form it would run thus: the very turn of the statement that God laboured six natural days and rested on the seventh natural day, implies that he resumed his labours on the eighth natural morning. But the Scriptures assure us he did *not* resume his labour on the eighth natural morning. Therefore, his Sabbath or rest certainly extended *beyond* the limits of the seventh natural day, and so a single natural day could not be the measure of the divine Sabbath. The conclusion is inevitable if the premises be well founded, but this is the very point which Mr. F. has failed in proving. We contend that the turn of the statement, that God laboured six days and rested no the seventh, by no means implies that he resumed his labours on the eighth natural morning; for, God *might*, or *he might not*, have resumed his labours on the eighth natural morning, and yet the statement, that God rested on the seventh day, be perfectly correct: just as man, having laboured six days, and rested on the seventh, may accurately be said to have rested on the seventh day, whether his rest terminated with the evening of that day, or was extended to every succeeding day of the week. The circumstance of man's being *commanded to labour six natural days*, and to rest *on the seventh*, is altogether foreign to the argument, and wholly destroys the parallelism of the two cases; for, no one would dare to affirm that God was *commanded to labour six days* and *to rest* on the *seventh*. But, allowing for a moment the validity of the position, that the very turn of the statement unavoidably implies that the divine Being resumed his labours on the eighth natural morning, we still contend that the Scriptures will not authorise the assertion, that he *did not* resume his labours on that morning. The Scriptural

* Vol. i. p. 114. † Ibid. 115-17.

statement, that "Thus the heavens and the earth were finished, and all the host of them: and on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made;" has nothing to do with the resumption of the divine labours. A human artificer completes a certain work in six days, and rests from it on the seventh: but no one would be justified in asserting, from this statement, that he *did*, or *did not*, resume his labours, or commence a similar undertaking on the morning of the eighth day. So, with regard to the creative labours of God, no one is authorised to assert, that because God completed the heavens and the earth, and all the host of them, in six days, and rested on the seventh, that his rest was confined to that single day, or that it still continues, or that the divine power and wisdom were not engaged in similar works on the eighth day, and ever since that period. In fact, the assumption, for we have only Mr. Faber's *ipse dixit* for it, that the divine rest or sabbath has continued till the present time, appears to be expressly contradicted by the words of our Saviour, who having healed a man on the Sabbath day, and, being in consequence, persecuted by the Jews, says, by way of justification: "My Father *worketh* HITHERTO and I work."

II.—The necessity of the Mosaical narrative, "We are told," says Mr. F., "That *God created every plant of the field before it was in the earth, and every herb of the field before it grew:* whence, as Bishop Warburton justly observes, we are obliged to conclude, that God created the whole vegetable family, not in a state of maturity, but in the condition of seed previous to germination. Now the whole vegetable family was created on the third day; birds of every description were created on the fifth day; and beasts and reptiles and man, were created on the sixth day. Such being the case, it is clear, on the supposition of the six demiurgic days being six natural days, that, without a miracle, all graminivorous and seminivorous and fructivorous animals must have perished through hunger: because, on such a supposition, the vegetable seeds, which were created and committed to the earth on the third day, could not, in the ordinary course of germination, have produced a sufficiency of food for non-carnivorous animals, created on the fifth and sixth days, in time to save them from destruction by famine. To solve this difficulty, we have our choice of two expedients. Either a miracle of germination must have been wrought; through which the vegetable seeds sprang up almost instantaneously and quite out of the common course of nature, to complete and productive maturity: or the six days of creation must each have been a period greatly exceeding the length of a single revolution of the earth round its axis."* This argument is peculiarly unsatisfactory. It is by no means clear that the text, upon which it is founded, denotes that the whole vegetable family was created in the condition of seed. In fact, we differ from both Mr. Faber and Bishop Warburton on this point. We believe, with many eminent commentators and critics, that the passage, so far from intimating that vegetables were created in seed, conveys the idea that they were created in a mature and perfect state, *before they grew*, in a similar sense that every animal was created perfect, before it was produced in the ordinary way. And, notwithstanding the elaborate note of Mr. Faber,† we conceive this sense is fairly deducible from the strict import of the original terms made use of by the sacred historian, and perfectly accords with the concluding portion of the verse: for the *Lord* God had not caused it to rain upon the earth, and there was not a man to till the ground." But, granting Bishop Warburton and Mr. Faber's view of the passage to be correct, and that vegetables were created in the condition of seed; we see no reason why we should not rather, instead of lengthening the day to a period of six thousand years, embrace the other alternative offered by Mr. Faber, namely, a miracle of germination, since the whole creation was but one continued miracle; nor can we esteem it a superfluous miracle, as insinuated by Mr. F. in the succeeding paragraph, when it would reduce a period of six thousand years to one day, and provide food for every animal, that they might not perish by famine.

III.—The third argument is drawn from the tenor of ancient traditions among the Hindoos, Persians, and Etruscans. This is certainly a very fallacious mode of reasoning. For, when we consider how various nations have extended the

* Vol. i. pp. 117-118. † Ibid. pp. 55-57.

to say) in the ordinary course of nature itself, masses of fallen timber would be plunged beneath the surface of extensive bogs and morasses; there, through the process either of stony accretion or of bituminous fermentation, to be gradually transmuted partly into fossil wood and partly into fossil coal" that, on the fifth day, in which were created first fish and then birds, some great mundane revolution deposited these *above* the strata of fossil wood and vegetables:—and that, on the sixth day, in which beast and reptiles, were created, another mundane revolution took place, previous to the formation of man, "which led to the production of fossil animals and fossil reptiles". He then contends, that this order of the fossils is exactly that in which they are found.

The whole of this may be laid aside by one word—CONJECTURE. For, however plausible it may appear, it is a superstructure without a foundation. Besides, this hypothesis appears in direct contradiction with the Scriptural doctrine of the introduction of death into the world by sin. Mr. F. indeed, endeavours to meet this objection, by contending "that by the fall *man* indeed first became subject to death, agreeably to the original penalty imposed upon eating the forbidden fruit; but no intimation is given, that *the brute* creation then first became liable to it:" yet we question the validity of this caveat, especially when death is usually represented as introduced into the *world* by the fall. Further, a geological fact, adduced by Mr. Townsend, militates considerably against this theory: "The same observation will apply to all the strata of which I have taken a survey, from chalk to granite, in districts which are not alluvial, for throughout their whole extent, neither Hutton, Brydone, nor the Canon Recupero, could have found more than ONE *bed of vegetable earth*."* Nor does the order of the fossil strata, as enumerated by Dr. Jameson, agree with that of the creation, or of Mr. F. "He states, that the transition limestone was composed of the most imperfect class of animals, encrinites, pentacrinites, madreporites, tubiporites, and trochites. And he very judiciously remarks, that, in the succeeding formations, first marine plants and animals make their appearance; that shells and fish succeed, after which come land plants; and last of all land animals. In this enumeration and progression all geologists agree."†

We shall conclude this division of our review with the excellent observations of Mr. Townsend, which, we conceive, are as applicable *now* as at the time they were first delivered:

"Science, it must be acknowledged, is advancing with rapid and gigantic strides, and every new discovery excites surprise: but it is yet too early in the day to think of forming such a system, as may account for all the phenomena of nature. Every systematist, from Burnet down to Dr. Hutton, has with confidence exclaimed——

> More durable than brass, the frame
> Which here I consecrate to fame;
> Higher than pyramids that rise
> With royal pride to brave the skies.
> Nor years, though numberless the train,
> Nor flight of seasons, wasting rain,
> Nor winds, that loud in tempests break,
> Shall e'er its firm foundation shake. HORACE.

"Such has been their exulting boast; but each adventurer has levelled the monument of his predecessor with the dust. The most distinguished of all our geologists, whose indefatigable industry traversed the Alps, and climbed even to the summit of Mont Blanc, rejoiced, when dying, that he had not lived to publish his system, which he foresaw would prove defective, like all those which had preceded his."‡

(To be concluded in the next.)

---

* Geological and Mineralogical Researches, wherein the effects of the deluge are traced and the veracity of the Mosaic account established: with twenty-one illustrative plates, by the Rev. Geo. Townsend, M.A. 4to. pp. 376, 377. We cordially recommend the above excellent and judicious work to the notice of our readers: it has been republished by Mr. Bagster at the low price of one guinea.

† Idem, p. 335. ‡ Idem, pp. 376, 377.

Biblical Illustrations.

MATTHEW, vii. 26, 27.

I will liken him unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell.

The fishermen in Bengal, build their huts, in the dry season, on the beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent north-west winds, the water pours down in torrents from the mountains. In one night multitudes of these huts are frequently swept away, and the place where they stood is, the next morning, undiscoverable.*

"It so happened, that we were to witness one of the greatest calamities that have occurred in Egypt in the recollection of any one living. The Nile rose this season three feet and a half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages, and some hundreds of their inhabitants. I never saw any picture that could give a more correct idea of a deluge than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the scarcity of water the preceding season; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds around their villages, to keep the water from their houses; but the force of this inundation baffled all their efforts. Their cottages being built of earth, could not stand one instant against the current; and no sooner did the water reach them, than it levelled them with the ground. The rapid stream carried off all that was before it; men, women, children, cattle, corn, every thing was washed away in an instant, and left the place where the village stood, without any thing to indicate that there had ever been a house on the spot."†

ECCLESIASTES xii. 5.

The almond tree shall flourish.

Burder remarks, that the almond tree, with its snow-white flowers, as Hasselquist describes it near Smyrna, is a very proper emblem of an old man, with his white locks; and the shedding

* Ward's view of the Hindoos, Vol. ii. p. 335.
† Belzoni's Researches in Egypt, p. 299.

of these is a constant and well known symptom of more advanced years. Thus Anacreon:

Λεγουσιν αι γυναικες
Ανακρεων, γερων ει·
Λαβων εσοπτρον αθρει
Κομας μεν ουκετ' ουσας.
Ψιλον δε σευ μετωπον. Ode XI.

" You grow old apace," they say,
(Thus with me the women play,)
" O Anacreon, you grow old:
" Take this glass now, and behold
" How your hairs have fall'n away:
" Is this an age for love to play?" THURLOW.

EZEKIEL xvi. 4.

Thou wast not salted.

It was an ancient custom to salt the bodies of new-born infants. It is probable that they only sprinkled them with salt, or washed them with salt-water, which they imagined would dry up all superfluous humours. Galen (de Sanit. l. vii.), says, " *Sale modico insperso, cutis infantis densior, solidiorque redditur;*" that is, a little salt being sprinkled upon the infant, its skin is rendered more dense and solid. It is said that the inhabitants of Tartary still continue the practice of salting their children as soon as they are born.

The Greeks in the Crimea preserve the custom of sprinkling a new-born infant with salt.*

MATTHEW vi. 19.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.

" At Pondicherry," says Bartolomeo, " I met with an incident which excited my astonishment. I had put my effects into a chest which stood in my apartment, and being one day desirous of taking out a book, in order to amuse myself with reading, as soon as I opened the chest, I discovered in it an innumerable multitude of what are improperly called white-ants. The appellation, termites, from the Latin systematic name, termes, is better. There are various kinds of them, but only in warm countries, which are all equally destructive, and occasion great devastations, not only in sugar plantations, but also among furniture, and clothes in habitations. When I examined the different articles in the chest, I observed that these little animals had perforated my shirts in a thousand places, and gnawed to pieces my books, my girdle, my amice,

* Holderness on the manners and customs of the Crim Tartars, p. 20.—Burder's Orient. Lit. Vol. ii. p. 183.

and my shoes. They were moving in columns each behind the other; and each carried away in its mouth a fragment of my effects, which were more than half destroyed." BARTOLOMEO, by *Johnson*, p. 13.

In Japan there is a species of ants, in shape, bigness, and other particulars, like our common ones, but white as snow; they will in a very little time pierce through any thing but stone or ore, doing, wherever they come, very great mischief; and no other way has yet been found of keeping them from merchandizes, and things of value, but by strewing some salt under and over such articles. *Modern Univers. Hist.* vol. ix. p. 97.

The weevil is a small insect of the moth kind, which deposits its eggs in the cavity of grain, and particularly in that of wheat. If the crops be stacked, or laid up in the barn in sheaves, these eggs are there hatched, and the grain in consequence is totally destroyed. WELD'S *Trav. through N. America*, vol. i. p. 216.

At Carthagena, in South America, the insect called comegen, damages and destroys the furniture of houses, particularly all kinds of hangings, whether of cloth, linen, silk, gold or silver stuffs, or laces; and, indeed, every thing, except those of solid metal, where its voracity seems to be wearied out by the resistance. It is nothing more than a kind of moth or maggot; and is so small, as to be scarcely visible to the naked eye; but so expeditious in its depredations, that in a very short time it entirely reduces to dust one or more bales of merchandize where it happens to fasten; and, without altering the form, perforates it through and through, with a subtility which is not perceived till it comes to be handled, and then, instead of thick cloth or linen, one finds only small shreds and dust; it will thus destroy all the goods in a warehouse, where it has got footing, in one night's time. ULLOA'S *Voyage*, by *Adams*, vol. i. pp. 67, 68.

"The termites, or white ants of Bombay, are so numerous and destructive at Anjengo, that it is difficult to guard against their depredations; in a few hours they will demolish a large chest of books, papers, silk, or clothes, perforating them with a thousand holes: we dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend: this is trifling, when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship.

"These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which renders the covert way as hard as burnt clay, and effectually conceals them at their insidious employment.

"I could mention many curious instances of depredation by the termites; one happened to myself: I left Anjengo in the rainy season to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation; on my departure I locked up a room, containing books, drawings, and a few valuables;

in proportion to its contiguity to the holy of holies. This remark, it will be necessary to bear in mind, lest the reader of Scripture should be led to suppose that whatever is there said to be transacted in the Temple, was actually done in the interior of that sacred edifice. To this infinite number of apartments, into which the temple was disposed, our Lord refers; (John xiv. 2.) and, by a very striking and magnificent simile borrowed from them, he represents those numerous seats and mansions of heavenly bliss which his *Father's house* contained, and which were prepared for the everlasting abode of the righteous. The imagery is singularly beautiful and happy, when considered as an allusion to the temple, which our Lord not unfrequently called *his Father's house.**

The temple was erected upon a very hard rock, encompassed by a very frightful precipice; and the foundation was laid with incredible expense and labour. The superstructure was not inferior to this great work; the height of the temple wall, especially on the south side, was stupendous. In the lowest places it was three hundred cubits, or four hundred and fifty feet, and in some places even greater. This most magnificent pile was constructed with hard white stones of prodigious magnitude.†

The temple itself, strictly so called, (which comprised the portico, the sanctuary, and the holy of holies) formed only a small part of the sacred edifice on mount Moriah; being surrounded by spacious courts, making a square of half a mile in circumference. It was entered through nine gates, which were on every side thickly coated with gold and silver: but there was one gate without the holy house, which was of Corinthian brass, the most precious metal in antient times, and which far surpassed the others in beauty. For while these were of equal magnitude, the gate composed of Corinthian brass was much larger; its height being fifty cubits and its doors forty cubits, and its ornaments, both of gold and silver, being far more costly and massive. This is supposed to have been the *gate called Beautiful*, in Acts iii. 2, where Peter and John, in the name of Christ, healed a man who had been lame from his birth.

Each of these gates had two doors, the height of which was thirty cubits, and their breadth fifteen. They had within spaces of thirty cubits, and on each side rooms built like towers, whose height was above forty cubits.

The first or outer court, which encompassed the holy house and the other courts, was named the *Court of the Gentiles;* because the latter were allowed to enter into it, but were prohibited from advancing further. On the gates that opened through this inclosure, and on the columns contiguous, were inscriptions in Hebrew, Greek and Latin; which interdicted, on pain of death, any further entrance to the unclean and to the Gentiles. This court was surrounded by a range of porticoes or cloisters, above which were galleries or apartments supported by pillars of white marble, each consisting of a single piece, and five and twenty cubits in height. One of these was called *Solomon's Porch* or piazza, be-

* Horne's Introd. vol. iii. p. 228. † Antiq. Jud. lib. xv. § 5.

cause it stood on a vast terrace, which he had originally raised from a valley beneath, four hundred cubits high, in order to enlarge the area on the top of the mountain, and make it equal to the plan of his intended building; and as this terrace was the only work of Solomon's that remained in the second temple, the piazza which stood upon it retained the name of that prince, Here it was that our Lord was walking at the feast of dedication (John x. 23.);* and that the lame man, when healed by Peter and John, glorified God before all the people.† (Acts iii. 11.) This superb portico is termed the ROYAL PORTICO by Josephus, who represents it as the noblest work beneath the sun, being elevated to such a prodigious height that no one could look down from its flat roof to the valley below, without being seized with dizziness, the sight not reaching to such an immeasurable depth. The south-east corner of the roof of this portico, where the height was greatest, is supposed to have been the πτερυγιον, pinnacle, or extreme angle, whence Satan tempted our Saviour to precipitate himself. (Matt. iv. 5. Luke iv. 9.) This also was the spot where it was predicted that the abomination of desolation, or the Roman ensigns, should stand. (Dan. ix. 27. Matt. xxiv. 15.) Solomon's portico was situated in the eastern front of the temple, opposite to the mount of Olives, where our Lord is said to have sat when his disciples came to shew him the grandeur of its various buildings, of which, grand as they were, he said, the time was approaching when one stone should not be left upon another. (Matt. xxiv. 1—3.) This outermost court being assigned to the Gentile proselytes, the Jews, who did not worship in it themselves, conceived that it might be lawfully put to profane uses: for here we find that the buyers and sellers of animals for sacrifices, and also the money-changers, had stationed themselves; until Jesus Christ, awing them into submission by the grandeur and dignity of his person and behaviour, expelled them, telling them that it was the house of prayer *for all nations*, and that it had a relative sanctity, and was not to be profaned. (Matt. xxi. 12, 13. Mark xi. 15—17.)

Within the court of the Gentiles stood the court of the Israelites divided into two parts or courts, the outer one being appropriated to the women, and the inner one to the men. The court of the women was separated from that of the Gentiles by a low stone wall or partition, of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, importing that no alien should enter into the holy place. To this wall St. Paul most evidently alludes in Eph. ii. 13, 14. *But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one,* (united

* Antiq. Jud. lib. xv. c. xi. § 3.

† Of the same kind with these porticoes, cloisters, or piazzas, were doubtless the five porticoes which surrounded the pool of Bethesda. (John. v. 2.) The pool was probably a pentagon, and the piazzas round it were designed to shelter from the weather the multitude of diseased persons who lay waiting for a cure by the miraculous virtue of those waters. Jennings's Jewish Antiq. p. 267.

veral years; for upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was immediately alleged against him as big with the most atrocious guilt and impiety: they told the court they had heard him publicly assert, I am able to destroy this temple.* The rancour and virulence they had conceived against him for this speech, which they imagined had been levelled against the temple, were not softened by all the affecting circumstances of that excruciating and wretched death they saw him die: even as he hung upon the cross, with infinite triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying: *Thou that destroyest the temple, and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross.* (Matt. xxvii. 40.)

The superstitious veneration, which this people had for their temple, further appears from the account of Stephen. When his adversaries were baffled and confounded by that superior wisdom and those distinguished gifts which he possessed, they were so exasperated at the victory he had gained over them, that they suborned persons to swear they had heard him speak blasphemy against Moses and against God. These inflaming the populace, the magistrates, and the Jewish clergy, the holy man was seized, dragged away, and brought before the Sanhedrin. Here the false witnesses whom they had procured, stood up and said: This person before you is continually uttering the most reproachful expressions against this sacred place,† meaning the temple. This was blasphemy not to be pardoned. A judicature composed of high priests and scribes would never forgive such impiety.

Thus also, when St. Paul went into the temple to give public notice, as was usual, to the priests, of his having purified and bound himself with a religious vow along with four other persons, declaring the time when this vow was made, and the oblations he would offer for every one of them at his own expense when the time of their vow was accomplished, some Jews of Asia Minor, when the seven days prescribed by the law were almost completed, happening to see him in the temple, struck with horror at the sight of such apprehended profanation, immediately excited the populace, who all at once rushed upon him and instantly seized him, vehemently exclaiming, *Men of Israel, help! This is the man that teacheth all men every where against the people,* (the Jews) *and the law, and this place; and, further, brought Greeks into the temple, and hath polluted this holy place.*‡ They said this, because they had a little before seen Trophimus an Ephesian along with him in the city, and they instantly concluded he had brought him into the temple. Upon this the whole city was immediately raised; all the people at once rushed furiously upon him, and dragged him out of the temple, whose doors were instantly shut. Being determined to

* Matt. xxvi. 61. "This fellow said, I am able to destroy the Temple of God and to build it in three days."

† Acts i. 13. ‡ Acts xxi. 28.

murder him, news was carried to the Roman tribune that the whole city was in a commotion. The uproar now raised among the Jews, and their determined resolution to imbrue their hands in the blood of a person who had spoken disrespectfully of the temple, and who they apprehended had wantonly profaned it by introducing Greeks into it, verify and illustrate the declaration of Philo; that it was certain and inevitable death for any one who was not a Jew to set his foot within the inner courts of the temple.*

It only remains to add, that it appears from several passages of Scripture, that the Jews had a body of soldiers who guarded the temple, to prevent any disturbance during the ministration of such an immense number of priests and Levites. To this guard Pilate referred, when he said to the chief priests and Pharisees who waited upon him to desire he would make the sepulchre secure, *Ye have a watch,*† *go your way, and make it as secure as ye can.* Over these guards one person had the supreme command, who in several places is called the captain of the temple, or officer of the temple guard. "And as they spake unto the people, the priests and the captain of the temple, and the Sadducees came unto them." (Acts iv. 1; v. 25, 26; John xviii. 12.) Josephus mentions such an officer.‡

The site of the sacred edifice we have been describing is now occupied by the mosque of Al-Harem, or as called by Christians, the mosque of Solomon.

This mosque is an octagonal building, with numerous windows, and surmounted by a dome, of the form of that of St. Paul's, in London, and about half the size. The whole stands in the centre of a large paved square, to which there are several entrances through arcades. Beyond these again is a large open space, surrounding the walls of the inner court, clothed in summer with a carpet of verdure interspersed with olive and cypress trees, and running fountains. The appearance of this edifice, with its courts and walls produces on the whole a most imposing effect, and relieves in a great degree the dull monotony of the rest of the interior view of the city, of which it is by far the most prominent object, from the space which it occupies, and the commanding situation it enjoys.§ It is said to contain some columns of the precious marbles within, but as no Christian is allowed to enter it on pain of death, no account of its interior can be obtained upon which reliance may be placed.

[To be continued.]

---

* Θανατος απαραιτητος ωρισται κατα των εις τους εντος περιβολους παρελθοντων—των ουχ' ομοεθνων. Philo, Legat. ad Caium. p. 577. edit. Mangey.

† Matt. xxvii. 65. Εχετε κουστωδιαν, Ye have a guard. See Lamy's Apparatus Biblicus, vol. i. p. 267.

‡ Τον στρατηγον Ανανον, Ananias, the commander of the temple. Antiq. Jud. lib. xx. c. vi. § 2. Bell. Jud. lib. ii, c. 17. § 2. Αφορωντες εις τον Ελεαζαρον στρατηγοντα, having the chief regard to Eleazer, the governor of the temple. Bel. Jud. lib. ii, c. 17, § 2. edit. Hudson. Harwood's Introd. vol. ii, p. 166. 170. and Dr. Lardner's Credibility, book i, ch. xi. § 1. ch. ix. § 4.—Horne's Introd. vol. iii. P. iii. c. i. s. 2.

§ Buckingham's Travels in Palestine, &c. p. 205, 4to.

Scripture Manual:

Noticing the PRINCIPAL CONTENTS *of the Old and New Testaments, in* HISTORICAL *order; accompanied with* INCIDENTAL *Illustrations, chiefly of a* LITERARY *and* SCIENTIFIC *character.*

[Continued from p. 20.]

"*I will shew thee that which is noted in the Scriptures of Truth.*"

PERIOD THE SECOND.

FROM THE BUILDING OF BABEL TO THE EXODUS OF ISRAEL.

ABOUT 750 YEARS.

CHAPTER 1.

THE DISPERSION AND GENEALOGIES OF MANKIND.

	Sect. 1.	The meeting and dispersion at Shinar.	Gen. xi. 1—9.	B. C.
Y. W.	—— 2.	The descendants of Japheth, and their residences.	—— x. 1—5.	2320:
1684.	—— 3.	The descendants of Ham, and their residences.	—— x. 6—20.	or
or	—— 4.	The descendants of Shem, and their residences.	—— x. 21—32. and —— xi. 10—26.	2234.
1770.				

GEN. XI. 7.—This text is compared with Acts xix. 32; and illustrated in the Crit. Bib. vol. i. p. 312.

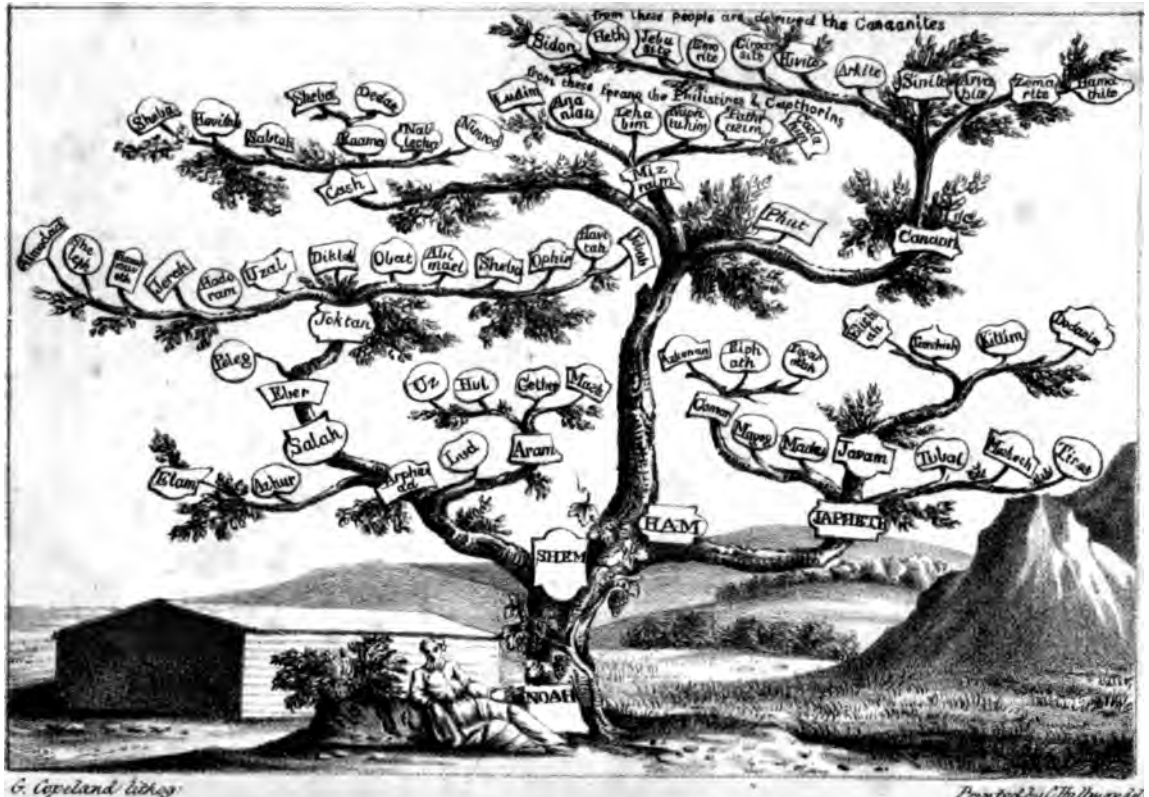
CHAP. X. comes in this place, because it relates to the use of several languages, and therefore after ch. xi. 1—9.—Townsend. But does it not appear like a separate historical document, exhibiting a kind of *Geographical Genealogy* of the Postdiluvian Patriarchs; and certainly a most important *Introduction to Universal History!*

Verse 21.—The phraseology of this verse is worthy of notice; as being different from that of verse 2, and 6, and as deciding the point of Japheth's seniority to Shem.

Verse 32.—See some curious observations by the Rev. R. Patrick; who has furnished a *Chart of the* 10 *Numerals* in 200 languages; Class. Jour. vols. iv, and vi.

GEN. XI. 10.—Whether this distinct amplified genealogy of Shem is to be attributed to Abraham, on the ground of family considerations; or has been preserved with a specific reference to the line of the Messiah, may admit of investigation.

JOB.—The very satisfactory considerations given by Mr. Townsend, chiefly from Dr. Hales, have induced the placing of this unrivalled portion of Scripture in the present connexion.—Old T. arranged, &c. i. pp. 28, 29. A well known critic has justly remarked: "Nothing can be purer than its morality, sublimer



G. Copeland Lithog.

Printed by C. Hullmandel

A GENEALOGICAL TREE OF NOAH'S DESCENDANTS.

CHAPTER II.

THE LIFE AND COMPANIONS OF JOB.

Y. W. According to Townsend, 1874 but according to Usher, 2500.	Sect. 1.	History of his character and trials.	Job I—II.	B. C. According to Townsend, 2130; but, according to Usher, 1504.
	—— 2.	First series of conversation with his friends; Eliphaz, Bildad, and Zophar.	——III—XIV.	
	—— 3.	Second series of conversation with them.	——XV—XXI.	
	—— 4.	Third series of conversation; with Eliphaz and Bildad.	——XXII—XXXI.	
	—— 5.	Elihu's four speeches to Job.	——XXXII—XXXVII.	
	—— 6.	Job addressed, twice, by the Almighty.	——XXXVIII—XLI.	
	—— 7.	Humiliation of Job, and his final prosperity.	——XLII.	

than its philosophy, simpler than its ritual, more majestic than its creed." J. M. Good, Introd. Dissert. An interesting analysis of Mr. Good's valuable work is given by the editors of the Encyclop. Metrop. in their Biography of Part ii. pp. 101—112.

Job 55.—" And it came to pass while the feasting days were going about, that Job sent for and sanctified them; he even rose early in the morning and presented burnt offerings, to the number of them all, for Job said: Lest my sons should offend, when they are blessing God in their hearts. Thus did Job all the days." In illustration of which, Zech. xi. 5, and Luke xviii. 11, may be regarded as parallel passages. Sanctius, &c. in Poole's Synopsis.

Verse 11.—Here again the word בּרך *(barach)* retains its one and only proper meaning, " to bless;" and the clause should be read: " if he will not bless thee to thy appearances;" that is, if thou wilt be favourable, he will continue faithful. Parkhurst, Clarke. &c.

Job II. 9.—" Bless God and die!" a very strong irony: a similar one is cited from Ovid, by Dr. A. Clarke, in his Notes, &c.

Job III.—As explanatory of the " Conversation" or Dialogue character of book, similar usages are noticed in the " Arab. Night's Entert." Travels of Niebuhr, Col. Campbell, &c. by the late investigating Editor of Calmet. Fragments, No. 18, pp. 35, 36.

Job III. 1.—" Opened his mouth," may be illustrated by the Orientals speaking but seldom, never long without emotion and metaphor; and usually with a previous formal introduction. Homer, Hesiod, &c., &c. Enquiry into Life and Writings of Homer, p. 44.

Job IV. 12—21.—" The description, in Eliphaz' own language, is awful and affecting to the last degree: a Night-piece dressed in all the circumstances of the deepest horror." Hervey's Contemplat. p. 214.

Job's Friends.—Eliphaz, in three orations; Bildad, in as many; and Zophar, in two; from common topics argue, that such affliction as his could not come from any but God's hand; and that it is not agreeable with the justice of God to afflict without a cause, or punish without guilt. *Eliphaz* was probably the oldest, as having taken the lead—was generally mild and modest, though certainly sometimes an erroneous censor. *Bildad* is at times really abusive, and always equally erroneous with his associate. *Zophar* appears the most unfeeling and hostile towards Job. *Elihu*, appearing at the close of the dialogue, evinces superior religious discrimination, speaks in language copious, glowing and sublime; and alone

CHAPTER III.

THE LIFE AND TRAVELS OF ABRAHAM.

	Sect. 1.	The death of Noah, aged 950 years.	Gen. IX. 28, 29.	
	—— 2.	Relatives of Abraham; and his removal out of Chaldea.	—— XI. 27. to the end.	
	—— 3.	His journeying through Canaan, down to Egypt.	—— XII. 1—20.	B. C.
	—— 4.	Return out of Egypt, and abode at Bethel.	—— XIII. 1—4.	From
Y. W.	—— 5.	The separation of Abraham and Lot.	—— —— 5—13.	1996
From	—— 6.	Divine promise repeated; and his removal to Hebron.	—— —— 14. to the end.	to
2008	—— 7.	His rescue of Lot; and interview with Melchisedek.	—— XIV. 1—24.	1859:
to	—— 8.	The covenant of God with Abram.	—— XV. 1—21.	or
2145:	—— 9.	Ishmael by Hagar: and promise of a son by Sarah.	—— XVI. 1—16. XVIII. 1—16.	accord-
or	—— 10.	His intercession for Sodom and Gomorrah.	—— XVIII. 16. to the end.	ing to
from	—— 11.	The destruction of Sodom; and deliverance of Lot.	—— XIX. 1—38.	Scott,
2083	—— 12.	His sojourning at Gerar.	—— XX. 1—18.	from
to	—— 13.	The covenant renewed, and circumcision instituted.	—— XVII. 1—27.	1921
2144.	—— 14.	Birth of Isaac; and dismission of Hagar and Ishmael.	—— XXI. 1—21.	to
	—— 15.	Abraham's agreement with Abimelech.	—— —— 22. to the end.	1860.
	—— 16.	His peculiar trial relative to Isaac.	—— XXII. 1—20.	
	—— 17.	The death and burial of Sarah.	—— XXIII. 1—20.	

appears not to have offended God with his expressions:—altogether a most interesting, if not a typical, character. Howel, Calmet, and Clarke.

Job VII. 1, and XIV. 14.—The word צבא *(tzava)* should be translated, "warfare," according to Sept. Vulg. Fr. Coverdale, &c., &c. See Dr. A. Clarke's Notes.

Job XVIII. 14.—This beautiful phrase, as descriptive of death, has no authority in the Hebrew text. So observes Dr. Stock.

Job XIX. 23—27.—Instructive elucidations of this most important passage may be found in Smith's Script. Test. i. p. 199. Fragments, No. 725. Dr. Clarke, &c.

Job XXVII. 19.—"Not be gathered," as illustrative of this, some very ingenious observations are suggested by Mr. B., late of Carlisle, "View of Intermed. St." p. 353.

Job. XXXI. 40.—"The words, &c." appear to be an addition of no authority. In the Heb. Coverdale, &c. they are detached. Kennicott, and Clarke.

CHAPTER IV.

THE CONNECTIONS AND DESCENDANTS OF ISAAC.

Y. W.	Sect. 1.	His marriage with Rebekah.	Gen. xxii. 20—24. xxiv.	B. C.
From	—— 2.	The marriage, and offspring of Keturah.	—— xxv. 1—6.	From
2148	—— 3.	The birth and occupations of Esau and Jacob.	—— —— 19—28.	1856
to	—— 4.	Death and burial of Abraham: aged 175 years.	—— —— 7—10.	to
2231:				1773:
or	—— 5.	Esau sells his birthright to Jacob.	—— —— 29—34.	or
2147	—— 6.	Isaac's residence and treaty with Abimelech.	—— xxvi. 1—33.	1857
to	—— 7.	The death, and posterity of Ishmael.	—— —— 34, 35. xxv. 17—18 and 12—16.	to
2208.				1796.

Verse 38—40.—These verses are considered as transposed, and ought to be inserted after verse 15: according to Heath, Scott, &c. Boothroyd's Heb. Bible.

Job xxxvii. 1.—Mr. Good's reading אף *(aph)* wrath, and thus connecting what ought not to be separated, is approved.—Encyclop. Metrop. Part ii. Biog. p. 111.

Job xl. 1—14.—These verses are out of place, and ought, in due order, to be read after verse 6 of chap. xlii. Heath, Kennicott, Boothroyd, and Clarke.

Conclusion.—An apology is due to the *Idumean Encyclop.*; for these few selections, out of such immense "treasures of wisdom and knowledge"!

Gen. ix. 28, 29.—Noah's death is placed here, as not having occurred till within two years of Abraham's birth. Lightfoot, and Allen.

Gen. xii. 8.—Some render ויקרא בשם *(wayikra beshem)* "And he preached concerning the name;" as intimating that he joined instructions to his devotions, Gen. xviii. 19. The idolatrous Canaanites had thus an opportunity of repentance and salvation:—and this *Patriarchal Missionary* probably visited the main portions of the then inhabited world. How impressive a spectacle was presented to the various nations by this godly emir, this distinguished prince, with his extensive retinue, traversing the earth, not for war and conquest, but for purposes of religion and benevolence! Of such Travels what an ample detail would be published in modern days! but how superlatively interesting are the brevity and simplicity of the Sacred narrative! See Calmet's Dict. Benson's, and Scott's Comment. and Townsend's Arrangement.

Gen. xi. 32. xii. 4.—Between these texts and Acts vii. 4. there is no real contradiction, as Mr. Horne satisfactorily shews. Append. p. 599 to vol. i. of Introduction.

Gen. xiii. 1.—The district called the *south*, when Abram went down to Egypt, could not be the south when he went up. It must be considered either as a proper name, denoting the desert, which lay between Egypt and Canaan, or we must read מנגבה *(menegbah) from the south*. Boothroyd's Bib. Heb.

Gen. xiv. 18.—The opinion of the ancient Jews and Samaritans, and general tradition, that Melchisedek was *Shem*, is most elaborately supported by the Editor of Calmet, Fragm. 660, pp. 345—358, vol. iv.

Gen. xv. 2.—On this difficult passage it has been remarked, that the words יורש זה *(yeerash otho)* should be added to בן משק *(ben mesheck)* to make the sense complete. Boothroyd, Harmer, Geddes, Taylor.

CHAPTER V.

THE FAMILIES OF JACOB AND ESAU.

	Sect. 1.	Jacob obtains the blessing from his father.	Gen. xxvii. 1—46.	B. C.
	—— 2.	The journey of Jacob to Padan-Aram.	—— xxviii. 1—22.	From
Y. W.	—— 3.	His residence with Laban; and marriage to Leah and Rachel.	—— xxix—xxx.	1760
From	—— 4.	The departure of Jacob from Laban.	—— xxxi. 1—55.	to
2244	—— 5.	Jacob's meeting with Esau, and journey to Succoth.	—— xxxii—xxxiii. 19.	1729:
to	—— 6.	The proceedings and events at Shalem, or Shechem.	—— xxxiii. 18—20. xxxviii. 1—5. xxxiv.	or
2275.	—— 7.	Jacob visits Bethel, and goes to his father at Hebron.	—— xxxv. 1—27.	1760
	—— 8.	The descendants of Esau, and their various residences.	—— xxxvi. 1—43.	to 1500.

Verse 18.—Hence the origin of this phrase כרת ברית *(karath berith)* so frequently occurring in the Heb. Scriptures. See Homer, Il. ii. verse 124, Virg. Æn. viii. 640.

Gen. xvi. 6.—It is a common, but ill-founded notion, that the married ladies in the East are slaves to their husbands. They have, on the contrary, in some respects, more privileges than those of Europe. Boothroyd.

Gen. xviii. 8.—Whether חמאה *(chemah)* denotes butter, buttermilk, cream, or whey, is disputed. "We read of *cheese* in Homer, Euripides, Theocritus, and others; yet they never mention *butter*, nor hath Aristotle a word about it, though he hath sundry observations about cheese. For butter was not then known among the Greeks." Patrick.

Gen. xix. For some important discoveries in this part of Sacred Geography, see the late Travels of Burckhardt—noticed in Eccl. Rev. July 1822, p. 41.

Verse 24.—"The buildings on the borders of this lake were most probably constructed from the materials supplied by the quarries in its immediate neighbourhood: these being impregnated with sulphureous particles, were easily susceptible of ignition, and consequently incapable of resisting the continued influence of lightning." Jolliffe's Lett. from Palest. pp. 122, 123.

Gen. xx. 16.—"A covering, &c." speaking either of the money given to Abraham to buy a veil for covering her face; or of Abraham, that he must be "a covering, &c." that she should look at no other, nor desire to be looked at by any other. Benson's notes, &c.

Gen. xvii.—The present arrangement of this chap. is made on the authority of Dr. Horsley; but better illustrated by Mr. Townsend—Arrangement, &c.

Gen. xxiii. 6.—נשיא אלהים *(nesee Elohim)* are properly read, "A mighty prince;" and so should אלהים *(Elohim)* be often *adjectively* translated.

Verse 20.—Respecting the weighing and value of money, the reader will consult with advantage, Michaelis' Comment. i. pp. 438, 439.

Gen. xxv. 23.—This has been arranged in metrical lines, according to the advice of a "learned friend," by Dr. Boothroyd. Heb. Bib.

Gen. xxix. 1—8—The true reading is רועים *(haroīm) shepherds*, and not "flocks;" and verse 3. should be read parenthetically; and all is right. Kennicott and Houbigant.

CHAPTER VI.

JOSEPH AND HIS FAMILY IN EGYPT.

	Sect. 1.	Joseph sold by his brothers into Egypt.	Gen. xxxvii. 1—36. xxxix. 1—6.	
	—— 2.	The family of Judah.	——xxxviii. 6—30.	
	—— 3.	The false imprisonment of Joseph.	——xxxix. 7—23.	
	—— 4.	Joseph interprets the dreams of his fellow prisoners.	—— xl. 1—23.	
Y. W.	—— 5.	The death of Isaac: aged 180 years.	—— xxxv. 28, 29.	B. C.
From	—— 6	The liberation and advancement of Joseph.	—— xli. 1—45.	From
2276	—— 7.	Famine in Egypt; and first visit of Joseph's brothers.	——xli. 46—xlii.	1728
to	—— 8.	Return of his Brethren, and followed by their father.	——xliii—xlvii. 12.	to
2431.	—— 9.	The government of Egypt by Joseph.	——xlvii. 13—26.	1573.
	—— 10.	Farewell address of Jacob to his family.	——— 27—xlix.	
	—— 11.	The funeral of Jacob; and death of Joseph.	—— l.	
	—— 12.	Oppression of the Israelites by Pharaoh.	Exod. i.	

Gen. xxx. 8.—"Hic נפתולי אלהים *(naphtulay Elohim)* divinis, vehementissimis et gravissimis, quæ divinitus perficiuntur, &c." Robertson's Clav. in Pentat.

Verse 14.—Whether the דודאים *(doodaïm)* were melons, citrons, fruits, or flowers:—see chap. 27. of Hiller's Hierophyt. Fragments, &c

Gen. xxxi. 19.—On the תרפים *(teraphim)* (read by the Pers. *Astrolabes*, for judicial Astrology), information has been given by Pococke, Spencer, Clarke, &c.

Gen. xxxii. 25.—"Most critics consider this as what passed in a dream." Saurin's Dissert. Crit. and Hist. cited in Boothroyd's Bib. Heb.

Gen. xxxiv. 7.—"Which thing, &c." seem to be the additional sentiment of the historian. Scott's Comment. M. Henry, &c.

Gen. xxxv. 16.—As to כברת *(kivrath)* whether a furlong or mile: see Arithmetic of the Heb. Script. in Class. Journal. No. lvi. p. 224.

Gen. xxxvi. 31—43.—These verses have been inserted from 1 Chron. perhaps first marginally to complete the Edom. history, &c. Kennicott, Shuckford.

Gen. xli. 45.—צפנת פענח: *(tzaphnath paänach)* are these Hebrew or Egyptian words? Consult the learned Dimock, Jablonski, Bernard, Geddes, &c.

Gen. xlii. 6.—Was it from Joseph's being השליט, *(kashalit)* that the Mohamm. govenors of Egypt took the title of *Sultan?* Dr. A. Clarke.

Gen. xliv. 18—34.—"This speech is the most simple, and at the same time the most persuasive piece of oratory that ever came from the lips of man!" Dr. Geddes.

Gen. xlvii. 21—26—Thus did Joseph provide for the liberty and independence of the people, while he strengthened the authority of the king, by making him sole proprietor of the lands. Hales. Commended by Justin.

Gen. xlix. 1—28.—The reader may recollect a new version, in metrical order, of these verses, with notes, in Crit. Bib. vol. i. pp. 226—230.

CHAPTER VII.

THE LIFE AND LEGATION OF MOSES.

	Sect. 1.	His birth, preservation, and early life.	Ex. II. Ps. LXXXVIII.	
Y. W.	—— 2.	His Divine Legation.	— III—IV. 28.	
From	—— 3.	Interference of him and Aaron with Pharaoh.	— IV. 29—VII. 13.	B. C.
2433	—— 4.	Infliction of the ten plagues upon Egypt.	—VII. 14—XI.	From
to	—— 5.	The passover divinely instituted, and observed.	— XII—XIII. 16.	1571 to
2513.	—— 6.	The Exodus of Israel out of Egypt.	— XIII. 17—XIV.	1491.
	—— 7.	Triumphant song of Moses and the people of Israel.	— XV. 1—21.	

(PERIOD THE THIRD in our next.)

GEN. L. 2.—Several Egyptian mummies (so called from the use of the Ænomus in embalming) remain to this day. Class. Jour. LIV. pp. 316—322.

Verse 26. בארון *(baăron)* εν τη Σορω, in a Coffin: that is, in one of those immense monolithal receptacles, which were appropriated solely to the burial of men of princely rank. And their existence after the expiration of 3000 years, is indisputably proved by the appearance of one of them in the principal pyramid of Egypt. Clarke's Travels, ii. p. 513.

EXOD. I. 11—14.—Whether the *Pyramids* might be intended by the משכנות *(miskenoth)* is not impossible, according to Dr. A. Clarke; and the late celebrated traveller Dr. E. D. Clarke seemed to hold a similar opinion:—but now controverted by Jolliffe and other writers.

EXOD. II. 5, 6.—"Were it lawful to suppose that Homer had ever seen the Hebrew story, it would be reasonable to conclude that he had made it the basis of the 6th book of the Odyssey." Dr. A. Clarke.

PS. LXXXVIII.—This Psalm is placed here, from the Author's name, and probable allusion in Exod. ii. 23. to such compositions. Lightfoot, Witsius, and Townsend.

EXOD. IV—VII.—On the hardening of Pharaoh's heart (which is easily understood by referring to the Heb.) the reader is referred to Class. Jour. LVI. p. 325.

EXOD. VII—XI.—"Observations upon the plagues inflicted upon the Egyptians, in which is shewn the peculiarity of those judgments and their correspondence with the rites and idolatries of that people, &c." by J. Bryant, Esq. are well known and approved.

EXOD. VII.—XI.—The repetitions of the speeches, preserved in the Samar., were designedly (but not properly) omitted in the Heb. text, and very early. Kennicott's Diss. p. 382.

EXOD. XV. 1—21.—The Crit. Bib. vol. i. pp. 319, 320, contains a new Translation, (in the metrical form) with Notes, of this most elevated Ode.

On the Sacred Poetry of the Hebrews.*

PARALLELISM OF THE NEW TESTAMENT.

2. Antithetic Parallels.

ὁ σπειρων φειδομενως, φειδομενως και θερισει·
και ὁ σπειρων ἐπ' εὐλογιας, ἐπ' εὐλογιας και θερισει.

He who soweth sparingly, sparingly also shall reap;
And he who soweth bountifully, bountifully also shall reap. 2 Cor. ix. 6.

ὁ σπειρων εις την σαρκα ἑαυτου, ἐκ της σαρκος θερισει φθοραν·
και ὁ σπειρων εις το πνευμα, ἐκ του πνευματος θερισει ζωην αἰωνιον.

He who soweth to his flesh, of the flesh shall reap corruption;
And he who soweth to the spirit, of the spirit shall reap life eternal.
Gal. vi. 8.

ὁ ἀγαθος ἀνθρωπος, ἐκ του ἀγαθου θησαυρου, ἐκβαλλει ἀγαθα·
και ὁ πονηρος ἀνθρωπος, ἐκ του πονηρου θησαυρου, ἐκβαλλει πονηρα.

The good man, from the good treasure, bringeth forth good things;
And the evil man, from the evil treasure, bringeth forth evil things.
Matt. xii. 35.

"In the received text, the reading is *ἐκ του ἀγαθου θησαυρου της καρδιας*. The last two words, on the authority of numerous and ancient MSS., Versions, and Fathers, have been very properly rejected by Bengel, Griesbach, Dr. Campbell, &c. They are, in fact, altogether needless, being far more elegantly supplied from the *της καρδιας* of the preceding verse: and, if inserted in the first line of this couplet, their insertion would, in order to maintain the parallelism, be necessary in the second line also; an insertion sanctioned by very few MSS., and those of little value. In the parallel place of St. Luke (chap. vi. ver. 45.), the words *της καρδιας αὐτου*, are, of necessity, inserted; because that Evangelist, by a transposition with him not unusual, has postponed the clause *ἐκ γαρ του περισσευματος της καρδιας*, which, in St. Matthew, is preparatory to this couplet. St. Luke, it will be observed, introduces the additional words into *both lines*, so as to maintain the equipoise:

ὁ ἀγαθος ἀνθρωπος, ἐκ του ἀγαθου θησαυρου της καρδιας αὐτου, προφερει το ἀγαθον·
και ὁ πονηρος ἀνθρωπος, ἐκ του πονηρου θησαυρου της καρδιας ἀυτου, προφερει το πονηρον.

The good man, from the good treasure of his heart, bringeth forth that which is good;
And the evil man, from the evil treasure of his heart, bringeth forth that which is evil.

---

* Continued from p. 35.

" The received text, and even the text of Griesbach, in St. Matt. xii. 35., read τα ἀγαθα with the article, and πονηρα without it. This difference has occasioned what Bishop Middleton justly calls ' a whimsical distinction' of Casaubon; rendered yet more whimsical by Raphel. The Bishop is of opinion that ' either *both* ἀγαθα and πονηρα had the article, or *both* were without it. The latter branch of the alternative is more probably the right one, both from the doctrine of the Greek article, and from the preponderance in its favour of the best, as well as the most numerous MSS. Either of these readings would preserve the parallelism of members. The present is one of those instances, in which Griesbach not only, after his usual manner, neglects both the grammatical construction, and the balance of periods, but decides against a great mass of external evidence: no less than twenty-seven MSS. of Wetstein, ten of Birch, including Vatic. 1209, and fifteen of Matthaï, among which are several of his best, omit τα before ἀγαθα. See Bp. Middleton, Doctrine of Gr. Article, p. 214."*

ου το εισερχομενον εις το στομα, κοινοι τον ἀνθρωπον·
ἀλλα το ἐκπορευομενον ἐκ του στοματος, τουτο κοινοι τον ἀνθρωπον.

Not that which cometh into the mouth, defileth the man;
But that which goeth forth from the mouth, this defileth the man. Matt. xv. 11.

οἱ τα ἀγαθα ποιησαντες, εις ἀναστασιν ζωης·
οἱ δε τα φαυλα πραξαντες, εις ἀναστασιν κρισεως.

They who have produced good things, unto the resurrection of life;
But they who have practised evil things, unto the resurrection of condemnation.
John v. 29.

" The distinctness of the two participles, ποιησαντες and πραξαντες, I have endeavoured to preserve, by rendering the former ' who have produced,' the latter, ' who have practised.' I am well aware, that these terms are promiscuously employed, in several parts of the New Testament: but, in this passage I conceive they are antithetically used; ποιησαντες being applied to *good* works, and πραξαντες to *evil*: a conjecture strengthened by a similar passage of the same writer:

πας γαρ ὁ φαυλα πρασσων, μισει το φως·
ὁ δε ποιων την ἀληθειαν, ἐρχεται προς το φως.

For every one who *practiseth* evil things hateth the light,
But he who *doeth* (or *produceth*) the truth, cometh to the light.
John iii. 20, 21.

" St. John, it is to be observed, is the only sacred writer with whom we are here immediately concerned; it is respecting *his* acceptation of the terms, that we are alone to form our opinion: now, he uses the verb πρασσω, *only* in these two cases; and his adoption of a word, probably not familiar to him, in two antithetical passages *exclusively*, cannot well be accounted for, but on the

* Bishop Jebb's Sacred Literature, pp. 145, 146.

supposition, that he wished to give the antithesis all the force in his power: had not this been his intention, the verb ποιεω might have been repeated;* and, where he had no antithesis in view, he actually does employ it in the *bad* sense: we read, ὁ ποιων την ἁμαρτιαν, και την ἀνομιαν ποιει· 'He who committeth sin, committeth also a breach of the law.' (1 John iii. 4.) Both Lampe and Bengel have observed, in the two passages of St. John's Gospel, the antithetic force of ποιεω and πρασσω. The precise import of this antithesis I cannot presume to determine. It may not, however, be amiss to throw out for consideration, that ποιεω frequently signifies, 'to produce fruit;' and that St. Paul contrasts *the fruit of light*, with *the unfruitful works of darkness*. See Ephes. v. 9, 11.; with the various reading (φωτος for πνευματος), which is the proper reading, of the former verse."†

καυχασθω δε ὁ ἀδελφος ὁ ταπεινος, ἐν τω ὑψει ἀυτου·
ὁ δε πλουσιος, ἐν τη ταπεινωσει ἀυτου.

Let the lowly brother rejoice in his exaltation;
But the rich, in his humiliation. Jam. iv. 8.

ὁ οἰκος μου, οἰκος προσευχης κληθησεται πασι τοις ἐθνεσιν·
ὑμεις δε ἐποιησατε ἀυτον σπηλαιον ληστων.

My house shall be called the house of prayer for all the nations;
But ye have made it a den of thieves. Mark. xi. 17.

"Here is a parallel couplet of the antithetical kind; no less acutely pointed, than if its two contrasted propositions were, at once, and for the first time, conceived and delivered by the divine vindicator of his own holy temple: but they are derived from two passages totally independent of each other, and very remotely connected in their subject-matter. The first line stands in the Septuagint version of Isaiah lvi. 57. exactly as it does in St. Mark: the substance of the second line occurs in the prophet Jeremiah:

μη σπηλαιον ληστων ὁ οικος μου;

Is my house a den of thieves?

"So to bring together such materials, and out of them to construct a sentence thus antithetically pointed, and, as all readers of the Gospel and the Jewish history know, most applicable to the occasion, argues no ordinary familiarity with the characters of men, and with the style of Hebrew poetry.

"In the parallel places of St. Matthew and St. Luke, the words πασι τοις ἐθνεσιν are omitted; whether the antithetical balance be more complete with them, or without them, the reader may determine. But, on the very reasonable, and, as I think, just hypothesis of Dr. Townson, it may not be difficult to assign a probable motive for the retention of this clause by St. Mark,

* As the Syriac version inaccurately repeats עבד *(abad)* in both passages.
† Bishop Jebb's Sacred Literature, pp. 147, 148.

and for its omission by his brother-evangelists. According to Dr. Townson, 'the Gospels were composed in the order in which they stand: St. Matthew wrote more immediately for the Jews who had embraced the faith: St. Mark, for both Jewish and Gentile converts; St. Luke, particularly for the latter.' (Works, Vol. I. p. 4.) Now, supposing this to be the true state of the case, had St. Matthew inserted the clause, he might have shocked the prejudices of those converts for whom he wrote, by seeming to equalize the Gentiles with the Jews; and, had St. Luke inserted it, he might, perhaps, have appeared to inculcate a greater reverence for the sacred localities of Jerusalem, than was consistent with the training and circumstances of converts exclusively Gentile: it would seem, that the first Evangelist wrote at a period too early, and the third Evangelist at a period too late, for the benificial introduction of a clause that connected the Gentiles with the Temple. But St. Mark, writing at a middle period, when Jews and Gentiles were beginning to be united in the Christian Church, would seem to have judged well, in putting forward a passage calculated to cement the growing union; as if he had said: 'Christians of the circumcision, do not judge hardly of your Gentile brethren; for your own sacred temple is, by God's appointment, their house of prayer. Christians of the nations do not despise the Jews; for they were the founders, the occupants, and the hereditary guardians of that holy temple, in which the God of Jews and Gentiles set apart a place of prayer for you.'

"With respect to the passage at large, as originally proceeding from our Lord, it may not be improper to insert a fine illustration of it, from the Jewish historian: an illustration which has been imperfectly cited by Wetstein and by Krebs, each giving but a portion of it:—The whole is worthy of attention, as the testimony of a witness, whose prejudices must have leaned the other way, to the justice of our Lord's indignant crimination; the abominable and desecrating wickedness here described, was too full grown to have been the production of forty years: Ου τα κρυπτα μεν των ἁμαρτηματων ἠδοξηκατε, κλοπας λεγω, και ἐνεδρας, και μοιχειας· ἁρπαγαις δ'εριζετε και φοναις, και ξενας καινοτομειτε κακιας ὁδους· ἐκδοχειον δε παντων το ἱερον γεγονε, και χερσιν ἐμφυλιος ὁ θειος μεμιανται χωρος, ὁν και ρωμαιοι πορρωθεν προσεκυνουν. (Joseph. de Bell. Jud. lib. v. cap. ix. § 4.) 'You are not ashamed of those crimes, which ordinarily seek concealment; thefts, I mean, and circumventions, and adulteries. But, in rapacity, and slaughter, you strive for the mastery; and task your ingenuity to invent new ways of sinning: while the Temple itself is become the receptacle of all these abominations; and, with Jewish hands, you violate that consecrated place, which even the Romans venerated afar off.' "*

δεσμευουσι γαρ φορτια βαρεα και δυσβασακτα,
και ἐπιτιθεασιν ἐπι τους ὠμους των ἀνθρωπων,
τω δε δακτυλω ἀυτων ὀυ θελουσι κινησαι ἀυτα.

* Bishop Jebb's Sacred Literature, pp. 114—117.

For they bind burthens, heavy and hard to be borne,
And impose them on the shoulders of men;
But with a finger of their own they will not move them. Matt. xxiii. 4.

ὁ πιστευων εις τον υἱον, ἐχει ζωην αἰωνιον·
ὁ δε ἀπειθων τω υἱω, οὐκ ὀψεται ζωην·
ἀλλ' ἡ ὀργη του θεου μενει ἐπ' αὐτον.

He who believeth in the Son, hath life eternal;
But he who disobeyeth the Son, shall not see life;
But the wrath of God abideth on him. John iii. 36.

"In this passage, our translators have not preserved the variation of the terms, ὁ πιστευων, ὁ ἀπειθων; rendering the former, 'he that believeth;' the latter, 'he that believeth not.' The variation, however, is most significant; and should, on no account, be overlooked: as Dr. Doddridge well observes, 'the latter phrase explains the former; and shews, that the *faith* to which the promise of eternal life is annexed, is an effectual *principle* of sincere and unreserved *obedience*.' The descending series is magnificently awful: he, who, with his heart, *believeth in the Son*, is *already* in possession of eternal life: he, whatever may be his outward profession, whatever his theoretic or historical belief, who *obeyeth not the Son*, not only does not possess *eternal* life, he does not possess any thing worthy to be called *life at all;* nor, so persisting, ever can *possess*, for he shall not even *see* it: but this is not the whole; for, as eternal life is the *present possession* of the faithful, so the wrath of God is the *present* and *permanent* lot of the disobedient; it *abideth on him*."*

ἐαν τις περιπατη ἐν τη ἡμερα, οὐ προσκοπτει,
ὁτι το φως του κοσμου τουτου βλεπει:
ἐαν δε τις περιπατη ἐν τη νυκτι, προσκοπτει·
ὁτι το φως οὐκ ἐστιν ἐν αὐτω.

If a man walk in the day, he stumbleth not;
Because he seeth the light of this world:
But if a man walk in the night, he stumbleth;
Because the light is not in him. John xi. 9, 10.

"Sir Norton Knatchbull, Mr. Saubert, Dr. Franck, Mr. Hallet, Mr. Wakefield. Dr. Campbell, &c. refer ἐν αὐτω to του κοσμου, as its antecedent. 'Because there is no light in IT, that is, *in the world*,' says Sir Norton, 'not in HIM, as is commonly rendered, which agreeth not with common sense.' And so Dr. Campbell; 'Common sense, as well as the rules of construction, require this interpretation.' I have preferred the common rendering, because, in my judgment, it seems to accord with the rules, both of grammatical construction, and of sententious parallelism; and, at the same time, to convey a far nobler sense, than the proposed innovation. The construction would be extremely forced, if we were to go so far back as κοσμου for an antecedent: the parallelism would be destroyed,

* Bishop Jebb's Sacred Literature, pp. 150—151.

ου γαρ ὁ ἐν τω φανερω, Ἰουδαιος ἐστιν
ουδε ἡ ἐν τω φανερω, ἐν σαρκι, περιτομη:
ἀλλ' ὁ ἐν τω κρυπτω, Ἰουδαιος·
και περιτομη καρδιας, ἐν πνευματι, ου γραμματι:
ου ὁ ἐπαινος ουκ ἐξ ἀνθρωπων, ἀλλ' ἐκ του Θεου.

For he is not a Jew, who is one outwardly;
Neither is circumcision that which is outward in the flesh;
But he is a Jew, who is one inwardly;
And circumcision that of the heart, in the spirit, not in letter:
Whose praise is not from men, but from God. Rom. ii. 28, 29.

"In this specimen, it will be observed, the first, third, and fifth lines, not only are parallel, but keep up a continuous sense, though that be twice suspended, by the intervention of the second and fourth lines. I shall hereafter have occasion to show, that this alternation of distinct and incommiscible senses is sometimes carried to a far greater extent in the New Testament."*

[To be continued.]

Sonnet.

THE FIRST DAY.

O'er the wide universe no atom stir'd,
Silence and Gloom in awful grandeur reign,
The world was theirs:—One limitless domain,
Till earth's great builder gave the forming word;—
Thro' boundless chaos was the mandate heard,—
Creation snapt its adamantine chain,
And sprung to being.—On the new-born plain
Alternate changes Deity confer'd.
"Let there be light"—heavens high Jehovah cried,—
The sparkling essence out of darkness broke.
"Let light and darkness, evermore divide
The course of Time."—Again the Almighty spoke,
And day and night appear'd—unchanging stood
The glorious feat, for HE declared 'twas good. H.

---

* Bishop Jebb's Sacred Literature pp. 199, 200.

A Bibliographical and Critical Account

OF

THE VARIOUS EDITIONS OF THE OLD AND NEW TESTAMENTS.*

BIBLIA POLYGLOTTA.

IV.—BIBLIA SACRA POLYGLOTTA, *Complectentia Textus Originales, Hebraicum, cum Pentateucho Samaritano, Chaldaicum, Græcum, Versionumquæ antiquarum Samaritanæ, Grecæ* LXXII *Interp. Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Persicæ, Vulg. Lat. quicquid comparari poterat. Cum Textuum et Versionum Orientalium Translationibus Latinis. Ex vetustissimis MSS. Undique conquisitis, optimisque Exemplaribus impressis, summâ fide collatis. Quæ in prioribus editionibus deerant, suppleta; multa ante hac inedita, de novo adjecta; omnia eo ordine disposita, ut Textus cum Versionibus uno intuitu conferri possit. Cum apparatu, Appendicibus, Tabulis, Variis Lectionibus, Annotationibus, Indicibus, etc. Opus totum in sex Tomos tributum. Edidit* Brianus Waltonus, S. T. D. *Londini, Imprimebat* Thomas Roycroft, MDCLVII.

However beautiful in typographical execution, and praiseworthy as regards critical acumen, the Polyglotts we have hitherto described may be reputed, they are, without doubt, eclipsed by this, which is emphatically called Walton's Polyglott, and that solely on account of its vast utility; for it possesses not the charm of elegant type, surrounded by a broad margin of clear paper; on the contrary, it is barbarously printed, and does not afford one page upon which the eye of the bibliomaniac may rest with satisfaction and delight; but its contents are of that intrinsic value as fully to compensate for these defects.

This immortal work was commenced in October 1653 and completed in 1657: the first volume was finished in 1654; the second in July 1655; the third in July 1656; and the fourth, fifth, and sixth, in 1657: the whole having occupied about four years, an unparalleled time for so extraordinary and laborious an undertaking. Nine languages are used in this edition; yet, as Mr. Bowyer justly observes, there is not one book in the whole Bible printed in so many. In the New Testament, the four Evangelists are in six lan-

* Continued from p. 40.

stay so long for an answer; which however would have been ready much sooner, had my health better agreed with my inclination to shew myself,

"Dear Sir,
"Your most obedient humble Servant,
CÆSAR DE-MISSY."

Balsover Street,
21st April, 1770.

The following variations have been noticed in the leaf of the *Preface* which immediately precedes this, and which appears also to have been reprinted:

P. 7, l. *ult.* imposuimus *(as it stood in what may be called the* Republican *copy) is changed into* apposuimius.

P. 8, l. 7. exhibeatur *into* exhibetur.

l. 27. impulerint ut opus *into* impulerint ut temporibus hisce turbulentis, cum Religio et literæ Ostracismum quasi passæ videantur, opus.

Mr. Bowyer states, on the authority of Mr. De-Missy, that the former volumes of this Polyglott are much more correctly printed than the latter, indeed, he has pointed out several pages of errata.

The late indefatigable Mr. Hollis also took great pains to detect the differences of the preface; but his discoveries, together with those of Mr. De-Missy, do not extend beyond what we have already given; it was reserved to Dr. Adam Clarke to complete the collation and put the question beyond dispute. We shall adopt such part of the Doctor's account as appears best suited to our purpose. "Possessing *two* copies of this Polyglott, (one a *republican*, the other a *loyal*,) I sat down to compare the two Prefaces with Messrs. De-Missy's and Hollis's collations, and soon found *gleanings* which they had not noticed, and afterwards a plentiful *harvest*, as the following collations will testify. That there have been two editions of *a part* of the preface the preceding collations prove: I shall at present confine myself to shew *what part* has been reprinted, and give such proofs of this fact, as to put it for ever beyond a doubt.

"The following table exhibits the proofs of the reprinting of the two last leaves, which, with the additions hereafter noticed, make three leaves in what is termed the LOYAL COPY.

	LOYAL.	REPUBLICAN.
Page 9, line 2,	ut.....	quæ
3,	seorsim.....	seorsum
6,	seorsim.....	seorsum
35,	prima erat,.....	primo fuit
40,	&c,.....	*&c.*
	ends with Lati-.....	La-
41,	*begins with* norum.....	tinorum
42,	*ends with* par-.....	laboribus
43,	*begins with* tim.....	partim

43, ante ipsas apposuimus.....ipsis anteposuimus
ends with con-.....Samarat-
et Græc.....in Græc.
44, *begins with* venit.....con-
Hebræa.....Heb."

These are merely selections from sixty-four instances pointed out by Dr. Clarke, but they are, we apprehend, abundantly sufficient to substantiate our position; and we give them with confidence, as we have examined and collated them with the Polyglott itself. In the loyal copy there are not less than forty-four complete lines which are not in the other.—" I have," observes the Doctor, " collated three copies of this book, and find them all different. One was a republican the other two loyal copies. There never was a second edition of the work itself; but it appears that there were three editions, at least, of the last leaves of the Preface."

But there is another variation which appears to have escaped the researches of Dr. Clarke, and was, we believe, first made public in HORÆ BIBLICÆ, a work which confers infinite honor upon its learned author, who is not less celebrated for his philological than his legal attainments. " It is observable," says Mr. Butler, " that in the first set of treatises forming the *Apparatus Criticus*, in the London Polyglott, there is an anonymous treatise, intitled, *Explicatio Idiotismorum seu Proprietatum linguæ Hebraicæ et Græcæ quæ sæpius in scripturis occurrant.* The author asks, in what manner the sense of Scripture is to be determined: to this question he gives five answers. Over the Fourth and Fifth answers, a paper containing other Fourth and Fifth answers is pasted. The original Fourth and Fifth answers are expressed in the language of a Roman Catholic; the pasted Fourth and Fifth answers are expressed in the language of an High-church Protestant of the Church of England. Who was the Author of the Treatise is unknown. In the last page of sheet B of the preface, Doctor Walton says, " *His annectimus variorum auctorum tractatus utilissimos, Edwardi Brerewood, Jacobi Tyrini, &c. &c.* " *de veterum nummis, Hebræis, Græcis, Latinis, et de ponderi-* " *bus et mensuris; (quibus quædam de variis siclorum figuris* " *eorumque explicatione ex propriis observationibus adjecimus);* " *de Idiotismis etiam præcipuis et proprietatibus scripturæ* " *peculiaribus.*" It seems, therefore, clear, that the treatise in question was not written by Walton; and, as it is mentioned in the last sentence, it was probably written by some unknown hand, included by Walton in the *et cetera* after *Jacobi Tyrini.*

The Original Text is thus expressed:

Quartò, ex traditione, vel interpretatione S. Ecclesiæ, ex decretis conciliorum, vel summorum Pontificum, ex consensu SS. Patrum, et horum vel multorum vel paucorum, sanctitate et eruditione prælustrium, ex unanimi conspiratione Doctorum et Interpretum, sæpe constare potest de vero et literali sensu scripturæ.

Quinto, conferre antecedentia et consequentia cum loco, cujus sensus est dubius, plurimum juvat ad eundem elucidandum: et, si quidem omnia rectè congruant, sensum habebis genuinum et literalem. Quod si omnia cum pluribus sensibus recte conveniant, plures erunt loci illius sensus literales: et vel omnes æquè immediate intenti à spiritu sancto, vel unus primariò, vel alii secundario, seu mediantè priore sensu, cujus quodammodo sunt appendices.

Ubi hæc omnia adminicula vel desunt, vel non juvant, ex idiotismis Hebraicis Græcisve, quos jam exposui, subsidia quærantur: quærantur etiam ex decursu commentarii. Sperò nullum Bibliorum locum non sat enodatum elucidatumve, quantum fert humani ingenii tenuitas, ab accurato lectore deprehensum iri.

The Pasted Text is thus expressed:

Quartò. Ex traditione, vel interpretatione S. Ecclesiæ ex decretis conciliorum, &c. ex consensu SS. Patrum, et horum vel multorum vel paucorum sanctitate et eruditione prælustrium, ex unanimi conspiratione Doctorum et Interpretum, sæpe constare potest de vero et literali sensu sacræ scripturæ.

Quinto. Conferre antecedentia et consequentia cum loco, cujus sensus est dubius plurimum confert ad eundem elucidandum, &c.

Ubi hæc omnia adminicula vel desunt vel non juvant, ex idiotismis Hebraicis Græcisve, quos jam exposui, subsidia quærantur.

Every copy of the Polyglott examined by the writer or his friends has a Pasted text: *he has heard* that twelve copies, and twelve copies only, are without it.*

Some bibliographers have affirmed that there are copies with double dedications, one to Charles II., which consists of four pages, and the other to the Protector; this Dr. Clarke denies, and observes: "So far is a double dedication from the truth, that the work has no dedication at all."† This has certainly been the case with every copy which we have examined; "But," says Mr. Butler, "a literary gentleman has assured me, that he himself has seen a copy with the dedication to Charles II. Such a dedication may have been inserted in the copy presented by Walton to the King, and in a few more copies."‡ This is a very rational hypothesis; indeed, we thought it almost reducible to certainty when we noticed a copy in Mr. Bohn's Catalogue‖ *with the Republican Preface,*

* Butler's Works, Vol. i. pp. 100—102.

† Bibliographical Dictionary, Vol. i. p. 259.

‡ Butler's Works, vol. i. p. 102.

‖ Part I. for 1820, No. 4400. This rare copy, handsomely bound in fawn calf, ruled with red lines, was marked at the moderate sum of £32. We cannot but remark that this Catalogue of Mr. Bohn's, with the 2nd part lately published, is infinitely the best and most useful extant; it evinces considerable ability and great research, and the books are described with unusual fairness, and marked, without invidious comparison, at a much lower rate than by any contemporary bibliopole. Let the biblical and classical student, who wishes to

and dedication to Charles II.," and hastened to that Gentleman, who informed us that the copy in question was sold, but that it certainly did possess not only the Republican preface but the dedication to Charles II.; this observation, from the mouth of so respectable a bookseller and so assiduous a bibliographer will, we doubt not, prove equally as satisfactory to the curious as it has to ourselves.

The voice of criticism, foreign and domestic, has been universally favorable to this celebrated Polyglott; that it has faults, every person is free to confess; and no one can, for a moment, contend that its pages do not exhibit numerous typographical and critical errata; but, at the same time, it is by far the most correct edition extant: it possesses a greater number of languages, and is altogether more commodious and accessible than any Polyglott of which we are aware.

It is generally understood that Dr. Samuel Clarke had prepared a seventh volume of this Polyglott for the press, containing different parts of the sacred writings in various languages, *viz.*

1st. The Targum on the book of Chronicles, since published by Wilkins.
2nd. An Arabic Pentateuch.
3rd. An Arabic Psalter, more conformable to the Hebrew than that before published.
4th. The Prophets in Arabic.
5th. Arabic Fragments of the Apocryphal Books.
6th. A second Targum on the Book of Esther.
7th. The Gospel of Matthew, and Epistle to the Hebrews, in Hebrew.
8th. Another Syriac Version of the four Gospels.
9th. A fourth book of Maccabees in Syriac.
10th. The poetical parts of Scripture in Æthiopic.
11th. The Psalms, in Persian, and *Hieronymi Versio Psalterii.*

This MSS. volume is, we understand, in the Bodleian library, Oxford.

We now proceed to the famous LEXICON by Castell which is an indispensable accompaniment to the Polyglott.

LEXICON HEPTAGLOTTON, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum, conjunctim; et Persicum seperatim. In quo omnes voces Hebrææ, Chaldææ, Syræ, Samaritanæ, Æthiopicæ, Arabicæ, et Persicæ, tam Manuscriptis, quàm impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, etc. ordine Alphabetico, sub singulis Radicibus digestæ, continentur, etc. Cui accessit brevis et harmonica (quantum fieri potuit) Grammaticæ, omnium precedentium Linguarum Delineatio. Authore Edmundo Castello, S. T. D. Regiæ M. à sacris: Linguæ Arabicæ apud Cantabrigienses Professore, etc. Londini, imprimebat Thomas Roycroft, LL. Orientalium Typographus Regius, 1669,* 2 vols fol.

---

furnish his library œconomically pay a visit to Mr. Bohn ere he commence his literary career, we will engage that he will not repent his purchases.

* Some copies have, "Londini, Scott, 1686." this is merely a reprint title, and not a second edition.

This is, perhaps, the *chef-d'œuvre* of human learning and industry; it is, indeed, a proud monument of the talents and enthusiasm of Dr. Castell, who expended his fortune and wasted his life in this gigantic undertaking. He derived some assistance in Arabic from Dr. Murray; from Dr., (afterwards Bishop) Beveridge, in the Syriac: and from Dr. Wansleb, in the Æthiopic. But he was chiefly indebted to Dr Lightfoot, whose suavity of manners and profound erudition rendered him peculiarly qualified for an adviser. So implicitly did Dr. Castell rely on his judgment that, when he commenced his work, in 1657, he wrote to him for direction and advice, promising either to continue or abandon it, according to his determination. Dr Lightfoot not only assisted by his advice and corrections, but he also contributed money and obtained subscriptions, so that Dr. Castell acknowledged that there was no man in the three kingdoms to whom he owed so much.

The Persic Lexicon is the joint work of Castell and the celebrated Golius: many of the words are printed in the Hebrew character, owing, possibly, to a want of type in the Persic character.

This immense work cost Dr. Castell *seventeen* years of incessant labour; for this industrious scholar was not contented with moderate application, but devoted the whole of the day and a great portion of the night to his Lexicon: he maintained, during all this time, at his own expense, *seven Englishmen* and *seven Foreigners*, as writers, not one of whom lived to see the completion of this grand work. The whole of his fortune, £12,000 was expended, besides which he was obliged to borrow large sums of money, amounting to £1,300, and not being able to repay this, was reduced to apply to King Charles for pecuniary assistance, *ne carcer esset præmium tot laborum et sumptuum*:—that a prison might not be the reward of so much labour and expence: the effect of this application was a letter from the King in 1660, to the Clergy and Nobility of the realm, recommending the work, and soliciting aid for the author; this was followed three years after by one from the Archbishop of Canterbury, directed to all the clergy on the same behalf, and subsequently by a third signed by *twenty-nine* English and Irish prelates, earnestly entreating the public not to suffer this great man to sink under his difficulties. Notwithstanding these letters, which, by the bye, were more readily given than hard cash, Dr. Castell was allowed to pine away in poverty and never received one farthing. He thus feelingly describes his situation at the end of the third page of his Preface. "Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes, nescio an dicam, immensitate laboris plane exterritos. Per plures annos, jam ætate provectus, et una cum patrimonio satis competenti, exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere confractis, et dislocatis membris, relictus sum solus, sine amanuensi, aut vel correctore ullo." He died in 1685.

We now proceed to satisfy the bibliographer upon these immortal productions. The Polyglott, besides the printed titles, has an engraved one by Hollar, also several maps, &c. and a chart of the Holy Land, likewise a portrait of Walton by Lombart.

The Lexicon also has a Portrait of Castell by Faulkner, and was published at *forty shillings* per copy: of the Polyglott there are, it is generally supposed, *twelve* LARGE PAPER copies. Colbert had one, now in the library of Count Lauragais. At the Duke de la Valliere's sale a copy of the Polyglott on L. P. and the Lexicon on small paper, produced 1251 livres; His Majesty's library, and that of Lord Spencer, have each a copy of the Polyglott on L. P. In the library of Saint Paul's there is a copy of both, in 14 vols. L. P., perhaps the finest extant. In the British, and Dr. Hunter's Museum, are similar and very fine copies of both. A fifth set of Polyglott and Lexicon is in the library of St. John's College, Cambridge: and a sixth, with the Lexicon bound in three Volumes, is in the Archbishop of Canterbury's library at Lambeth. These six are reputed the only large paper copies of the Lexicon in existence.

The Polyglott and Lexicon in good condition, especially if ruled with red lines, in which state they are preferable, as the texts are more clearly distinguishable, are both rare and dear.

Messrs. Ogle have the following copies of the Polyglott and Lexicon, 8 vols. fol.

1. Ruled with red lines, russia extra, £48.
2. Elegant in calf extra, £38.
3. One volume slightly damaged, £16.

Mr. Bohn had a copy of Polyglott and Lexicon, 8 vols. fol. Ruled with red lines, and having the Republican Preface, and Dedication to Charles II, handsomely bound in fawn calf, (see p. 84 ante) £32.

Messrs. Baynes and Son have the Polyglott, and Lexicon, 8 vols. fol. A republican copy neatly half bound. £31 10.

Mr. Richard Baynes has a copy of the Polyglott alone, well bound in calf, £18.

Dr. Heath's copy of Polyglott and Lexicon, 8 vols. fol. at the sale of his books in 1810, having the cancelled leaves ruled with red lines, and splendidly bound in red morocco by Roger Payne, was purchased by Lord Essex for £73 10. a prodigious sum, and far beyond the present value.*

---

* The possessor of the Polyglott should procure Dr. Walton's *Introductio ad lectionem linguarum orientalium.* Lond. 1654, 18mo. reprinted with some additions in 1655. Dr. Owen's *Considerations on the Polyglott*, 1658, and Dr. Walton's reply: *The Considerator considered*, 1659. All of these tracts are uncommon, the *Considerator* was sold at Mr. Watson Taylor's sale in 1823, No. 949. P. ii. for £1. 13.

Biblical Translations.

FORMER PART OF A

PROPHETIC POEM

By ISAIAH: usually called the Fortieth Chapter of his Book.

The glorious Perfections of Jehovah, the ground of comfort and confidence to Israel. *The Prophets are called upon by the Almighty to pronounce comfort to his people: verse* 1, 2. *As a herald in the desert, Isaiah proclaims the approach of the Divine Majesty:* 3—5. *A Divine voice utters the prophetical message, and orders its most public announcement:* 6—11. *The glorious Majesty of Heaven is described in terms of the loftiest sublimity and grandeur:* 12—17. *Then follows a contrasted view of the vanity and folly of Idolatry:* 18—26. *Consequently a powerful appeal is made for the encouragement and confidence of Israel:* 27—31.

Comfort for Israel.

1. Comfort—, Comfort ye my people, saith your God:
2. Speak ye kindly to Jerusalem, and declare unto her,—
That her warfare is completed—that her iniquity is pardoned—
That she shall receive from the hand of Jehovah,
Double after all her offences.

A Herald proclaims the approach of Jehovah.

3. A voice proclaimeth in the Wilderness!—
Prepare ye a way for Jehovah:
Make straight in the desert a highway for our God!

4. Let every valley be upraised; and every mountain and hill made low:
Let the crooked become straight; and the rough places plain!
5. Then shall the glory of Jehovah be discovered;
And all flesh shall see it together,
For the mouth of Jehovah speaketh.

Prophet's Message, and its public declaration.

6. A voice sayeth: Proclaim!
And I said: What shall I proclaim?
Every flesh grass! Yea, all its goodness like a flower of the field!
7. Grass withereth! A flower fadeth away!
When the breath of Jehovah bloweth upon it.
Verily the people are grass!
8. Grass may wither! A flower may fade away!
But the word of our God will stand for ever.
9. On a lofty mountain get thee up, O messenger of Sion!
Elevate thy voice with strength, O messenger of Jerusalem!
Lift it up!—Be not afraid!
Declare to the cities of Judah: Behold your God!

10. Behold, the Lord Jehovah against a strong one shall come;
And his arm shall prevail over him.
Behold, his reward with him; and his work before him!
11. Like a shepherd he will feed his flock,
In his arm he will gather up the lambs,
And in his bosom carry them:—the nursing ewes he will gently lead.

Glorious Majesty of Heaven.

12. Who hath measured seas in the hollow of his hand:
Or meted out Heaven by a span?
Or comprehended with a measure the dust of the earth?
Or weighed mountains in scales: or hills in balances?
13. Who hath directed the spirit of Jehovah;
Or one of his council, hath given him knowledge?
14. Whom consulteth He, that he should instruct Him:
That he should teach Him in the way of judgement:
That he should cause Him to learn knowledge;
Or make him to know the way of understanding?
15. Behold! nations are like the drop of a bucket:
Even as the small dust of balances are they reckoned!
Behold! Islands he taketh up as an atom!
16. Even Lebanon is not enough for a fire;
Nor its beasts sufficient for a burnt-offering!
17. All the nations are like nothing before Him:
They are esteemed by Him less than nothing and vanity!

Vanity and folly of Idolatry.

18. To whom therefore will ye liken God:
Or what resemblance will ye prepare for Him?
19. The workman casteth an image,
And the smith overlayeth it with gold,
He also forgeth chains of silver.
20. He that is frugal in oblation, chooseth wood that will not rot,
A skilful artist he procureth for himself,
To erect an image that may not be moved?
21. Will ye not know? Will you not hear?
Hath it not been told you from the beginning:
Have ye not understood from the foundations of the earth?
22. Who sitteth upon the circle of the earth:
And the inhabitants of it are as grasshoppers?
Who stretcheth out the heavens as a curtain:
And extendeth them like a tent to dwell in?
23. Who reduceth princes to nothing:
Judges of the earth he maketh as emptiness!
24. Yea, they are not planted—they are not even sown:
Indeed their stock does not take root in the earth:
For if He blow upon them they instantly wither,
And a whirlwind bears them away like stubble!
25. To whom then will ye liken Me:
Or shall I be equalled, saith the Holy One?
26. Lift up on high your eyes—
And see who hath created these?
Who bringeth forth their armies by number:
Who calleth to them all by name:
Through the greatness of strength and might of power,
Not one can be separated!

Appeal for the confidence of Israel.

27. Wherefore wilt thou say, O Jacob, or speak, O Israel:
My way is hidden from Jehovah:

of the classical, modern, and other names, which have been bestowed upon the places mentioned in the Sacred writings. Hence a person ignorant of the Scriptural name of any place, may, by means of any other name, borne by the place, with which he is acquainted, find its description. Thus the utility of the work will not be confined to the Biblical student, but will be extended to the classical scholar and the general reader. To this index will succeed another, referring to those passages of Scripture which may be illustrated in the course of the work.

Hebrew Grammar of Professor Lee.—In the "Select Literary Information" of the last No. of the *Eclectic Review*, appears the following notice:

"Preparing for publication, a Series of Lectures on the Hebrew Language, so arranged as to form a complete and easy system of *Hebrew Grammar*, and to be adapted to the use of learners, as well as of others who have made some progress in the language. By the Rev. S. Lee, A. M., and professor of Arabic in the University of Cambridge. This work is intended to comprehend what is most valuable in the publications of Schultens, Schroederus, Storr, Gesenius, Glasius, and others, with such original matter as the compiler shall deem it necessary to give." This work will be waited for with considerable anxiety; and a high obligation will the author confer by supplying the long lamented necessity of a judicious and truly useful Hebrew Grammar.

Sabæan Researches.—A very curious work has just been published by Mr. John Landseer, the eminent engraver and critic on art, entitled SABÆAN RESEARCHES. It contains the substance of a course of Lectures delivered at the Royal Institution, the object of which was to prove, that the engraved cylinders dug up at Babylon, &c. were the *signets* in use among the ancient star-worshipping nations of Asia, and the same alluded to in the Bible, and by the earliest historians. Mr. Landseer also seeks to show, that the hieroglyphics have reference to the periodical religious festivals and the judicial astrology of those nations. In this inquiry the author has displayed a most persevering industry and surprising acuteness; and has not forgotten to enliven his book by that terse and sprightly style, and that playfulness of allusion, which always characterise his writings, and serve in this instance to carry the reader pleasantly along over some very difficult and frequently obscure ground. The light here thrown on Babylonian superstitions and various expressions in the Bible, is extremely valuable.

Society for promoting Christian Knowledge.—By the annual Report of the Society for the promotion of Christian Knowledge, which is just published, it appears that the whole number of Bibles, Common Prayer books, and other books and tracts, distributed between the Audit in April 1822, and the Audit in April 1823, amounts to 1,400,711. That the receipts of the present year amount to £52,094,

12s. including legacies to the general designs of the Society. The report also states, that to mark their affectionate veneration for the memory of the late Bishop of Calcutta, the board has resolved to place the sum of £6,000 at the disposal of the Incorporate Society for the propagation of the Gospel in foreign parts, for the purpose of endowing five Scholarships, to be called Bishop Middleton's Scholarships, and of affording a salary for a Tamul Teacher in the Bishop's college at Calcutta.

The Rev. S. Noble has in the press—"The Plenary Inspiration of the Holy Scriptures asserted, and Infidel Objections shewn to be unfounded, by new and conclusive Evidence." In six Lectures, now delivering at Albion Hall, London Wall, 1 vol. 8vo.

The Rev. Thomas Boys, A. M., Curate of Widford, Herts, has in the press, "Sacred Tactics": An Attempt to develope, and to exhibit to the eye, by Tabular Arrangements, a General Rule of Composition prevailing in the Holy Scriptures.

Just published

THE EVIDENCE OF CHRISTIANITY, derived from its nature and reception. By J. B. Sumner, M. A. Prebendary of Durham; Vicar of Mapledurham, Oxon; and late fellow of Eton College, 1 vol. 8vo.

CAIN AND LAMECH; or, the comparative numbers of seven and seventy times seven, illustrative of the 15th, 23rd, and 24th verses of the ivth chapter of Genesis: a Dissertation by the Rev. W. Vansittart, A. M. Pamphlet.

THE BOOK OF PSALMS, in an English metrical version, founded on the basis of the authorized English translation, and compared with the original Hebrew, with notes critical, and illustrative. By the Right Rev. Richard Mant, D. D. M. R. I. A. Lord Bishop of Down and Connor, 1 vol. 8vo.

FRANCE.

We regret to say that Biblical Literature does not thrive much in France. There are, however, indications of good even there; and we trust that ere long we shall have to hail some accessions to our stores of Biblical learning from our southern neighbours. The following are the only works which have been recently published in France:

LES QUATRE EVANGILES, de N. S. J. C. Traduit sur la Vulgate, par Le maistre de Sacy, 12mo.

LES QUATRE EVANGILES, précédés du discours de Marcel, &c., 18mo.

AMERICA.

It would be most gratifying to learn particulars respecting the state of Theological and Biblical Literature among our relatives and friends in the United States:—what attention the Scripture languages are receiving from them—and what Dictionaries, Grammars, Criticisms, Periodicals, Commentaries, &c., &c., are issuing from the press?

mised Messiah, and their labours promise, under the blessing of God, to produce an abundant harvest. We cannot deny ourselves the pleasure of presenting the reader with a sketch of one of the missionaries' character, from the pen of the Rev. Lewis Way.—"He is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta; and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the *crumbling* towers of Aleppo. A man who, at Rome, calls the Pope 'the dust of the earth,' and tells the Jews at Jerusalem, 'the Gemara is a lie'; who passes his days in disputation, and his nights in digging the Talmud; to whom a floor of brick, is a feather bed, and a box, a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pacha, and confute a Patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of wordly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolf) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manners and habits has remained undisturbed for centuries."

RUSSIA.

Warsaw, Dec. 6.—"The Jewish Rabbis and Elders have met in a general assembly at Platskow, and decided that the celebration of the Sabbath shall be changed to the Sunday." This is certainly a most extraordinary proceeding. May this agreement with Christians as to the *time* for public worship be the precursor of an agreement in the *worship* itself!

A work has just been published by a native of Russia, containing, "A view of all the known Languages and Dialects," which it is stated amount to 3014; into 139 of which *the Bible has been translated.*

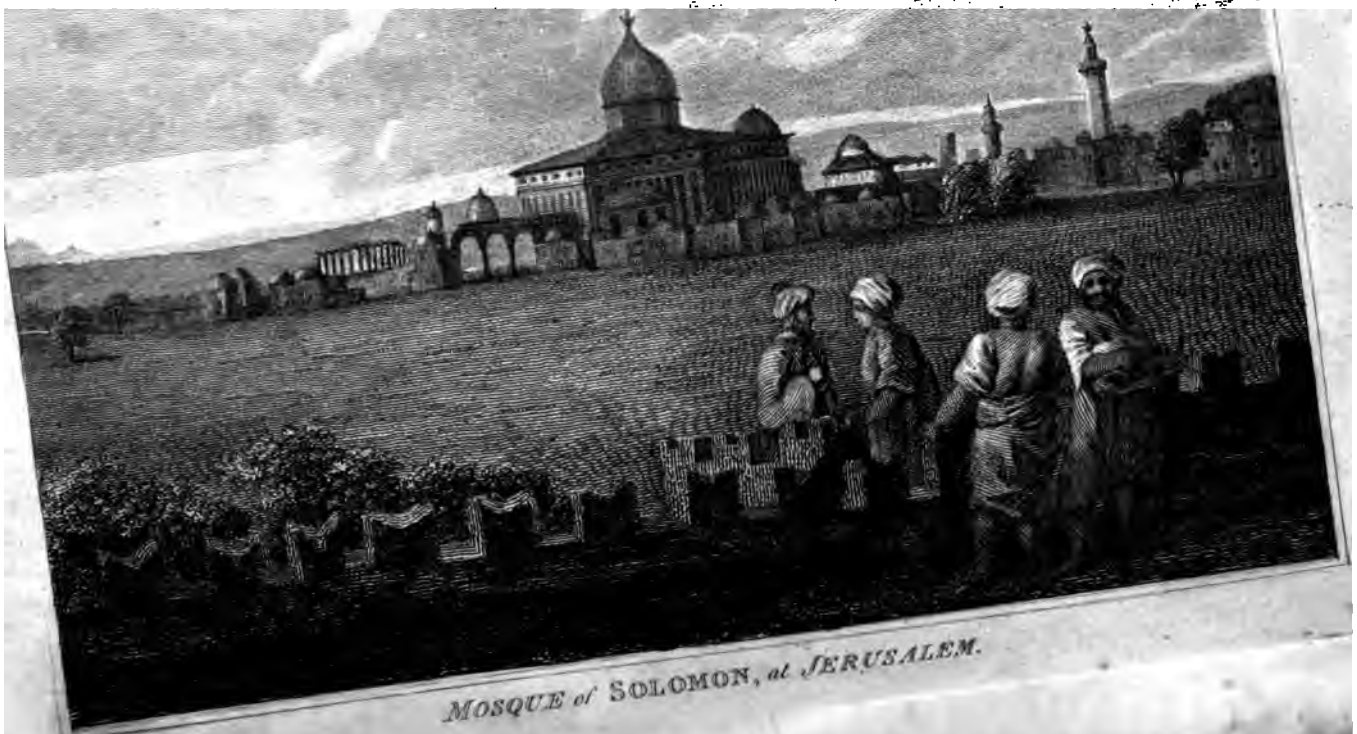
EGYPT.

"In the fourteen days we remained after our return from Thebes, at Cairo", says Mr. Wolf, of whom we have spoken above, "we sold 88 Bibles and Testaments, and gave away 57 copies. In Egypt, we sold altogether 44 Bibles, or parts of them, and gave away 256, making 900 copies of the word of God, for which we got 2436 piastres."

(Jewish Expos. Feb.)

CHINA.

The translation of the entire Scriptures into the Chinese language is at length completed, after the labour of sixteen years.



MOSQUE of SOLOMON, *at* JERUSALEM.

Sacred Geography.

CANAAN, OR THE HOLY LAND.*

Of the principal Buildings in, and about Jerusalem.

In the last number of our work, we stated, that the site of the ancient temple of Jerusalem was now occupied by the splendid mosque of Al-Harem, or the mosque of Solomon. We have to apologize for having remarked in connection with this, that as no Christian was permitted to enter this building under pain of death, no account of its interior was to be obtained upon which reliance could be placed. This was owing to our having overlooked the very interesting, and no doubt, accurate description, given of this sumptuous building by Dr. Richardson, who, availing himself of the great influence which his professional character gave him, visited its interior four times, and examined its various parts with great attention.

From the descriptions of this very intelligent traveller we are enabled to present our readers with the following account of this Mahommedan temple:†

Laying aside his white burnouse, that he might not be detected as a Christian by his colours, he put on a black abba of the Capo Verde's, and, escorted by a black interpreter, ascended the southern slope of mount Moriah, passed the house of the cadi, and entered by the gate into the *Haràm Schereeff*. "This," says the doctor, "is the name which is given to the whole space enclosed about the mosque, and is interpreted to mean the grand or noble retirement for devotion. Proceeding forward a few yards, we ascended a flight of steps, and got upon the Stoa Sakhara, an elevated platform, floored with marble, all round the mosque, from the door of which we were now distant but a few paces. On our arrival at the door, a gentle knock brought up the sacristan, who, apprized of our arrival, was waiting within to receive us. He demanded, rather sternly, who we were, and was answered by my black conductor in tones not less consequential than his own. The door immediately edged up, to prevent, as much as possible, the light from shining out, and we squeezed ourselves in with a light and noiseless step, although there was no person near who could be alarmed by the loudest sound of our bare feet upon the marble floor. The door was no sooner shut

---

* Continued from p. 61.

† The Mussulman religion acknowledges but two temples: that of Mecca, and that of Jerusalem.

than the sacristan, taking a couple of candles in his hand, showed us all over the interior of this building, pointing, in the pride of his heart, to the elegant marble walls, the beautifully gilded ceiling, the well at which the true worshippers drink and wash, with which we also blessed our palates and moistened our beards, the paltry reading-desk, with the ancient Koran, the handsome columns, and the green stone, with the wonderful nails. As soon as we had completed this circuit, pulling a key from his girdle, he unlocked the door of the railing which separates the outer from the inner part of the mosque, which, with an elevation of two or three steps, led us into the sacred recess; where he pointed out the patches of mosaic in the floor, the round flat stone which the Prophet carried on his arm in battle; directed us to introduce our hand through the hole in the wooden box to feel the print of the Prophet's foot, and through the posts of the wooden rail to feel as well as to see the marks of the angel Gabriel's fingers, into which I carefully put my own, in the sacred stone that occupies the centre of the mosque, and from which it derives the name of Sakhara, or locked-up; and over which is suspended a fine cloth of green and red satin, but which was so covered with dust, that, but for the information of my guide, I should not have been able to tell the composing colours; and, finally, he pointed to the door that leads into the small cavern below, of which he had not the key. I looked up to the interior of the dome; but there being few lamps burning, the light was not sufficient to shew me any of its beauty, farther than a general glance. The columns and curiosities were counted over again and again, the arches were specially examined and enumerated, to be sure that I had not missed nor forgotten any of them. Writing would have been an ungracious behaviour, calculated to excite a thousand suspicions, that next day would have gone to swell the general current of the city gossip, to the prejudice both of myself and my friend. Having examined the adytum, we once more touched the footstep of the Prophet, and the finger prints of the angel Gabriel, and descended the steps, over which the door was immediately secured. We viewed a second time the interior of the building, drank of the well, counted the remaining nails in the green stone, as well as the empty holes; then, having put a dollar into the hands of the sacristan, which he grasped very hard with his fist while he obstinately refused it with his tongue, we hied us out at the gate of Paradise, Bab el Jenné, and, having made the exterior circuit of the mosque, we passed by the judgment-seat of Solomon, and descended from the Stoa Sakhara by another flight of steps into the outer field of this elegant enclosure. Here we put on our shoes, and turning to the left, walked through the trees, that were but thinly scattered in the smooth grassy turf, to a house that adjoins the wall of the enclosure, which, in this place, is also the wall of the city, and which is said to contain the throne of king Solomon. Here there was no admittance; and from this we proceeded to a stair which led up to the top of the wall, and sat down upon the stone on which Mahomet is to sit at the Day of Judgment, to judge the reimbodied spirits assem-

bled beneath him in the valley of Jehoshaphat. Descending from this seat of tremendous anticipation, which, if Mahomet were made of flesh and blood, would be as trying to him as his countenance would be alarming to the reimbodied spirits, we walked along the front of El Aksa, the other mosque, which occupies the side, as the Sakhara does the centre of the enclosure, and arrived at another fountain, were we again washed our beards and tasted the water. We had scarcely advanced half a dozen steps from the cooling wave, when a voice from the window of the cadi's house, as it appeared to me, called out, Who goes there? Had I been alone, and so challenged, I should have been puzzled for an answer, for my tongue would instantly have betrayed me, had I been inclined to counterfeit; but my sable attendant replied, in a tone of surly and fearless confidence, 'Men, and be d-mn-d to you! what's your business?' The call was from some of the santones of the mosque, of which Omar Effendi is the head, and hearing the well-known voice of his myrmidon, the challenger slunk into his cell, and we continued our walk, without farther interruption round to the house of the governor, where, having made the circuit of the Harám Schereeff, we retraced our steps, passed out by the gate at which we entered, and regained the house of Omar Effendi. Here I laid aside the black abba, resumed my white burnouse, and walked into the room as gravely as if nothing had happened. The noble Turk, participating in my joy, received me with a smiling countenance, sat me down by his side, and enquired if I had seen the Sakhara? I rejoined in the affirmative; and perceiving that the cause of my absence was no secret to those who were now assembled around him, I expressed my high admiration of its beauty, and my sincere thanks to him for having permitted me the envied gratification of seeing what had been refused to the whole Christian world, during the long period of its appropriation to the religion of the Prophet, with the exception of de Hayes, the ambassador of Lewis the Thirteenth, who did not avail himself of the permission.

"He next proceeded to examine me in detail on the different places that I had seen, and when his queries were exhausted, I begged of him to explain to me certain terms used by my guide, which I did not fully comprehend, and afterwards to explain to me the interior of the dome. He regretted that the want of light had prevented me from seeing it, and was proceeding to supply the defect by a verbal description, when his brother, who was sitting on the other side of the divan, called out, 'Why don't you go in during the day?' The question electrified me with joy; but considering it perhaps as a little rash, I looked at the Capo Verde before making any reply, when he speedily removed all doubt respecting his brother's prudence, by converting the query into the imperative sanction of yes, go in during the day; which was no sooner said than cordially accepted, and his brother and cousin, each moving his two fore-fingers in a parallel direction, said Sava, Sava, we shall go in together as a token of friendship and respect. Several other Turks did the same, for in these countries the friendship of the

principal person always ensures the officious and often troublesome attention of his inferiors and dependants.

" Next day, having previously provided myself with a pencil, which a friend was kind enough to lend me, I returned at noon to the house of the Capo Verde, which was the time and place fixed for our rendezvous, and immediately, in company with four well dressed, long bearded Turks, repaired to the Harám Schereeff, which we entered by the same gate as I had done the evening before.

" This sacred enclosure is the sunny spot of Moslem devotion. There is no sod like that which covers the ample area of its contents, and no mosque at all comparable to the Sakhara. Here the god of day pours his choicest rays in a flood of light, that streaming all round upon the marble pavement, mingles its softened tints in the verdant turf, and leaves nothing to compare with, or desire beyond. It seems as if the glory of the temple still dwelt upon the mosque, and the glory of Solomon still covered the site of his temple. On the same spot and under the same sun the memory conjures up a thousand delightful remembrances, and contemplates in review the glorious house, the dedication and prayer of the wisest of kings, spreading forth his hands in the midst of his people, the fire descending upon the burnt-offering and the sacrifice, and the glory of the Lord filling the house; with the people bowing down with their faces to the pavement, and worshipping and praising the Lord, ' for he is good, for his mercy endureth for ever.' The spectator forgets that it is a house of foreign devotion, and feels as if in the radiant opalescence of its light, an inviting ray was sent forth to the heart of every returning Israelite to this ancient centre of prayer. There is no reflected light like the light from the Sakhara; like the glorious sun itself it stands alone in the world, and there is but one spot on earth, were all things typical were done away, that sinks a deeper interest into the heart of the Christian.

" The dimensions of this noble enclosure, as furnished me by the cousin of Omar Effendi, are in length six hundred and sixty peeks of Constantinople, that is, about one thousand four hundred and eighty-nine feet, measuring from the arch of prayer in El Aksa to the Bab el Salâm, or gate of peace, which is the name of the gate on the opposite end. In breadth it is four hundred and forty peeks, or nine hundred and ninety-five feet, measuring from Allah dien to the gate Beseri on the west.

" This spacious square is enclosed on the east and on the south by the wall of the city; through which there is only one gate, and that leads into El Aksa on the south. There were formerly two gates on the east side, and the gate of Tobet, Bab el Tobé, both of which are now built up. The other two sides of the square are in the town. The west side is enclosed by a line of Turkish houses, and is entered by five gates; the north side is enclosed partly by a wall, and partly by Turkish houses, and is entered by three gates. Having passed in by either of these gates, the visitor enters what may be called the outer court of the Harám Schereeff, which is a fine smooth level space all round the Stoa Sakhara, falling with a gentle

slope towards the east, and covered with a thick sward of grass, with orange, olive, cypress, and other trees scattered over it in different places, but no where forming a thicket.

" In the sacred retirement of this charming spot, the followers of the prophet delight to saunter or repose as in the Elysium of their devotion, and arrayed in the gorgeous costume of the East, add much to the beauty, the interest, and solemn stillness of the scene which they seem loath to quit either in going to or coming from the house of prayer. In the midst of this court, but nearer to the west and south sides, there is an elevated platform, which is about four hundred and fifty feet square, and is called Stoa Sakhara; some parts of it are higher than others, as the ground on which it is erected is more or less elevated, but it may be said to average about twelve or fourteen feet above the level of the grassy court. It is accessible on all sides by a number of spacious stairs, that appear to have answered originally to exterior gates of entrance into the Harám Schereeff. There are three on the west side, two on the north, one on the east side, and two on the south; that on the east fronts the obstructed golden gate, it is more worn than any of the rest, and much in want of repair: these stairs are all surmounted at the top with lofty arches; some of them have four arches, so that one stair leads to four entrances into the Stoa Sakhara, and has a most magnificent and triumphal appearance.

" The platform, or Stoa Sakhara, is paved with fine polished marble, chiefly white, with a shade of blue, some of the stones look very old, are curiously wrought and carved, and have evidently belonged to a former building. There are no trees on the Stoa Sakhara, but tufts of grass in many places, from the careless manner in which it is kept, and which afford great relief to the eye, from the intense glare of light and heat reflected from the marble pavement. Round the edge of the Stoa Sakhara, there are numbers of small houses; five of which on the north side are occupied by santones or religious ascetics; one on the south is for the doctors of the law to hold their consultations in; one on the west for containing the oil for painting the brick and tile for the repair of the Sakhara; the rest are places of private prayer for the different sects of Mussulmans or believers, which is the meaning of the word.

" But the great beauty of the platform, as well as of the whole enclosure, is the Sakhara itself, which is nearly in the middle of the platform, and but a little removed from the south side: it is a regular octagon of about sixty feet a side, and is entered by four spacious doors. Bab el Garbi on the west; Bab el Shergy, or Bab Nebbe Daoud, or gate of the prophet David, on the east; Bab el Kabla, or gate towards which the Mussulman turns his face in prayer, on the south; and Bab el Jenné, or gate of the garden, on the north. Each of these doors is adorned with a porch, which projects from the line of the building, and rises considerably up on the wall. The lower story of the Sakhara is faced with marble, the blocks of which are of different sizes, and many of them evidently resting on the side or narrowest surface. They look much older on a close inspection than

they do when viewed from a distance, and their disintegration indicates a much greater age than the stones of the houses, said to have been built in the time of the mother of Constantine the Great; and probably both they and the aged stones in the flooring on the Stoa Sakhara, formed part of the splendid temple that was destroyed by the Romans. Each side of the Sakhara is pannelled; the centre stone of one pannel is square, of another it is octagonal, and thus they alternate all round; the sides of each pannel run down the angles of the building like a plain pilaster, and give the appearance as if the whole side of the edifice was set in a frame. The marble is white with a considerable tinge of blue, and square pieces of blue marble are introduced in different places, so as to give the whole a pleasing effect; there are no windows in the marble part or lower story of the building. The upper story of this elegant building is faced with small tiles of about eight or nine inches square, they are painted of different colours, white, yellow, green, and blue, but blue prevails throughout. They are covered with sentences from the Koran; though of this last I could not be certain on account of the height, and my imperfect knowledge of the character; there are seven well-proportioned windows on each side, except where the porch rises high, and then there are only six, one of which is generally built up, so that only five are effective; the whole is extremely light and beautiful, and from the mixture of the soft colours above, and the pannelled and blue and white tinge of the marble below, the eye is more delighted with beholding it than any building I ever saw.

"The admiration excited by the appearance of the exterior was not diminished by a view of the interior, the arrangements of which are so managed as to preserve throughout the octagonal form, agreeable to the ground plan of the building. The inside of the wall is white, without any ornament, and I confess I am one who thinks ornaments misplaced in a house of prayer, or any thing to distract the mind when it comes there to hold converse with its God. The floor is of gray marble, and was then much covered with dust from some repairs that were executing on the dome.

"A little within the door of the Bab el Jenné, or west door, there is a flat polished slab of green marble, which forms part of the floor. It is about fourteen inches square, and was originally pierced by eighteen nails, which would have kept their place, but for the amazing chronometrical virtues with which they were endowed. For such is their magical temper, that they either hold or quit, according to the times, and on the winding up of each great and cardinal event, a nail has regularly been removed to mark its completion; and so many of these signal periods have already rolled by, each clenched by an accompanying nail, that now only three and a half remain, fourteen and a half having been displaced in a supernatural manner. I was anxious to learn what great event had drawn the first nail, the second, the third, and so onward in succession; whether they had taken their departure one at a time, or if they had fled in divided portions; as seems to be the fashion now, or whether the sly disappearance of half a nail marked the silent course of time in the accomplishment of

half an event, as that of a whole nail indicated the consummation of one whole event. But on all these important points I could learn nothing, neither could any one inform me when the last half nail took its flight, nor when the other half was expected to follow. It is an equally recondite matter, known only to the wise in wonders, how the nails got into the stone, as how they get out of it. This much, however, the hierophants vouchsafed to communicate, that, when all the nails shall have made their escape, all the events contained in the great map of time will then have been unfolded, and that there will then be an end of the world, or nothing but a dull monotonous succession till the final consummation of all things. My conductor also gravely informed me, that underneath this stone Solomon, the son of David, lies buried. All of which solemn nonsense it was proper for me to hear without appearing to doubt either the information, or the source from which it came.

"The well at the inside of the Bab el Garbé, the reading desk, and the ancient copy of the Koran, have been already mentioned, to which I may add the awkward narrow wooden staircase that leads to the top of the building; and these comprise all the objects worthy of notice, that occur between the wall and the first row of columns within the Sakhara.

"There are twenty-four columns in the first row, placed parallel with the eight sides of the building, three opposite to each side, so as still to preserve the octagonal form. They are all of the same kind of marble, but rather of a darker hue than that on the exterior of the building. Eight of them are large square plain columns, of no order of architecture, and all placed opposite to the eight entering angles of the edifice, and are indented on the inner side, so that they furnish an acute termination to the octagonal lines within. Between every two of the square columns there are two round columns well proportioned, and resting on a base. They are from eighteen to twenty feet high, with a sort of Corinthian capital. I did not remark that it was gilt, which, had it been the case, I think I must have done, having specially noted that the leaf is raised, and turned over; but that I did not consider it the true leaf of the Corinthian capital. A large square plinth of marble extends from the top of the one column to the other, and above it there is constructed a number of arches all round. The abutments of two separate arches rest upon the plinths above the capital of each column, so that there are three arches opposed to each side of the building, making twenty-four in the row of columns. The arches are slightly pointed and support the inner end of the roof, or ceiling, which is of wood, plastered, and ornamented in compartments of the octagonal form, and highly gilt; the outer end of the roof rests upon the walls of the building. The inter-columnial space is vacant. Not so in the inner circle of columns, to which we now proceed. They are about two paces from the outer row, and are only sixteen in number. There are four large square columns, one opposed to each alternate angle of the building, and three small round columns between each of them. Their base rests upon an elevation of the floor, and they are capitalled and surmounted with arches, the same as in the outer row: this inner row

of columns supports the dome. The intercolumnial space is occupied by a high iron railing, so that all entrance to the holy stone, or centre of the mosque, is completely shut up, except by one door, which is open only at certain hours for the purposes of devotion.

"This central compartment is elevated about three feet above the outer floor, and the ascent to it is by a flight of four steps. On entering it along with the Turks, we found there several rather shabbily dressed ill-looking people engaged in their devotions. One of them was a female, of a mean rustic appearance, and so extremely stupid, that she was praying with her face to the west, which so provoked one of my conductors, that he went up and roused her from her knees, and having given her a hearty scolding, turned her round, and made her pray with her face to the south, which she very obediently did without any demur. Within this row of columns the floor is also paved with marble, and the blue and white columns are so mixt, as in some places to form a sort of mosaic. Proceeding on to the right, we came to a round flat stone of polished marble, which is raised high, and attached to the side of one of the square columns. This stone, I was informed, the prophet carried on his arm in battle. It is a ponderous and a very unlikely shield. It is broken through the middle, probably from a blow aimed at its master by an infidel hand. Opposite to this, and on the end of the holy stone, which I am about to describe, there is a high, square wooden box, with an opening on one side of it, large enough to admit the hand to feel the print of Mahomet's foot, which he left there either when he prayed or when he flew up to heaven. I put in my hand and touched it to stroke my face and beard, as I saw the Mussulmans do. It is so completely covered that it cannot be seen.

"But that to which this temple owes both its name and existence, is a large irregular oblong mass of stone that occupies the centre of the mosque. It is a mass of compact limestone, the same as that of the rock on which the city stands, and of the other mountains about Jerusalem; and if I had not been told that it is a separate stone, I should have imagined it a part of the native rock that had been left unremoved, when the other parts were levelled down for the foundation of the building. It rises highest towards the south-west corner, and falls abruptly at the end where are the prints of the prophet's foot. It is irregular on the upper surface, the same as when it was broken from the quarry. It is enclosed all round with a wooden railing, about four feet high, and which in every place is nearly in contact with the stone. I have already mentioned that there is a large cover of various colored satin suspended above it, and nothing can be held in greater veneration than the Hadjr el Sakhara, or the locked up stone. Under it there is an apartment dug in the solid rock, which is entered by a stair that opens to the south-east. But into this excavation I never was admitted, although I was four times in the mosque, and went there twice with the express assurance that I should be shown into it. However, when I arrived, the key was always wanting, and when the keeper of it was sought for, he never could be found. They assured me, however, that it was very small, and

that it contained nothing but robes, and Ali Bey, who having professed himself a Mussulman, visited this excavation says, that it is an irregular square of about eighteen feet in circumference, and eight feet high in the middle; and that in the bottom it contains two marble tablets, one of which is called the place of David, the other the place of Solomon; and two niches, the one of which is called the place of Abraham, the other the place of Gabriel; and, lastly, a stone table, Makam el Hodar, which is rendered by him the place of Elias; but the name Hodar was always translated to me St. George, as Maharab el Hodar, the Arch of St. George; and though the Mussulmans frequently confound the two, yet, I believe, they never give Elias the name of Hodar.

"However, this stone has other weighty pretensions to the veneration of the Mahometans than the print of the angel Gabriel's fingers or the prophet's foot; for like the Palladium of ancient Troy, it fell from Heaven, and lighted on this very spot, at the time that prophecy commenced in Jerusalem. Here the ancient prophets sat, and prophesied, and prayed, and as long as the spirit of vaticination continued to visit the holy men in the holy city, the stone remained quiet for their accommodation; but when prophecy ceased, and the persecuted seers girt up their loins and fled, the stone, out of sympathy, wished to accompany them; but the angel Gabriel interposed his friendly aid, and, grasping the stone with a mighty hand, arrested its flight, and nailed it to its rocky bed till the arrival of Mahomet, who, horsed on the lightning's wing, flew thither from Mecca, joined the society of 70,000 ministering angels, and, having offered up his devotions to the throne of God, fixt the stone immoveably in this holy spot, around which the Kalif Omar erected the present elegant structure.

"Having satisfied ourselves with the interior and lower part of the mosque, we ascended the narrow and comfortless wooden stair to the top of it, and in our ascent had a full view of the immense wooden beams that compose the ceiling. The roof of the mosque is covered with lead, from the wall to the dome. It slopes gently, so that we walked along it with ease. The walls rise above it about seven feet, so that no part of the roof is visible from the ground below. The wall of the dome is round, and the sides of the perpendicular part of it are faced up with blue, green, white, and yellow painted tiles, the same as the upper part of the building. Blue is the prevailing colour. It is divided into alternate compartments of close and reticulated work; and is covered in the top with lead, the same as the roof of the building. It was then undergoing repair. The workmen were taking out the old bricks, which were much decayed, and introducing new ones, which were painted after a different pattern; but all of us thought that the old work was better, and the patterns handsomer than the new. The scaffolding erected for these repairs so obstructed the admission of light into the interior of the dome, that I never had a satisfactory view of it. From what I saw, it exhibited a faint, but elegant display of various colours, and I was informed that it was excessively brilliant, and was ornamented with different kinds of precious stones. The height of the dome is about ninety feet, and

stone trough called the bed of the Lord Jesus? These queries shall afterwards be considered. In the same chamber there were three other stone troughs of a similar description, but without any columns, which were severally denominated the beds of Mary, of John, and of Zacharias; the mother, the forerunner, and the father of the forerunner of our Lord Jesus Christ; the three persons most particularly indicated in the New Testament as connected with the appearance of the Messiah. And, when we consider that Jerusalem, in the early ages of Christianity, was entirely a Christian city, perhaps we do not go too far in stating that this grotto and these stone troughs were once exhibited by the religious hierophants, as the Holy Sepulchre, and the others as the tombs of the different individuals whose names they bear. When the Saracens captured the city, they took the Christian Church of the Purification, the grotto of Sidn Aisa, retained the tombs that they found within, and called them by the names which the Christians had given them, as the Turks still continue to do.

"From the grotto of Sidn Aisa, we descended another flight of steps, and came into what is called the Berca Solymon,—a subterranean colonnade, raised to support the lower edge of the enclosure called Harám Schereeff and a small superincumbent building, appropriated for the devotion of the sect Hambali. The tops of the columns are surmounted by arches, the same as those in the Sakhara and El Aksa. The columns are about four feet and a half square, and consist of three stones each; each stone is about five feet long, and is bevelled at the ends and at the corners, so that the joinings form a small niche, like revealed rustic. The stones have been remarkably well cut, but they are much more disintegrated than they are likely to have been in the station that they at present occupy, during the period of eleven hundred years; and have a much older appearance than the arches which they support. The style of cutting and joining the stones, that we see in these columns, is quite different from any other architecture in Jerusalem, and from any thing that I have ever seen, except in the foundation stones in the temple or castle at Balbec. The Turks ascribe the erection of these columns to Solomon, the son of David. We are informed that the inner court of Solomon's temple was built of three rows of hewn stone, and a row of cedar beams; and the order from Cyrus for rebuilding the temple, mentions three rows of great stones, and a row of new timber. It is not improbable that these columns are constructed of the stones above-mentioned; the workmanship in my opinion is decidedly Jewish.

"Some of the arches appear to have been giving way, and are built up by a solid wall passing between the two columns. The different articles are characterised by different names. One is called the arch of Aaron, the brother of Moses; another is called the arch of the Apostles; and a third is called the arch of St. George. There was a small and apparently accidental opening, as if the earth had dropped through from the Harám or outer court of the enclosure. This they called the private entrance of Solomon, the son of David. And between the first row of columns and the wall on the right,

whence I entered the colonnade, they showed me a large slab that covers a stone chest, in which Solomon had shut up the devil, because he had neglected his orders to bring him his favorite queen Belgeess, at a time when he was very impatient to see her. I have told the tale as it was told to me, and as it is believed by every Mussulman in Jerusalem. The Koran sets forth, that sundry devils were under the command of Solomon, to dive to get him pearls, and do him other works besides. The whole of this subterraneous colonnade is called Habsul, or the hidden; and, when we compare the accumulation of rubbish in other parts of the town with the depth of the rubbish in the Harám Schereeff, I think there is little doubt that the columns once were above ground. They rest upon rock or large coarse stones regularly laid. The Turks informed me that there are three thousand such columns under El Aksa. I saw the stair that leads down to them, but we did not enter; the key could not be found, as was the case when we wanted to enter the grotto under the Sakhara.

"Leaving the colonnade, we ascended the steps, passed through the grotto of Sidn Aisa, regained the open air, and proceeded along the side of the eastern wall of the Harám Schereeff to the house which contains the *Coursi* Solymon, or throne of Solomon, but still there was no key, and in looking at the window, I merely saw the five brass knobs that adorned the arms and top of the chair, looking through the curtain of green cloth with which it was covered. As we passed along to it from the subterraneous colonnade above mentioned, we saw, in two places where the ground had been turned up, several fragments of marble columns, and wherever the sward was broken, the ground below exhibited a conglomeration of rubbish of former buildings that had anciently adorned this sacred enclosure, now levelled and smoothed over for its present use.

"There are four sects among the Mussulmans who are accounted orthodox. The first, and at present the most respected, is that of the Hanifites, so named from Father Hanifah, its founder, who was born at Coufah, on the Euphrates, in the eightieth year of the Hedjra, and died in prison at Bagdadt in the seventieth year of his age. The Turks and Tartars, the sultans, kings, and judges, are of this sect. The last mentioned hold public discussion, deliver public orations, and are called the followers of reason. If a person be liable to any sudden discharge of blood, and it should surprise him in the time of his devotions, by the laws of the sect he must not wait to finish them, but must immediately retire and wash; and when the hemorrhage is stopt, may return and conclude his prayers. If, however, he change his sect, which he may do to that of Shafei, he may continue his devotions notwithstanding the presence of his infirmity. Military or naval commanders are never of this sect. The elegant mosque of the Sakhara belongs to it, and is exclusively their appropriate place of prayer, though those of other sects occasionnally frequent it.

"The second orthodox sect of Mussulmans is that of Malek, who was born in Medina about the ninetieth year of the Hedjra, and

Sect. 1.—*General Definitions.*

Earth and Water.]—תבל *(tevel)* has already been noticed as designating the mixed globe of earth and water. (1. Sam. ii. 8; 1. Chron. xvi. 30; Is. xxxiv. 1; Prov. viii. 26, 31.) Like Οικουμενη in the New Testament, it is also used to express the greater, or a considerable, part of the inhabited world: as the Babylonian empire, (Is. xiii. 11; xiv. 17.) or the Syrian. (Is. xxiv. 4.)*

Globe.]—The idea of a sphere, or circle, or globe, is intimated by חג or חוג (*choog*) in proof of which the sublimely true and philosophical texts of Is. xl. 22; Job. xxii. 14; xxvi. 10; and Prov. viii. 27, may be read. Such passages seem at least to hint at the globular form and structure of our world.

Motion of the Earth.]—גל (*gal*) is said intransitively to signify, to roll as the earth by its diurnal and annual motions: 1. Chron. xvi. 31; Ps. xcvi. 11, in which two texts, says Parkhurst,† as the גל *(gal)* of the earth is joined with other physical effects, I see not why it may not be understood in a proper sense, though in other passages, as Ps. xcvii. 1; Isa. xlix. 13. the figurative one may be preferable. Hence, Gr. κυλιω, κυλισμα, κυλινδρος, and Eng. Cylinder.

Maps.]—The drawing of Maps, or delineating a country by geographical marks and writing, is supposed to be the proper meaning of כתב (*kathav*) in Josh. xviii. 6, 8, 9.‡

Land.]—ארץ (*airetz*) land, χθων (from כת (*cath*) to beat to pieces), terra (from tero, I wear away), and ground (from grind); seem to point out the same etymological origin.

Waters.]—מים (*mayim*) water or waters:—but this and the preceding term will be more minutely examined under Geology, in Part iv. As to the comparative quantity of land and water, it has been computed||, that at least two thirds of our globe are covered with water. It is obvious, however, that the geographical allusions in the sacred writings are most commonly to the land or earth, and that they give us exceedingly little information respecting the seas.

Plains.]—A Plain, or level country, seems properly expressed by מישר or מישור *(meeshor)* as in Deut. iii. 10; i. Kings xx. 23, 25; and Zech. iv. 7; but the authors of the English translation have applied the term, without any discrimination, to several different Hebrew words: as to בקעה (*bikah*) in Gen. xl. 2. a valley; to אלון (*ailon*); in Gen. xviii. 1. Jud. ix. 6, and 1. Sam. x. 3, an oak; to אבל *(aivel)* in Jud. xi. 33, a desolation or wilderness; and to ערבה *(arabah)* a desert,§ affording a horrid mixture of rugged rocks, dangerous precipices and impassable vallies. (Is. xxxiii. 9; Jer. ii. 6.) The word ככר, (*kikkar*) in Gen. xiii. 10, 11, 12, 18, is also considered as of the same import; but it is very seldom, and in some respects peculiarly, used.

---

* See the Comment. Vitringæ in librum prophet. Jesaiæ 2. vols. fol.—A work of high repute.

† Hebrew Lex. p. 104.

‡ Consult the Phys. Sacra of the learned Scheuchzer.

|| Encyclop. Britan. on Geography, vol. ix. p. 510.

§ Harmer's Observations, vol. iv. p. 352.

Hills.]—הר *(hor)*, and hence ὄρος, a mountain, or elevation of the earth; and גבעה *(givah)* a hill, are here only mentioned by the way: their nature and structure must be referred to Geology.

Valley.]—As opposed to a mountainous one, שפלה *(shephaïlah)* denotes a low plain country (Deut. i. 7; Josh. ix. 1.); and בקעה *(bikah)* is the ordinary term for valley, or break between mountains. (Ps. cvi. 8.)

Country.]—The word Country has not been always introduced into our version with correctness and precision; for when the corresponding original word is not the usual term ארץ (*eretz*), the variation ought certainly to be marked. In Gen. i. 9; xxix. 26; xxx. 25; Deut. xii. 2; Jud. xix. 13. מקום (*makom*) appears to intimate the idea of a fixed, specific, residence. Γη, land, frequently means a particular land, or country* (Matt ii. 6.): as the land of Judæa. (Matt. xxvii. 45. compared with Luke iv. 25.)

Region.]—חבל *(chevel)*, a measured portion of land, in Deut. iii. 4. 13; and נפת *(naphath)*, an extension or extent of country, in 1. Kings iv. 11. are translated, "Region." Χωρα has been employed† by the Sept. for ארץ *(eretz)* (Gen. x. 20, 31.); for אדמה (*adamah*) (Is. i. 7.); for מקום (*makom*) (Job i. 1.); and for מדינה (*medinah*) in 1 Kings xx. 14. Region should be substituted frequently for "all the earth;" as the circumstances alluded to do not justify a reference to the whole inhabited globe. (Ps. xlv. 16; Luke xxiii. 41; Jer. li. 49.)

Islands.]—The Versions and Lexicons usually render אי *(ee)* an Isle or Island; but it may be justly doubted whether the word ever has literally this meaning.‡ Even when joined with ים (*yam*), the sea, it seems more properly to denote such countries or places as bordered on the sea. (Is. xi. 11; comp. Jer. xxv. 22; Ezek. xxvi. 15; Dan. xi. 18; Esth. x. 1) In Ezek. xxvii. 6, 7, איי כתים (*eeyai kittim*) at least include the country of Italy; and איי אלישה (*eeyai Elisha*) that of Peloponnesus: and neither of these is an Island. It seems to have been of the same import with Αια among the Greeks, which betokened‖ any region or country; and should therefore be translated, a province, plantation,§ establishment. (Gen. x. 5; Job xxii. 30; Is. xlii. 15.) Νησος (from νεω, I swim), however, in the New Testament, signifies an island, (Acts. xiii. 6.)

Sea.]—ים *(yam)*, a Sea, is used very extensively, as for any large collection of waters, a lake (Num. xxxiv. 3; Josh. iii. 16.); and for a large river, as the Euphrates (Jer. li. 36.); and the Nile. (Is. xix. 5.) Θαλασσα (from אלץ *(alatz*, to disturb) may convey the same etymological meaning of tumultuousness.

River.]—נחל (*nachal*), a River, rapid stream, is obviously the parent of Νειλος, and Nile: Ποταμος, a river, sometimes denotes a flood, a torrent. (Matt. vii. 25. 27; Rev. xii. 15.)

---

* Biblical Geography, p. 1. 2, vol. iii. of Horne's Introduction, &c. See also Crit. Bib. vol. i. p. 157.

† Mintert, on the word, in his Lex. Græc. Lat. in Nov. Test.

‡ Parkhurst's Heb. Lex. p. 13, who acknowledges his obligations to the late Mr J. D. Michaelis.

‖ Holwell's Myth. Etymol. and Histor. Dict. p. 11.

§ Calmet's Dict.—Michaelis in Newcome's Min. Proph. p. 55.

Spring.]—A fountain or spring is עין (*ayin*). (Ps. civ. 10.)——probably so called, because it keeps up a constant return (from ענה *anah*, to return) of water to and from the great deep. (Eccles. i. 7; Gen. xvi. 7.)

Pond.]—אגם (*agam*), a pond, a pool, an abundance or conflux of water. (Exod. vii. 19; Ps. cvii. 35.) אגמי נפש (*agmai nephesh*) Ponds for live fish. (Is. xix. 10.)

Sect. 2.—Historical Review.

Strangely neglected.]—To ascertain the extent of geographical knowledge possessed by the Sacred Writers, must be acknowledged of high importance to the explanation of Holy Writ. Although we are certain that the Holy Spirit, who inspired these writers, was acquainted with the remotest districts of the globe, yet we cannot appropriate references in the Sacred Books to distant countries without satisfactory, or strong probable evidence. But is it not passing strange, that this view of the subject has been so seldom and so slightly noticed? The present attempt merely ventures to suggest* an outline that might be filled up by ability and leisure, it is presumed, to the no small entertainment and advantage of the Biblical student.

Country of Eden.]—The land of עדן, Eden, most certainly demands the first attention: respecting which it is remarkable that, notwithstanding the geographical precision with which it is described, its exact locality has never yet been incontrovertibly ascertained. Gen. ii. 8—17, present a garden, rivers, countries, minerals, &c. for a most interesting discussion!

Antediluvian Places.]—From this period to the deluge the Sacred History scarcely notices any topic of geography. The נוד (*Nod*) of Cain (Gen. iv. 16,), intimates a sort of wandering, wild country; and the חנוך (*chanoch*) (Gen. iv. 17.), built for his son Enoch is only celebrated as being the first city on record. On the local residences of Adam and the Antediluvians, Eastern traditions are worthy of notice.

America.]—May there be a reference to the American continents, in Gen. ix. 27, יפת אלהים ליפת (*yapht Elohim leyepheth*), "God shall enlarge the enlarger:" giving to Japheth, as the oldest son, the very largest territorial possession? And is not this confirmed by the language of later Prophets?

Primitive Colonies.]—If Gen. x. be an excerption from a larger work, the writer was acquainted with more than he has communicated; for he has restricted his information to the western side of the original Caucasus. How precisely are the "Plantations" of Noah's Sons specified!

Travels of Abraham.]—The migrations of that celebrated Emir, and patriarchal missionary, Abraham, if detailed by a modern writer, would fill a handsome quarto; but we have only a fragment of his history

* The only author to whom I am here indebted, is the late learned writer whose name has so frequently and honourably appeared, *the Editor of Calmet*; and to vol. iv. of his last edit. of the Bib. Encyclop. I would refer with gratitude for personal instruction, and with pleasure for general recommendation and perusal.

of his life and labours. How numerous the countries and people with whom he came in contact: and who can rise from the perusal of Gen. xi—xxv. without substantial improvement!

Moses.]—The life and official character of Moses give extension to our geographical knowledge, and Midian, Egypt, and the Wilderness especially, assume an aspect the most important.

Joshua's Maps.]—Joshua reminds the Israelites of the place where their fathers dwelt (chap. xxiv. 2.): עֵבֶר הַנָּהָר (*Eber hannahar*), (the name of a province, similarly to which it is called even to the present day) beyond the river Gihoon; and his allusion preserves the memory of that country.

Solomon's Commerce.]—Of Solomon's extended commercial connections we have several intimations; and his golden trade to Ophir has given an exterior splendour to his government quite unparalleled in the Hebrew or Jewish annals.

Babylonian Captivity.]—The captivity of the Jews at Babylon unfolds new countries to our view; and the writings of the exiled Prophets abound with geographical references to Persia, Grecia, Egypt, the Libyans, Ethiopians and other people.

India.]—It is most probable that India is meant by the הֹדּוּ (*Hodu*) of Esther i. 1: and whether it may hint at Hindustan, is worthy of investigation.

China.]—By the סִינִים (*Sinim*) of Is. xlix. 12, the Chinese seem to be intended. The verbal opposition of the text requires that as the land of the סִינִים (*Sinim*) is geographically opposed to the יָם (*yam*) west, it must lie very far east; and this agrees perfectly with the situation of China, at the eastern extremity of Asia.

Visitors at Pentecost.]—To how many different countries did the large assembly of the memorable Pentecost, (Acts ii.) belong? No fewer than seventeen are enumerated! What an evidence for the truth of Divine Revelation was this accomplishment of prophecy in the presence of the very largest religious concourse ever convened; and what a glorious preparative for the subsequent travels and triumphs of the Apostles of Christ!

Extent of Christianity.]—In tracing the early spread of Christianity, it must be remembered that the way had, in part, been prepared, by the achievements of the victorious madman, Alexander, in the east; and by the ambitious dominion of the Roman empire in the west. As the New Testament writers have left us a mere selection of Ecclesiastical records, we are indebted to some of the Christian Fathers for occasional information.

British Islands.]—The introduction of Christianity into the British isles has, with Britons, been naturally a subject of anxious and frequent investigation. It can only be observed here, that since the discussion has been undertaken by persons well acquainted with ancient British and general literature, the argument, in favour of a very early planting of the Gospel, has become increasingly confirmed.

Sect. 3.—*Asiatic Selections.*

Gen. Div. of the Earth.]—As introductory on the Divisions of the Earth,

let the following observations at present suffice. The surface of the earth is divided, from north to south, by two bands of earth, and two of water. The first band of earth is the ancient or Eastern Continent, comprehending Europe, Asia, and Africa; the greatest length of which is found to be in a line beginning on the east point of the northern part of Tartary, and extending from thence to the Cape of Good Hope, which measures about 10,000 miles, in a direction, nearly from north-east to south-west. This vast body of land contains about 36 millions of square miles, forming nearly one fifth of the whole surface of the globe. The other band of earth is, what is commonly called the New Continent, which comprehends North and South America. Its greatest length lies in a line beginning at the mouth of the river Plata, passing through the island of Jamaica, and terminating beyond Baffin's Bay; and it measures about 8,000 miles. This body of land contains about 14 millions of square miles, or somewhat more than one third of the Old Continent.*

Divine Constitution.]—The two lines now mentioned, which measure the greatest lengths of the two Continents, divide them into two equal parts, so that an equal portion of land lies on each side of these lines, and each of the lines has an inclination of about 30 degrees to the equator, but in opposite directions; that of the Old Continent extending from the north-east, to the south-west; and that of the New Continent, from the north-west to the south-east; and they both terminate at the same degree of northern and southern latitude. It may also be noticed, that the Old and New Continents are almost opposite to each other; and that the Old is more extensive to the north of the equator, and the New more extensive to the south. The centre of the Old Continent is in the 17th degree of north latitude, and the centre of the New in the 17th degree of south latitude: so that they seem to be made to counterbalance each other, in order to preserve the equability of the diurnal rotation of the earth. There is also a singular connexion between the two Continents, namely, that if they were divided into two parts, all four would be surrounded by the sea, were it not for the two small necks of land called the isthmuses of Suez and Panama.† Who can contemplate the structure of our globe, without admiring the wisdom and glory of the Creator! With a very allowable change of one word it may be said, in the well-known poetic line:

"An undevout geographer is mad."

Artificial Divisions.]—Of the five divisions of the earth, usually acknowledged in the present day, the Sacred Writings lead us to notice chiefly three of them: Asia, Africa, and Europe. A few

* Page 187 of "the Christian Philosopher, or the Connexion of Science with Religion, etc. by *Thomas Dick*." A highly instructive little work, and worthy the purchase and perusal of every youth. Edinb. 1823.

† Buffon's Natural History, vol. i.—Goldsmith's Hist. of Anim. Nat., etc. by Shaw, 4to. edition.

of the provinces and places in each of these quarters may be selected for present consideration, in order to observe what is the Scripture History of them.

Term Asia.]—Whether the term Asia be derived from אשׁ יה (*Aish-yah*),* fire of God, as referring to the sun rising, or the worship of fire: or from Ασια†, the name of a person; or from חצי (*chatzee*)‡, half, middle, as denoting its mediate situation between Europe and Africa; or what may be its etymology, philologers are very far from being agreed.

Scripture Applications.]—This word may possibly have different applications in the New Testament, though commonly denoting *Proconsular* Asia (Acts xix.); or what, in modern times, has been called *Asia Minor*, Lesser Asia. But it is also taken for the eastern part of the Roman Empire: the Romans divided it into Asia cis (or intra) Taurum, and Asia ultra (or extra) Taurum. (Liv. xxxvii. 39.) How far this latter Asia may be that intended by the Apostle Peter (1 Epist. i. 1.), it is not easy to say:‖ certainly Proconsular Asia is too distant from Cappadocia and Bithynia to be united with them, or with any other province mentioned in his salutation. Not to say, that Proconsular Asia was previously occupied and taught by Paul, and afterwards by John.

The Continent.]—In farther explanation of this term, it has been referred§ to the Chaldee import of the word אשׁיא (*ushsheeya*), as it occurs in Ezra iv. 12; v. 16, and Jer. l. 15. Here it denotes, not foundations, but continuity, extent; and hence Asia may imply the Continent, in superiority and pre-eminence above all others: and to this idea the natural dimensions, situation, and character of this country eminently agree.

Primary Importance.]—Asia was the cradle of the human race, and the main sphere of all those mighty achievements recorded by inspiration; and consequently demands primary geographical attention. How central was the relative situation of the Divine dispensations; and what an argument is furnished for the wisdom and goodness of Deity, even by the considerations of Geography! In the topographical selection of this quarter of the world, we may begin with—

Assyria.

Assyria.]—The empire of which is thought to have been the most ancient. Its foundation, according to Gen. x, 8—11, was laid by Nimrod, about the time when the tower of Babel was

---

* Beeman, de Orig. Latinæ Linguæ, etc. p. 196.

† Isidore follows Herodotus, who refers it to the wife of Prometheus. Stephen's Dict. Hist. Geog. Poet. p. 149.

‡ Bochart, who refers to Jos. x. 3. Jud. xiii. 3. See also Plinii Nat. History, vol. i. p. 251.

‖ Additional explanation of Asia in Calmet's Bib. Encyclop. by the late learned Editor.

§ Editor of Calmet, on "Asia" in vol. i. of the Bib. Encyclop.

building: but it is unnecessary* to enter into many particulars in this place.

Its Names.]—Its name was certainly given by אַשּׁוּר *(Ashur)*, a son of Shem, who, it is believed, dwelt originally in the land of Shinar, but was compelled by Nimrod to remove thence, higher towards the springs of the Tigris. (Gen. x. 11, 12.) In the days of Micah, it was called the land of Nimrod (v. 6.); and its modern name is Kurdistan.

Boundaries.]—The boundaries of this ancient province have never been precisely ascertained. It is, however, usually supposed to have had Elam or Persia on the east, Aram or Syria on the west, Armenia on the north, and Chaldea on the south.

Rivers.]—There are numerous subordinate streams of water, running in various directions: but the main river worthy of notice is the Tigris, or, according to its present appellation, the Digel. This is supposed to be the ancient חִדֶּקֶל *(Hiddekel)* of Scripture (Gen. ii. 14.), which has its rise in Armenia, and discharges its mighty waters into the Persian gulf.

Its Capital.]—The capital of this kingdom was נִינְוֵה *(Nineveh)* Νινευη (Gen. x. 11.), one of the most extensive and celebrated cities in the records of antiquity. Its immense extent and population, at the time of Jonah's mission,† are specified‡ in the writings of that prophet. (iii. 4. and iv. 11.) Its present ruins have been traced‖ opposite the town of Mousoul; and in the village of *Nebbi Yunus* (described and delineated by Niebuhr as *Nunia*). The inhabitants shew the tomb of the prophet Jonah, much revered by the Mahometans.

Mesopotamia.

Mesopotamia.]—This name literally imports, the land between rivers; and its Hebrew appellation אֲרָם נַהֲרַיִם *(Arem Nehrim)*, is, Syria of the rivers: denoting therefore that province which lies between those two eminent rivers, the Euphrates, (פְּרָת *Preth*) on the west, and the Tigris (חִדֶּקֶל *Hiddekel*) on the east.

Distinguished part.]—This region is celebrated in Sacred History; and one distinguished portion of it was Padan Aram פַּדַּן אֲרָם (Gen. xxviii. 2.), literally, the plain of Aram, perhaps marking the fertile plains from the uncultivated mountains of this district.

Modern Name.]—Its modern name is Algezira; and Racca, Sinjar, Kerkisia and Anah, appear on the map,§ as the principal towns in the present day.

Travellers wanted.]—But at this and the preceding province it is impossible to look, without emotions of the utmost regret: at once

---

* Critica Biblica, i. pp. 16—21.

† Newcome's Minor Prophets, pp. 8, 12. Pontefract ed. 1809.

‡ See Critica Biblica, i. pp. 17, 18.

‖ By Mr. Rich, lately English resident at Bagdad, whose valuable "Memoir" has been published.

§ Geog. Illustrat. of Script. Hist. particularly Journeys, by the late C. Taylor.

for the deplorable condition of an uncounted population, and for our extremely defective acquaintance with places and practices rendered most interesting by the records of ancient Scripture. With what sympathy must we commiserate the state of this immense multitude of human tribes; and with what certainty might we calculate on the result of Christian travellers among them, as furnishing some of the best illustrations of the Sacred Volume!

PALESTINE.

Palestine.]—is the country of which we obtain the largest information* in the Sacred Writings. It might be styled the Bible country, as it has commonly received the appellation of the Holy Land.

Appellations.]—Various are the names by which it is designated in Scripture: as כְּנַעַן *(Chenan)*, Canaan, from the youngest son of Ham (Gen. x. 15.); the land of the Hebrews (Gen. xl. 15.), because destined for the residence of Abraham's posterity; Palestine פְּלֶשֶׁת *(Pelasht)* (Exod. xv. 14.), from the Philistines who settled along the borders of the land, joining the Mediterranean; and the land of Judah (Ps. lxxvi. 1.), or Judæa. Other appellations have been given in later times.

Its Extent.]—The extent of this country has been variously estimated by geographers:† but from the most accurate maps it appears to have extended nearly 200 miles in length, and to have been about 80 miles in breadth about the middle, and 10 or 15, more or less, where it widens or contracts.

Boundaries.]—The boundaries of the land, as promised to Abraham, are specified in Gen. xv. 18. Its whole length is denoted by the well-known phrase, "from Dan to Beersheba."

Climate.]—Its climate varies in different places; but in general it is more settled than in our western countries. Numerous references in Sac. Script. as Gen. xxxi. 40.

Rivers, Lakes, etc.]—The various collections of waters, as rivers, lakes (or "seas", as they are called in our version), wells, and fountains, cannot, in this place, be more than adverted to‡.

Plains, Hills, etc.]—The plains, vallies, mountains, caves and deserts demand a fuller illustration than hitherto given, in justice to Scripture, and the beauties of Sacred Geography‖.

Productions.]—Its productions exhibit all the delightful variety of minerals, vegetables, and animals:—each of which will be more minutely noticed hereafter, in Part iv. on *Nat. Science.*

Present Condition.]—The present situation of this enchanting region, with regard to its prevailing dialects, possession of the Scriptures, the Old Testament or New, or both; the various religious parties,

---

* On the Geogr. of Palestine, see Art. xix.—xxv, most excellently written, in Michaelis' Comment. i.

† Horne's Introduct., etc. iii. p. 4. and Crit. Bib. i. pp. 157—167.

‡ Chap. ii. of Bibl. Geogr. in Horne's Introd. vol. iii. must be read with pleasure. See also Crit. Bib. vol. i. pp. 254—265.

‖ But. see vol. i. pp. 247—253.

character of education, clerical and laical, &c., &c., would perhaps, if thoroughly known, produce another *Crusade*,—"not to destroy men's lives, but to save them"!

Section 4.—African Notices.

Term Africa.]—A Hebrew etymology has been given* to the term *Africa*, from פָּרַק (*Ferek*), to break off, part, rend asunder, denoting therefore *the parted country*, broken off as it were from Asia by the Red Sea, and holding to the great continent only at the isthmus of Suez. Of the various provinces in this portion of our globe noticed in the Bible, the limits of the present paper impose a reluctant restriction to those of Egypt and Ethiopia.

EGYPT.

Egypt.]—This modern appellation is from Αιγυπτια, but its ancient name is well known to be מִצְרַיִם (*Mizraim*), who was a son of Ham (Gen. ix, 6.); and to whose posterity all Africa is given.

Its Character.]—This noblest, and yet "basest, of kingdoms," holds a most conspicuous place in the pages of Sacred History. Of their arts and sciences, their superstitions and luxuries, their Pharaohs, Plagues, and Papyrus; who is not possessed of information!

Productions.]—From the rich variety of its esculents, we can scarcely wonder that the Israelites, in the wilderness, regretted the leaving of so excellent a country. (Numb. xi. 5.)

River.]—On its noble and majestic river, the Nile, it were easier to write pages than paragraphs. It is emphatically the river נָחַל (*Nahal*): but it is observable that Joshua and Jeremiah express it by the name שִׁחוֹר (*Schor*), the troubled, muddy water.

ETHIOPIA.

Ethiopia.]—From αιθω, I burn, and οψ, face, and כּוּשׁ (*Cush*), blackness, may have both originated in observing the effect on the human complexion, produced by the temperature of the climate.

Differently applied.]—But this name has been applied to different provinces.† The land of Cush on the river Gihon, on the eastern shore of the Red Sea, as well as south of Upper Egypt. The Scripture, however, mentions but one Cush, the son of Ham. (Gen. x. 6.)

Abyssinia.]—Ethiopia proper is now generally called Abyssinia, which name the Arabians derive from Habasch, a son of Cush. Neither this Cush nor Habasch is noticed in the Bible.

Complexion.]—The Abyssinians are black or olive-coloured, according to the different provinces which they inhabit; if transported into Europe, they become white at the second or third generation. The celebrated Mr. Bruce‡ has offered some important Biblical Criticisms.

---

* By the Editor of Calmet, on the word, in vol. i. of Bibl. Encyclop.

† See Calmet on "Ethiopia".

‡ Travels vol. i. pp. 107, etc.

Central Africa.]—In closing this hasty glance, it may be observed that *Central Africa* probably contains portions of the Bible, and professors of the Gospel,* beyond all present calculation. Most devoutly to be wished is an extended acquaintance with this "Land unknown," and if "Africa is to be explored by Missionaries," may they speedily be sent and succeeded of Heaven "a hundred-fold"!

Sect. 5.—European Places.

As this division of our Globe is the next remove from the classic land of Holy Scripture, brevity and selection may be more justly admitted. Two or three names therefore must here suffice.

GREECE.

Greece.]—Is a word which in Scripture often comprehends all the countries inhabited by the descendants of יָוָן *(Javan)*, as well in Greece as in Ionia and Asia Minor. But after the conquests of Alexander, Greeks, became with the Jews, an appellation of a more general import. Hence in the New Testament a Greek commonly signifies a Gentile.

Character.]—Celebrated was the character of this people for arts and sciences; and equally notorious was their devotedness to the grossest superstitions. (Acts xvii.)

Travels of Paul.]—Of the travels and triumphs of Paul throughout the principal Grecian towns, we have interesting, though abbreviated, records.

ROME.

Rome.]—In the New Testament only, is there reference to this ancient and "eternal" city. With the ministrations of Paul were its inhabitants favoured, and "mightily grew the word of God and prevailed."

Roman.]—Roman is used to denote a person enjoying the privileges attached to the citizenship of Rome. (Acts xxii. 25.)—To represent the power of the Roman government (John xi. 48.); as well as to signify any native or resident of the imperial city.

SPAIN.

Spain.]—At least once occurs in the Apostolical writings (Rom. xv. 24, 28.); but nothing is therein stated relative to Paul's having actually accomplished his there expressed intentions.

Apology.]—With this particular we must conclude the present Geographical notices, not however without apologizing to the reader for the very cursory and imperfect sketch here submitted; yet under the expectation of all deficiencies being in due season supplied; as the discussion of *Sacred Geography* continues to occupy another department of this Work.

(Theology in our next.)

* That Mungo Park saw the Gospels in the heart of Africa, without knowing them, owing to his ignorance of Arabic, see a most interesting Letter, recommending to Travellers the study of the Arabic Language, in the Wesleyan Methodist Magazine, for February, 1824, p. 107.

followers, and to establish the confidence of all succeeding generations? Had the assurance been merely of a general nature, had it wanted the personal speciality of the first triplet, sufficient provision might not have been made for the doubts and hesitancies of early converts, of whom it is repeatedly asserted, that they were dull in apprehension, and slow of belief: had the assurance been merely specific, had it wanted the principal extension of the second triplet, it might, in after-ages, have been difficult to prove, that it was not a peculiar privilege of our Lord's original disciples: as the passage stands, both purposes have been abundantly attained: the timidity of Christ's infant followers was encouraged, and the scepticism of prayerless rationalists was met by anticipation. A bare inspection of the context is enough to confute Rosenmüller, and others *ejusdem farinæ*, who would fain restrict the promises here made, to the Apostles alone.

"A distinction of the same nature with that just adverted to, is observable in the commencement of our Lord's discourses, (for, that they were distinct discourses, delivered on different occasions and in different places, I am, on many accounts, persuaded,) St. Luke vi. 20, and St. Matt. v. 3: in the former we read:

μακαριοι οι πτωχοι· οτι υμετερα εστιν η βασιλεια του Θεου:
Happy are ye poor: for YOURS is the kingdom of God:

In the latter:

μακαριοι οι πτωχοι τω πνευματι· οτι αυτων εστιν η βασιλεια των ουρανων
Happy the poor in spirit: for THEIRS is the kingdom of heaven.

"The one, a special beatitude, confined to the persons then addressed; the other, a general beatitude, restricted to no given individuals, limited to no particular period of time.

"Commentators have variously explained the terms *ask*, *seek*, *knock*. The explanation of Euthemius Zigabenus is worthy of attention: αιτειν εκελευε, και την δοσιν υπεσχετο. πλην μη απλως αιτειν, αλλα μετ' επιμονης και εντονιας· τουτο γαρ δηλοι το ζητειτε. και μη μονον μετ' επιμονης και εντονιας, αλλα και μετα θερμοτητος και σφοδροτητος· τουτο γαρ βουλεται το κρουετε. 'He commanded us to ASK, and promised the gift: not, however, simply to ask, but with perseverance and alacrity; for this is indicated by the word SEEK: and not only with perseverance and alacrity, but with fervor also, and vehemence; for this is the force of the word KNOCK.' An interpretation, it must be observed, which Euthymius extracted and abridged from St. Chrysostom. See this Fathers' twenty-third homily on St. Matthew.

"Perhaps without doing any violence to the moral meaning, the continuity and progress of the metaphor may be thus exhibited:

Ask the way, and information shall be given to you;
Seek the house, and ye shall find it;
Knock at the door, and it shall be opened unto you."*

* Bishop Jebb's Sacred Literature, pp. 156—159.

σου δε, ποιοντος ἐλεημοσυνην,
μη γνωτω ἡ ἀριστερα σου,
τι ποιει ἡ δέξια σου·

ὁπως ἡ σου ἡ ἐλεημοσυνη ἐν τω κρυπτω,
και ὁ πατηρ σου, ὁ βλεπων ἐν τω κρυπτω,
ἀυτος ἀποδωσει σοι, ἐν τω φανερω.

συ δε, ὁταν προσευχη,
ἰσελθε ἐις το ταμειον σου,
και κλεισας την θυραν σου,

προσευξαι τω πατρι σου, τω ἐν τω κρυπτω,
και, ὁ πατηρ σου, ὁ βλεπων ἐν τω κρυπτω,
ἀποδωσει σοι, ἐν τω φανερω.

συ δε, νηστευων, ἀλειψαι σου την κεφαλην,
και το προσωπον σου νιψαι,
ὁπως μη φανης τοις ἀνθρωποις νηστευων,

ἀλλα τω πατρι σου, τω ἐν τω κρυπτω,
και ὁ πατηρ σου, ὁ βλεπων ἐν τω κρυπτω,
ἀποδωσει σοι, ἐν τω φανερω.

But, when thou givest alms,
Let not thy left hand know,
What thy right hand doeth;

That thine alms may be in secrecy,
And thy father, who seeth in secrecy,
Himself will reward thee in publicity.

But thou, when thou prayest,
Enter into thy closet,
And having closed thy door,

Pray to thy Father, who is in secrecy,
And thy Father, who seeth in secrecy,
Will reward thee in publicity.

But thou, when fasting, anoint thy head,
And wash thy face,
That thou mayest not appear a faster unto men,

But unto thy Father, who is in secrecy,
And thy Father, who seeth in secrecy,
Will reward thee in publicity. Matt. vi. 3, 4, 17, 18.

"In the original of these three pair of triplets, are several ὁμοιοτελευτα, or rhyming terminations, which in an English version, it is impossible to preserve: such are ἡ ἀριστερα σου· ἡ δεξια σου: ταμειον σου· θυραν σου: and twice repeated, τω πατρι σου· ὁ πατηρ σου· ἀποδωσει σοι. In the more remarkable, more frequently repeated, and far more important occurrence, of ἐν τω φανερω· ἐν τω κρυπτω, I have thought it right to make an effort, which, after all, is but a poor approximation, by rendering those antithetical terms, *in secrecy, in publicity.*

"The clause ἐν τω φανερω, has occasioned much critical discussion: on the authority of several MSS., Versions, and Fathers, it is rejected throughout, from verses 4, 6, and 18, by Erasmus, Mill,

every other part of which is cast in the very mould of poetical parallelism. Omit the clause in any one triplet, and that one will unaccountably differ from the rest; a difference the more extraordinary, as the entire Sermon on the Mount is composed in parallelisms, without a single chasm, or break, from the commencement to the conclusion. Nor, if we look to the meaning of the passage, can these words be spared, without manifest injury to that meaning. Throughout these verses, the phrase *ἐν τω φανερω* is not only demanded antithetically by the phrase *ἐν τω κρυπτω*, but it seems, if we may so speak, to be *forced out*, by the reiterated notion of concealment, pervading, in each pair of triplets, the five preceding lines. And it is worthy of particular attention, that, in the last pair of triplets, (that very clause from whence the critics almost unanimously expel the disputed words,) the verbal antithesis is peculiarly forcible and striking: for the act of the individual, according to S. Chrysostom's just distinction, not merely shews the absence of anxiety for display, but is *studiously designed for concealment*: ΩΠΩΣ ΜΗ ΦΑΝΗΣ,—IN ORDER THAT THOU MAYEST NOT APPEAR. Does not the generosity of God's dealings indicate, and, one might also say, demand, that the reward of such an act shall be of the most PUBLIC nature? ΕΝ ΤΩ ΦΑΝΕΡΩ, before the great assembly of the last day.

δυδεν γαρ ἐστι κεκαλυμμενον, ὁ δυκ ἀποκαλυφθησεται· και κρυπτον, ὁ δυ γνωσθησεται.

For there is nothing veiled, which shall not be revealed,
And hidden, which shall not be made known.

"One further observation, and I shall have brought this specimen, and this section to a close.

"In the third line of the second triplet, which relates to almsgiving we read 'ΑΥΤΟΣ *ἀποδωσει*· HIMSELF *will reward thee*: in the two parallel lines of the fourth and sixth triplets, which respect prayer and fasting, we find simply *ἀποδωσει*, without *ἀυτος*: *will reward thee.* The variation seems just and beautiful. *Prayer* and *fasting* being religious acts, more immediately directed towards God, it were needless emphatically to declare, HIMSELF will reward thee: but almsgiving being more immediately exercised towards our fellow-creatures, the emphatic 'ΑΥΤΟΣ intimates that God takes the debt upon himself:

He lendeth to JEHOVAH, who pitieth the poor;
And his recompence HE will repay unto him. Prov. xix. 17.

Verily I say unto you:
Inasmuch as ye have done it unto the least of these my brethren,
Ye have done it unto ME."* Matt. xxv. 40.

[To be continued.]

* Bishop Jebb's Sacred Literature, pp. 156—167.

Critical and Historical Notices,

INTRODUCTORY TO THE STUDY OF THE SCRIPTURES.*

THE BOOK OF JOSHUA.

Year before the common year of Christ, 1451.—Julian Period, 3263.—Cycle of the sun, 10.—Dominical Letter, B.—Cycle of the moon, 10.—Indiction, 15.—Creation from Tisri or September, 2553.—An. Exod. Israel, 40.—Anno ante I. *Olymp.* 675.

THE book of Joshua, which in all copies of the Old Testament immediately follows the Pentateuch, is the first in order of those generally termed Historical Books.

Commentators and critics are by no means agreed as to the author of this book. The whole of the ancient Jewish and Christian Churches, with the exception of a few individuals, have uniformly acknowledged it to be the work of *Joshua*. Of the same opinion, also, were Gerhard, Diodati, Huet, Bishops Patrick and Tomline, and Doctors Gray and Clarke. Dr. Lightfoot ascribes it to Phineas; Calvin to Eleazar; Henry to Jeremiah; and Van Til to Samuel.

Among these conflicting opinions we assume the former as correct, for the following among other reasons:

1. It is well known that Moses kept an accurate register of all the events that took place during his administration in the Wilderness; at least from the giving of the law to the time of his death. Now, is it not likely that Joshua, the constant servant and companion of Moses, could see all this, be convinced, as he must be, of its utility, and not adopt the same practice; especially as, at the death of Moses, he came into the same office?

2. It is certain that Joshua *did* record some of the events which transpired under his administration;—"And Joshua wrote these words in the Book of the Law of the Lord" (xxiv. 26.),—which renders it still more probable that he kept a regular register of events.

3. The author intimates that he was one of those who passed into Canaan—"The Lord had dried up the waters—until *we* were passed over." (v. 1.)

4. The latter part of the xxivth chapter, where the death and burial of Joshua are related, and which was obviously added by a later hand, differs in style from the rest of the book; the same as the style of the latter part of Deuteronomy does from the rest of that book.

Against this opinion it is urged, that there are several things inserted in the book which shew that it could not have been coeval with the transactions it records. The statement in chap. iv. 9, (that the twelve stones set up as a memorial of the passage of the Jordan remain *to this day*) was evidently written at a period much later. The same remark applies to the account of *Ai*; that Joshua made it *a heap for ever*, even *a desolation to the present day*, (viii. 28.) Thus again, we read in chap. xv. 63., that the children of Judah could not drive out the Jebusites, the inhabitants of Jerusalem, "but the Jebusites dwell with the children of Judah at Jerusalem *to this day*."† From these and some few

* Continued from vol. i. p. 416.

† The above passage shews that this book could not have been compiled later than the reign of David; for he took the strong hold of Sion, and expelled the Jebusites. (2 Sam. v. 7—9.)

more passages, it is contended by some biblical writers, that the book of Joshua could not have been written by him whose name it bears.

But in reply to these objections we merely ask, "Whether the same argument might not be urged against the genuineness of some books of the Pentateuch? And if it is not allowed to have any weight in that case, why should it in this?"

Upon the whole, then, we are of opinion that the book in the main is the composition of *Joshua* himself. That it is as truly *his work*, as the commentaries of Cæsar are *his*; and all the real difficulties mentioned above, may be rationally and satisfactorily accounted for, on the ground, that these slight additions were made by Jeremiah or Ezra when they collected and revised the canonical books.

This book then, is called *the book of Joshua*, 1. Because *Joshua wrote it*. 2. Because it is the relation of his own conduct in the conquest, division, and settlement of the Promised Land. 3. Because it contains a multitude of *particulars* that only *himself*, or a *constant eye-witness*, could possibly relate. 4. Because it was evidently designed to be a *continuation of the book of Deuteronomy*; and is so *connected* with it, in narrative, as to prove that it must have been immediately *commenced* on the *termination* of the other.

Of the authenticity of this book we have the strongest proofs: for,

1. It was evidently compiled and received by the Jews immediately after the events recorded in it transpired, as Rahab the harlot *was still living*; and consequently the author's fidelity could be subjected to the test of examination.

2. We may perceive the fidelity of the author's narrations in the extreme particularity with which every thing is related:—a circumstance never to be found in spurious writings.

3. Several of the transactions related in the book of Joshua are recorded by other sacred writers with little or no material variations; thus, we find the conquest and division of Canaan,* mentioned by Asaph (Psal. lxxviii. 53—65. comp. with Psal. xliv. 2—4.); the slaughter of the Canaanites by David (Psal. lxviii. 13—15.); the division of the waters of Jordan (Psal. cxiv. 1—5; cxvi. 5, 6; Habak. iii. 8.); the terrible tempest of hail-stones after the slaughter of the southern Canaanites (Hab. iii. 11—13; comp. with Josh. x. 9—11.); and the setting up of the tabernacle at Shiloh (Josh. xviii. 1.), in the books of Judges (xviii. 31.), and Samuel. (1 Sam. i. 3, 9. 24. and iii. 21.)†

4. Several things related in this book are confirmed by the traditions current among heathen nations. Thus there are ancient monuments extant which prove that the Carthaginians were a colony of the Tyrians, who escaped from Joshua; as also that the inhabitants of *Leptis* in *Africa* came originally from the Zidonians, who forsook their country because of the miseries which afflicted it. The fable of the Phœnician Hercules arose from the history of Joshua;‡ the overthrow of the giants, and the famous Typhon, owe their origin to the overthrow of Og, the king of Bashan; and of the Anaknis, who were called giants.‖ The tempest of hail-stones, mentioned in Josh. x. 11. was transformed by the poets into a tempest of stones with which, as they say, Jupiter overwhelmed the enemies of Hercules in *Asia*, which is exactly the country where Joshua fought with the children of Anak.§

This book comprises the history of about seventeen years; or, according to some chronologers, of twenty-seven or thirty years: it is one of the most important documents in the Old Covenant; and should never be separated from the Pentateuch, of which it is at once both the continuation and completion. Between *this book* and the *five books of Moses*, there is the same analogy as between the *four Gospels* and the *Acts of the Apostles*. The PENTATEUCH contains a history of the Acts of the great Jewish *Legislator*, and the LAWS on which the

---

* On the objections which have been urged against the conquest of Canaan by the Israelites, see vol. i. p. 161. *note*; and Horne's Introd. vol. i. Append. No. 3, Sect. 5.

† Horne's Introduction, vol. iv. p. 31.

‡ Procop. Vandal. lib. ii. c. 10.

‖ Polybius, Frag. cxiv. Sallust. de Paleo Jurginthino.

§ Allix's Reflections on the books of the Old Testament, chap. ii.

Jewish Church should be established. The book of JOSHUA gives an account of the *establishment* of that church in the land of Canaan, according to the oft-repeated promises and declarations of God. The GOSPELS give an account of the *transactions* of Jesus Christ, the great Christian *Legislator*, and of those LAWS on which *his* Church should be established, and by which it should be governed. The ACTS of the APOSTLES, give an account of the *actual establishment* of that Church, according to the predictions and promises of its great founder. Thus then, the *Pentateuch* bears as pointed a relation to the *Gospels* as the book of *Joshua* does to the *Acts of the Apostles*. On this very principle it would be a matter of high utility, *to read these Old Testament and the New Testament books together;* as they reflect a strong and mutual light on each other; bear the most decided testimony to the words and truth of prophecy; and shew the ample fulfilment of all the ancient and gracious designs of God. This appears particularly evident in the *five books of Moses and the book of Joshua*, compared and collated with the *four Gospels* and the *Acts of the Apostles;* and the analogy will be the more complete as to the *number* of those books, though that is a matter of minor consideration, when we consider Joshua as we ought, a *continuation* of the book of Deuteronomy, though written by a different hand, which *two* books should be rated only as *one* history.

Whoever goes immediately from the reading of the *Pentateuch*, to the reading of the *Gospels;* and from the reading of *Joshua*, to that of the *Acts*, will carry with him advantages, which, on no other plan, he will be able to command. Even a commentator himself will derive advantages from this plan, which he will seek in vain from any other. To see the wisdom and goodness of God in the ritual of Moses, we must have an eye continually on the incarnation and death of Christ, to which it refers. And to have a proper view of the great atonement made by the sacrifice of our Lord, we must have constant reference to the mosaic law, where this is shadowed forth. *Without* this *reference*, the law of Moses is a system of expensive and burthensome ceremonies, destitute of adequate meaning: and without this entering in of the law, that the offence might abound, to shew the exceeding awfulness of sin, the frailty of man, and the holiness of God; the Gospel of Christ, including the account of his incarnation, preaching, miracles, passion, death, burial, ascension, and intercession, would not appear to have a sufficient *necessity* to explain and justify it. By the LAW is the *knowledge of sin;* and by the GOSPEL its CURE. Either, taken separately, will not answer the purpose for which God gave these astonishing revelations of his *justice* and his *grace*.*

The scope of the inspired writer of this book seems to be, to demonstrate the faithfulness of God, in the full accomplishment of his promises made to the patriarchs, that their seed should obtain possession of the land of Canaan. We also behold the divine power and mercy signally displayed in cherishing, protecting, and defending his people, amid all the trials and difficulties to which they were exposed; and as the land of Canaan is in the New Testament considered as a type of heaven, the conflicts and trials of the Israelites have been considered as adumbrating the spiritual conflicts of believers in every age of the church. Although Joshua whose courage, piety, and disinterested integrity, are conspicuous throughout his whole history, is not expressly mentioned in the New Testament as a type of the Messiah, yet he is universally allowed to have been a very eminent one. He bore our Saviour's name; the Alexandrian version, giving his name a Greek termination, uniformly calls him Ιησους—Jesus; which appellation is also given to him in Acts vii. 45; and Heb. iv. 8. Joshua saved the people of God (as the Israelites are emphatically styled in the Scriptures) from the Canaanites. Jesus Christ saves his people from their sins. (Matt. i. 21.)†

There is considerable diversity of opinion among biblical writers respecting the book of Jasher, which is cited in Joshua x. 13, and 2 Sam. i. 18. It would be a waste of time to mention the endless conjectures of the ancients and moderns relative to this book. Calmet supposes the most probable opinion to be, that

---

* Dr. A. Clarke. Preface to the book of Joshua.

† Horne's Introd. vol iv. p. 33.

there were, from the beginning, persons among the Hebrews, who were employed in writing the annals of their nation, and recording the memorable events in it. These annals are said to have been lodged in the tabernacle, or temple, where, on occasion, recourse was had to them.* And therefore, the book of the Wars of the Lord; the book of Days or Chronicles; and the book of Jasher, or Righteous, are, properly speaking, the same, but differently denominated according to the difference of the times. Before there were kings over the Hebrews, these records might be entitled, "the book of the Wars of the Land," or "the book of Jasher or Right." After the reign of Saul, they might be called, "the book of the Chronicles of the kings of Israel and Judah." Dr. Lightfoot is of opinion that it was a book of *remembrances and directions*, written by Moses for Joshua's private instructions for the management of the wars after him, which opinion is adopted by Dr. A. Clarke. Grotius conceives it to have been a triumphant song, made purposely to celebrate the success of Joshua, and the prodigy attending it. M. Dupin declares for this opinion, as most probable, because, (1.) the words cited by Joshua are poetical expressions, not very proper for historical memoirs: (2.) because a book under the same title is referred to in Samuel, where David's song on the death of Saul and his son Jonathan is repeated. The late ingenious Editor of Calmet remarks: "May not these opinions coincide, if we suppose this book contained a collection of pieces of poetry, made on occasion of remarkable events? In this view the appeal to the book of Jasher, for a copy of David's ode called 'The Bow,' is very pertinent. Might it not contain the songs of Moses, of Deborah, etc.? May Jasher, 'the Upright,' signify the standard-authentic book?"† "It is perfectly well known," he continues, "to all readers of English history, that not only are our most ancient chronicles in verse, but also that many national events are recorded in historical songs, which, though unquestionably genuine and authentic, yet are no where else to be met with. The Saxon chronicle, with several others, prove this; but the most popular instances are the "border songs," or events narrated in rhyme, of the wars between the English and the Scots on the 'debateable lands' before the union of the two crowns."‡

It is necessary to remark, that there is some accidental derangement in the order of the chapters of this book, occasioned probably by the mode of rolling up manuscripts anciently observed. If chronologically placed, they should be read thus: first chapter to the tenth verse; then second chapter; then from the tenth verse to the end of the first chapter; afterwards should follow the sixth and consecutive chapters to the eleventh; then the twenty-second chapter; and, lastly, the twelfth and thirteenth chapters, to the twenty-fourth verse of the latter.||

The Samaritans are by some writers supposed to have received the book of Joshua; this, however, was not the case. It is true there is still extant a Samaritan book entitled, the book of Joshua, but it differs materially from the Hebrew copy, containing a chronicle of events, badly compiled from the death of Moses to the time of the emperor Adrian. It consists of 47 chapters, swelled with fabulous accounts. It is written in Arabic, in the Samaritan character.§ After having been long lost, it was recovered by G. Scaliger and deposited at Leyden, in manuscript, and has never been published.¶

The history contained in the book of Joshua naturally divides itself into four parts.

PART I.—*The History of the entrance of the Israelites into Canaan*, comprising:

1. The mission of Joshua..... Chap. i. 1—10.
2. The spies sent out to view the land..... —— ii.

---

* See Josephus, Ant. Jud. lib. v. c. i.
† Parkhurst was of this opinion. See Heb. Lex. voce ישר.
‡ See additions in Calmet's Bib. Ency. on "Bible."
|| Bedford's Script. Chron. book v. p. 590, Gray's Key, p. 146.
§ Fabricii Apocryph. V. Test. p. 876. et seq.
¶ Gray, p. 149.

3. The miraculous passage of the Jordan..... Chap. i. 10 to end; and iii, iv.
4. The renewal of the covenant..... —— v. 1—13.

PART II.—*The victories of the Israelites under Joshua.*

1. The conquest of Jericho..... —— vi, i; v. 13 to end; vi. 2. to end.
2. The capture of Ai..... —— vii, viii. 1—30.
3. History of the Gibeonites—conquest of the five kings, and miracle of the sun standing still*..... —— ix. x.
4. The conquest of Canaan completed..... —— xi. viii. 30 to end.
5. The tribe of Reuben return home..... —— xxii.
6. Recapitulation of the conquests of Israel..... —— xii, xiii. 1—15.

PART III.—*Division of the Country;* containing:

1. General division of Canaan..... —— xiv. 1—5.
2. Inheritance of the two tribes and a half..... —— xiii. 15 to end.
3. Inheritance of Caleb..... —— xiv. 6 to end; and xv. 13—20
4. Lot of Judah..... —— xv. 1—13, and 20 to end.
5. Lot of Joseph..... —— xvi, xvii.
6. The tabernacle set up..... —— xviii. 1—11.
7. Lot of Benjamin and the remaining tribes..... —— xviii. 11 to end; and xix. 1—49
8. Inheritance of Joshua..... —— xix. 49 to end.
9. Cities of refuge and Levitical cities..... —— xx, xxi.

PART IV.—*The last Exhortations and Death of Joshua.* comprising:

1. The assembling of the people and first address of Joshua..... —— xxiii.
2. The tribes again assembled and addressed by Joshua. —— xxiv. 1—28.
3. The death and burial of Joshua. ..... —— xxiv. 29, 30.
4. The remains of Joseph buried in Shechem..... —— xxiv. 32.
5. The death and burial of Eleazar..... —— xxiv. 33.

JOB XXVIII. 12.

"*Where shall wisdom be found?*"

Where shall wisdom's pearl be found?
Seek we knowledge under ground?
The earth cries out—"'tis not in me"—
"Nor is it here"—replies the sea.
For diamonds, pearls, or purest gold,
The pearl of price was never sold.
Where is wisdom then conceal'd?
And to whom the place reveal'd?
For wisdom, we must seek *within*,
And knowledge is—to fly from sin.

Gent's. Mag.

---

* For some masterly observations on this stupendous miracle, the reader is referred to Dr. A. Clarke's Comment in loco. Horne's Introd. vol. i. Append. No 3. sect. 8. § 4. may also be consulted.

Characteristic Notices of Biblical Works.*

I.—*A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. By George Stanley Faber, B. D. Rector of Long-Newton.* 2 vols. 8vo. pp. 904. London, Rivingtons, 1823, 1*l.* 1*s.* *boards.*

Mr. Faber, having, in the preceding chapters, shewn that "the singular theory of Bishop Warburton, which, at one blow, would annihilate the whole Patriarchal Dispensation," is perfectly untenable, "since that Dispensation has been found to have a real existence," now proceeds in

Chapter IV. To enquire, what was the special object of the Patriarchal Dispensation? Now the Patriarchal Dispensation being promulgated *after* the fall, we may be sure, that it had respect to some special point of doctrine, which the circumstances of the fall had rendered necessary. "On these grounds, we may venture to determine, that *from the history of the fall we must learn the object of the Patriarchal Dispensation.*"

I.—The enquiry is conducted *negatively*, by which the question is greatly narrowed when conducted *positively*. 1. The object then of the Patriarchal Dispensation could not be to convey the knowledge of the Divine Unity; 2. Neither could its special object be to inculcate authoritatively the duties of morality; 3. Nor yet could its object be to teach the divine attributes of wisdom, power and justice; 4. To sum up the whole in one word, its object could not be to communicate any knowledge which man had already possessed during his abode in Paradise.

II.—This *negative* enquiry, by shutting out all which our first parents had learned during their paradisaical state, at once limits our *positive* enquiry to the history of the fall. 1. Now it is obvious, that the only additional knowledge which man had need to acquire after the fall, was *a knowledge which respected his miserably altered condition.* Hence, as the Patriarchal Dispensation wore a benign aspect, *the inculcation of the doctrine of* REDEMPTION must have been its especial object. 2 Agreeably to this conclusion, from the necessity of the case, we find, that the Patriarchal Dispensation actually commences with a promise of REDEMPTION, Gen. iii. 14, 15.

Chapter V is then devoted to the investigation of the knowledge of this doctrine of redemption, possessed by mankind during the Patriarchal ages, so far as the matter can be ascertained from Scripture. Here, however, an enquiry arises, *whether the import of the promise made to our first parents was* AT ALL *understood by the early race of mortals;* and, if at all understood by them, TO WHAT EXTENT *it was understood?*

I.—A discussion of the question, whether the import of the promise was *at all* understood by the early race of mortals? 1. The obvious nature and intention of the prophecy respecting the seed of the woman requires us to suppose, that man understood the drift of the first promise, so far as was necessary for every saving purpose. 2. Accordingly this is admitted by Bishop Warburton; and such an admission involves a knowledge both of redemption and of a future state.

II.—This important question, *whether the drift of the first promise was* AT ALL *understood by the early race of mortals,* being answered affirmatively, the next question is, TO WHAT EXTENT *they understood it?*

1. The primary question, which would present itself to our first parents, after the fall, would obviously respect the nature of that serpent who had so maliciously seduced them into disobedience. Now, when they perceived the lamentable effects of their transgression, they would forthwith conclude, that their seducer was no mere serpent, but their malignant foe, of whose nature and machinations they were, no doubt, previously duly warned, lurking under the form, and using the organs of that animal. Hence, from the mere terms of the oracle, and without any further instruction from heaven, they would naturally incline to a *figurative* exposition,

---

* Continued from p. 48.

and conclude that the promise related to some extraordinary contest between a son of the woman and their spiritual enemy. And, if we suppose them to have been ignorant before the fall of the poisonous nature of the serpent's bite, they would very soon become acquainted with it after the fall. Hence, they would also conclude, that the son of the woman was destined to experience the death of the body in the course of his conflict with their enemy: though, at the same time, they would likewise conclude, that the power of their enemy would be as effectually crushed by their triumphant woman-born deliverer, as the deleterious potency of the serpent is annihilated by crushing his head; and that thus a complete rescue would be effected for them.

2. An enquiry would next occur, as to the nature of this mighty conqueror, and as to the reason of his being so peculiarly denominated *the seed of the woman*. (1.) After the fall, Jehovah the Messenger, or Word of God, manifested himself in a palpable form to our first parents, as WALKING *in the garden*, MAKING *coats of skin, and himself* CLOATHING *them*. (Gen. iii. 8, 21.) We must here correct an error into which Mr. Faber has fallen: he states, that the Targumists agree to render Gen. iii. 8, *They heard the* WORD *of the Lord God walking*; but the true reading of the Targums is, *They heard the* VOICE *of the word of the Lord God* WALKING, ושמעו ית קל מימרא דיי אלהא מתהלך. (2) The form of the voice, or word, or name, or messenger of Jehovah, in which he appeared, was the human, Gen. xviii. xxxii. 24—30; Mat. iii. 1, John. i. 1, 11, 14; Phil. ii. 8. (3.) The Divine Word, then manifested, instituted the rite of sacrifice. (4.) The language of Eve: *I have gotten* THE MAN *even* JEHOVAH HIS VERY SELF (Gen. iv. 1), gives us reason to believe, that she knew the promised seed to be the same Divine Word manifested in a human form.

3. The explanatory revelation was given when the typical ordinance of sacrifice was first instituted: the steps, by which Mr. F. arrives this supposition, are the following: (1.) The notion of *vicarious piacularity*, associated with the oblation of an animal victim, is plainly altogether *arbitrary*, not *obvious* or *natural*; and as it is impossible to account for the *universal prevalence* of this *arbitrary* notion and practice, except on the hypothesis of derivation from a common centre, we are thence led to conclude that it originated with Adam, to whom it was authoritatively communicated by divine revelation. (2.) With regard to the specific mode in which this explanatory revelation was made, it is conceived to have been agreeably to the analogy of various other revelations, partly by *expressive words*, and partly by *expressive actions*. (3.) Thus we are brought to the important result, that the doctrine OF THE ATONEMENT, in its grand peculiar features, must have been made known, in perfectly intelligible terms, to our first parents.

III.—Bishop Warburton, however, strikes at the very root of the whole matter, by denying at once the divine institution of sacrifice, and by endeavouring to shew how easily it might have originated from merely familiar human sentiments. But, 1. This theory was necessary to his Lordship's favourite opinion. 2. The opinion, that sacrifice was of mere human institution, is unsatisfactory, and rests upon no solid foundation. There are two things, in this theory of the Bishop, which cannot but strike the diligent enquirer after truth. (1.) That this tenet, which allowedly constitutes no part of natural religion, and which, during its reign, would have been neither more nor less than a vain unauthorized folly, should prove eventually to be the most awful and sacred truth of christianity itself. (2.) There is yet a second thing, scarcely less wonderful, to be accounted for: that is, *the universal* PREVALENCE *of the tenet*.

IV.—Such are the difficulties, which attend the theory of Bishop Warburton, relative to the *human* origin of EXPIATORY sacrifice. If they compel us to abandon his theory, then we must adopt the belief, that that ordinance was of divine institution. Hence it is concluded, that from this compound revelation, partly scenical and partly verbal, the doctrine of AN ATONEMENT THROUGH THE PIACULAR DEATH OF THE WOMAN'S PROMISED SEED was set forth to the guilty pair and their descendants, with sufficient clearness to form the basis of the Patriarchal Dispensation, and thus to answer every salutary purpose.

Chapter VI. Treats respecting the knowledge of the doctrine of redemption possessed by mankind during the Patriarchal ages, so far as the matter can be ascertained from the old theology of the Gentiles.

I. An account of the different principles, which have been adopted for the purpose of interpreting gentile theology. 1. The first theory is, that the gods of the Gentiles were neither more nor less than physical objects allegorically personified. 2. The second theory is, that the sun, moon, planets, stars and constellations, having been poetically described by the early astronomers as living agents, were thence gradually supposed to be men, and were then further thought to have been the earliest princes and heroes of each kingdom and country. 3. The third theory is, that the persons *declared* to have been once men, actually *were* once men; that, after death, their souls were thought, as regents, to animate and govern the host of heaven; and that they were worshipped by surviving mortals as Deastri or astronomical Hero-Gods.

II.—An examination of these theories, respecting each of which it may seem reasonable to make the following general observations. That no reasonable hypothesis should be adopted on mere *abstract speculation:* for *naked historical* evidence is the only satisfactory basis on which it can rest. 1. The first system, though built upon evidence *to a certain extent*, yet deals too largely in conjecture, and may be charged, too, justly with omission. Thus it neither accounts satisfactorily for the rise of Sabianism and Hero-worship, nor gives any such elucidation of the remarkably uniform stories told respecting the pagan deities, as the mind can rest upon with confidence. 2. The second system also rests upon evidence to a certain extent; but it affords only a very mutilated and imperfect account of paganism. 3. The third system, Mr. F. from a conviction of its truth, considers last in order: and very ingeniously explains how, from Hero-worship blended with astronomy and physics, was produced the triple though united system of pagan idolatry. (1.) The evidence that the Hero-gods of the Gentiles were deified men: Mr. F. produces only three testimonies in support of this theory, but refers to his former work on the Origin of Pagan idolatry. The testimonies are those of Plutarch (de Isid. et Osir. § 13, 21) St. Augustin, (de Civ. Dei. lib. viii. c. 5.), and Cicero (Tusc. Disp. lib. i. c. 12, 13.) (2.) A discussion of the question, what particular men were venerated as the Hero-Gods of the Gentiles?

III.—A discussion of the question whether Hero-worship or Sabianism was the more ancient form of idolatry. 1. The argument of Mr. F. in favour of the priority of Hero-Worship; which is, that the general voice of antiquity bears witness that the gods of the Gentiles were certain dead men translated to the sun, the planets, the stars, and the constellations; whence, being esteemed their celestial vehicles, they received suitable honours and veneration; therefore, the worship of the man clearly *preceded* the worship of the star; for, the one was, in truth, *the cause* of the other. 2. An examination of the evidence afforded by Sanchouiatho, that the worship of the heavenly bodies was *prior* to the worship of heroes. (1.) If this evidence be admitted as valid, it is perfectly irrelevant to the point under litigation. For the question respects not *antediluvian* but *postdiluvian* idolatry; and though Sanchoniatho does not expressly mention the flood, and there is some confusion in the arrangement of his generations; yet, since we find *low down* in the genealogy certain characters who are plainly Noah, Ham, and Canaan, we may be sure that the *earlier* steps must be *antediluvian*. (2.) But, while his assertion, relative to the origin of Sabianism, is thus palpably irrelevant, nothing can be more clear, when we descend lower in the genealogy, than that he makes *postdiluvian* Hero-worship *precede*, and be in fact the CAUSE of postdiluvian Sabianism. 3. Respecting Sanchoniatho's assertion of the very early rise of Sabianism among the *antediluvians*, which agrees with the tradition of the Jews as set forth by Maimonides. (1.) The statement of Maimonides is plainly founded upon a text of Genesis (iv. 26.), which he understood to denote, that, *in the days of Enos men fell into grievous errors*. But as the Scriptures no where teach us whether the antediluvians did or did not worship the heavenly bodies, we can only learn the precise nature of the corruption by (2.) Enquiring into the nature of Cain's apostacy. This Mr. Faber states, and shews more fully hereafter, to consist in a rejection of the atonement through the predicted bruising or sacrificial devotement of the woman's seed, and which led to every evil imagination of man's heart. 4. An examination of Bishop Warburton's hypothesis, in support of the opinion, that Sabianism was the most ancient form of postdiluvian idolatry, by which he conducts mankind to the worship of the heavenly bodies, *through*

the medium of such gross previous barbarism as should have caused a total loss of the knowledge of the one true God. (1.) There is a total want of proof, that idolatory sprang up in consequence of the early descendants of Noah soon losing the revealed knowledge of their Creator. According to Bishop Warburton, mankind passed from the worship of Jehovah to the worship of the heavenly host, *through the medium of gross* IGNORANCE *and savage* BARBARISM; but according to St. Paul, their progress was *through the directly opposite medium of a pretended* WISDOM. (Rom. i. 21, 22, 1. Cor. i. 21.) (2.) Nor is the Bishop more satisfactory in his account of the rise of Hero-worship, which he supposes to have sprung up, when men were reclaimed from barbarism to social life, by their deifying their several legislators. Now, according to this theory, it is manifest, that TOTALLY DIFFERENT persons would be deified by different nations: but the VERY SAME Hero-gods, with the VERY SAME attributes, and with the VERY SAME remarkable history attached to them, have been venerated in every quarter of the globe: therefore they must be certain men, in whom ALL nations are interested, and with whom they were at some remote period connected. Hence, Hero-worship must have originated before the dispersion; and if so, it cannot have sprung up through an imaginary barbarism. (3.) The same mode of reasoning furnishes an additional argument against the Bishop's hypothesis of the rise of Sabianism: for, the pagans did not worship the sun, and moon SIMPLY, but ARBITRARILY; and those identical ARBITRARY NOTIONS, which prevailed in one region, prevailed in another.

IV.—Still, we have to enquire, by what steps idolatory in *any* form could spring up after the flood among a race of men, who had been educated in the worship of the true God. 1. Early speculation, respecting the import of the phrase *the seed of the woman*, would lead some to expect that he would be born in the ordinary course of generation; and others, that he would be born from a virgin after some ineffable and preternatural manner. And, (1.) They who held the former opinion would be looking out for his manifestation in almost every child which came into the world. Hence Hero-worship commenced on the avowed theory, that, as the Divine Word had repeatedly exhibited himself in a human figure by numerous descents from heaven, so he had repeatedly been born an infant, and had permanently dwelt among men, for the purpose either of reformation or of vengeance, or of regal government. Pursuant to this theory, the righteous Enoch who was wrapt to heaven after the precise mode in which the anthropomorphic word was accustomed to convey himself away, would be considered as no other than a manifestation of that word. In like manner, the same character would be ascribed to Noah, to Adam, and to Abel. This notion, of the repeated incarnation or Avatar of the Word of God, is then shewn to have obtained to a great extent in the heathen world. (2.) Those who held the latter opinion, that he was to be miraculously born of a virgin, were not inclined to differ very widely from those who advocated the former opinion. Such they pronounced Adam to be, as born from the virgin-womb of his great mother the earth; and such they similarly declared Noah to be, as born into a new world from the virgin womb of his great mother the Ark. And, viewing all the persons, which they thus considered, as only various incarnations of the word, they strangely, though systematically, blended the characters of Adam, Enoch, Noah, and the predicted Son of the woman. Of this peculiar superstition Mr. F. produces various instances from countries widely separated from each other. 2. Such were the extraordinary notions of the Gentiles respecting the nature of their chief deity: nor were their sentiments less remarkable in regard to the atonement by sacrifice, which their serpenticidal and virgin-born god was to make for them. (1.) The mystical sacrifice of the Phœnicians. (2.) The mystical sacrifice of the Hindoos. (3.) The mystical sacrifice of the Chinese. (4.) The mystical sacrifice of the Greeks. (5.) The mystical sacrifice of the Mexicans. (6.) The horrid practice of immolating *human* victims, as contradistinguished from *bestial* victims, must have originated from the same source as the preceding extraordinary speculations. 3. The only way to account for the very ancient prevalence of opinions, which, when analysed, are found exactly to agree with what we are taught in the Christian revelation, is by admitting that the doctrine *of atonement through the voluntary piacular sacrifice of the virgin-born Man-*

Jehovah was very far from being unknown even to the earliest members of the ancient Patriarchal church.

V.—As an excellent practical illustration of the foregoing remarks, Mr. F. concludes this discussion with exhibiting, at full length, the extraordinary character of Prometheus-Vinctus. 1. From the accounts of Prometheus it is easy to perceive, that his character is that of the great universal parent who was revered as the most ancient king of every primitive nation, Adam transmigratively re-appearing in the person of Noah. 2. The character of Prometheus is also borrowed from the predicted seed of the woman. 3. In order to develope completely this curious circumstance, Mr. F. gives an analysis of the drama of Prometheus-Desmotes, one of the most extraordinary productions which we have received from pagan antiquity. From the remarkable compounded character sustained by the hero, it is concluded 4. That the key to this extraordinary drama is the theory which has been laid down relative to the origin of pagan theology.

Chapter VII. Contains an investigation into the nature of the antediluvian apostacy; as it is conceived, that if its nature can be ascertained, it will yet further develope the sentiments of the Patriarchal church relative to the doctrine of an atonement to be effected by the sacrifice of the promised virgin-born deliverer.

The investigation is grounded upon the accounts which St. Jude and St. Peter give of the apostate angels, which, notwithstanding the general consent with regard to their import, Mr. F. contends cannot be applied to Satan and his host.

I.—The context of the passage of St. Jude furnishes a key both to its own interpretation, and to that of the parallel passage in St. Peter. 1. The persons here mentioned by St. Jude, whoever they may be, at all events cannot possibly be disembodied spirits: whence, it will follow, that they were not the satanic host. (1.) The original Greek word, translated angels, simply denotes a *messenger* of any description. (2). What *sort* of messengers is intended, must be determined by the general context: but then we must refer to the context as it appears in the original Greek: for our English translators have omitted a very important masculine pronoun, which, in fact, decides the question. The pronoun they have omitted is the dative masculine—*to these*, τουτοις, and the omission occurs after the words *in like manner*. (Jude 7.) Mr. F. then justly contends, for the following version and sense of the passage: "The ANGELI, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom and Gomorrha, and the cities about THEM (that is, about Sodom and Gomorrha,) in like manner to THESE (that is in like manner to the ANGELI), giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Whence it is inferred, that, as *corporeal* sins are charged upon these ANGELI, they could not be Satan and his associates, whose nature is altogether *spiritual*, and wholly incapable of such pollution. (2.) The sense of the passage in St. Jude having thus been negatively ascertained, we shall thence be enabled also negatively to ascertain the sense of the parallel passage in St. Peter. For this purpose Mr. F. deems it merely necessary to cite both passages with their context. 3. The character of certain impious heretics, both of their own and future times, is described and foretold by these Apostles: and such heretics are compared to the wicked Antediluvians, to the profligate Sodomites, to the unbelieving Israelites, and lastly, to the apostate Angels or messengers. 4. Our search for these heretics must be twofold. (1.) With respect to the contemporaries of the Apostles, it seems very evident that the paganizing heretics of the Gnostic school are the persons intended. (2.) Those of them who were still future when the Apostles wrote, constitute as a body the great Antichrist of the last age. 3. Such heretics being compared to the antediluvians, an apostate infidelity must have been the leading badge of the times immediately preceding the deluge.

II.—Having been able only to pronounce *negatively*, that these ANGELI are *not* the spiritual fallen angels, Mr. F. now proceeds to ascertain *positively*, who, and what persons they truly *are*. 1. The proper sense of the term ANGELI as it here occurs. (1.) The Greek ANGELUS, as before observed, properly denotes a *messenger*; and as it is used in Scripture to denote a *sacerdotal messenger*, viewed in relation to the CHIEF MESSENGER Christ, (Rev. i. 20. ii. 1, 8, 12, 18. iii. 1, 7,

14.), it is inferred that it should be taken in this sense in the passages under consideration. (2.) This view of the matter will explain several difficult passages of Scripture: such as 1. Cor. xi. 10; 2. Cor. xii. 7; Rev. xii. 7, 8. 2. An enquiry into what *particular messengers* are here meant by the Apostles? (1.) They were priests, who had abdicated a sacerdotal empire, and who had migrated from their former proper habitations. (2.) No such extraordinary event can be found, as occurring after the deluge. (3.) The priesthood, under the Patriarchal Dispensation, originally belonged to the first-born Cain: but he forfeited it by apostate infidelity and murder. It then devolved upon Seth and his posterity. (4.) The impious speculations of Cain were handed down to his posterity. (5.) In consequence of the excommunication of Cain, the Antediluvians were divided into two communities: the first comprehending the children of Cain; the second the children of Seth, presiding as regal priests over the other descendants of Adam in the younger lines. (6.) The infection of infidelity gradually spread from the one community to the other. (7.) The mosaic account of the apostacy and illicit marriages of those who are styled *the sons of God.* (8.) These *sons of God* were the apostate Sethite priests: and they are the *angels* or *messengers* spoken of by St. Jude and St. Peter.

III.—Much light is thrown upon this subject by the Jewish historian Josephus. 1. The *angels,* mentioned by that writer, are *the sons of God,* mentioned by Moses, and *the apostate angels* mentioned by St. Jude and St Peter. 2. He relates, that their children performed the same deeds as those ascribed by the Greeks to the Titans and Giants, and that Noah long fruitlessly attempted to reform them. (1.) The ministry of Noah solely respected the apostate *angeli* of the house of Seth. (2.) We have reason to believe, that these *angeli* made a daring attempt to storm the Paradisaical mount of God.

IV.—The times preceding the second advent of Christ, will resemble those which preceded the deluge.

V.—Homogeneity requires, that any other *angels,* mentioned by St. Jude, and St. Peter, in the course of the same passage, should be understood in the same manner as *the apostate angels.* 1. The *Archangel,* or *chief sacerdotal messenger,* is Christ. 2. The *angels,* spoken of as greater in power and might than the paganizing heretics of the apostolic ages are his faithful, subordinate, sacerdotal messengers.

VI.—The general bearing of this discussion upon the main point before us is sufficiently manifest. If the apostacy of Cain and the antediluvians consisted in a bold rejection of the doctrine of *the atonement, through the future sacrifice of the Man-Jehovah, born incarnate as the seed of the woman;* then must that doctrine have been the most prominent doctrine of patriarchism, then must the special object of the Patriarchal Dispensation have been to inculcate that identical doctrine.

Having thus, from the importance of the subject, given rather a copious analysis of the first volume of this highly interesting work, we feel compelled, from the scantiness of our limits, yet to defer its completion. Our readers will doubtless entertain various opinions respecting its merits: but, however *we* may differ from the author on particular subjects, we cordially acquiesce in the general bearing of his arguments, and therefore cannot withhold our assent to his conclusion.

[To be concluded in our next.]

ECCLES. XII. 7.

"*Then shall the body return to the earth as it was: and the spirit shall return to God who gave it.*"

Though chains of death the body bind,
Unfettered is the heaven born mind:
Down to the earth the mortal tends,
The spirit up to heaven ascends,
While the frail body wastes away,
To mingle with its native clay.

Gent's. Mag.

II.—*Lyra Davidis; or a New Translation and Exposition of the Psalms; grounded on the principles adopted in the Posthumous Work of the late* Bishop Horsley; *viz. that these Sacred Oracles have, for the most part, an immediate reference to Christ, and to the events of his first and second Advent.; by the Rev.* John Fry, *B. A. London,* 1819, *Ogle,* 8vo. *pp.* 612, 18*s boards.*

The following extract from the Introduction to this volume will sufficiently explain the principles upon which the translation and exposition of the Psalms are founded.

"These sacred songs are not to be applied to the character and personal concerns of David, nor to the events of his times, but are to be understood in immediate reference to the Lord Messiah—to his meritorious obedience, his sufferings, his personal conflicts, or his conflicts in his mystical body; to the daring efforts, the partial success, and final destruction of his enemies—and especially to the final establishment of his glorious kingdom in the last days. In thus elevating the subjects of the Psalms, we discard, of course, the conceits of the Jewish editors when they tell us that one Psalm is concerning the words of Cush the Benjamite; that another was written when David changed his behaviour before Abimelech; that these describe his injuries from Saul, and those when he fled out of the land from Absalom: far nobler themes are here supposed to have employed the harp of the inspired son of Jesse—themes more suitable to the destined use of these sacred Songs in the public worship of the church of God in all subsequent ages, and more consonant with what every one acknowledges to be the subjects of some of these divine odes; in typical allusion, at least, if not immediately." Again, "Such are the principles upon which the following Translation and Exposition have been constructed. A reference to Christ and his kingdom, for the most part without the intervention of type or similitude, has been considered as the design of the divine author of the Psalms."*

The Psalms are arranged in the metrical form, and are, generally, faithfully rendered from the Hebrew text: whatever difference of opinion may exist, and difference of opinion will exist, with regard to the *exposition*, the *translation* and *notes*, deserve well of the Biblical Student.

III.—*Hulsean Lectures for* 1823. *On the Apostolical Preaching and vindication of the Gospel, to the Jews, Samaritans, and devout Gentiles, as exhibited in the Acts of the Apostles, the Epistles of St. Peter, and the Epistle to the Hebrews. By* James Clarke Franks, *M. A.* 8vo. *pp.* 475, *London Rivingtons,* 12*s boards.*

The work before us is the continuation of a former Course of Lectures delivered and published by the author in the year 1821. In that Course he considered the evidences of Christianity as stated and enforced in the discourses of *Jesus Christ:* in this he considers the same subject, as it was propounded by his *Apostles,* from the time at which they began their labours, down to the period at which they entered on the instruction of the idolatrous Gentiles. In his former volume the author thus explains the view which he takes of his subject, and of the method by which the discussion is to be conducted. "We propose to consider the New Testament, not only as a directory in matters of Christian faith and practice, which, if Christianity be from God, demands our implicit obedience; but as being also *a repository of the several arguments in proof of the divine original of the Gospel.* We contend that Jesus and his Apostles have themselves appealed to the several evidences of the truth and divine authority of the religion which they taught; and that, since they have so stated them, and reasoned upon them, the Christian, who *understands* the authorised records of his own religion, can be as little at a loss with respect to the reasons for his belief in the Gospel, as confessedly he ought to be, with

* Introd. pp. v, vi.

respect to the doctrines which it requires him to receive, and the precepts which commands him to obey."* The same sentiment is more fully stated in a subsequent page. "Not only do the style and method, the temper and completeness of the Gospel narratives offer to an observing reader many internal indications of the genuineness and credibility of the records; but, also, in the very contents of those records, we find assistance in examining the question with respect to the external evidence of the religion proposed to us therein. For, as will hereafter appear, the discourses of Jesus alone bring before us so many of the leading arguments in favour of the divinity of his mission, as to be almost sufficient of themselves, if rightly understood, and duly weighed, to establish the inquirer in the belief of Christianity."† With these views, and for the accomplishment of this object, the author proceeds to his subject, which he discusses in a masterly manner. The lectures before us resume the subject at the point where it was left at the close of the former Course: viz. the Evidences of Christianity, as they were stated and enforced *in the discourses of our Lord.* We are here called to consider, the early *history* of our religion, when fully preached by the Apostles after the ascension of Jesus—the gradual *advances* which is made,—the *arguments* by which, as we read in the former part of the *Acts of the Apostles*, their converts were first persuaded to receive the Gospel; and, lastly, those fuller instructions, and more extended arguments, of certain portions of the *Apostolical Epistles*, which were written in order to establish the converts in the truth of the Gospel, and to fortify them against the apostacy, to which, in that age, they were so variously tempted.

These enquiries are prosecuted in the conviction, that the facts which were then believed, are now not less certain; that the transactions which are reviewed, are interesting to us as Christians; that the arguments which were then convincing, are now also satisfactory; and that the reasons which may deter us from abandoning the hopes of the Gospel, are essentially similar to those, which were then urged against apostacy. Under each of these heads a number of subordinate particulars are comprehended, of which we would cheerfully give an analysis, did our limits permit. We have only space, however, to say, that in the discussion of these topics, the author displays an intimate acquaintance with his subject, a deep conviction of its truth and importance, and an ardent desire to render a consideration of the evidences of Christianity subservient to the great purposes of practical morality and godliness.

PSALM CXIV.

When the bless'd seed of Terah's faithful son,
After long toil, their liberty had won;
And pass'd from Pharian fields to Canaan land;
Led by the strength of the Almighty's hand;
Jehovah's wonders were in Israel shown,
His praise and glory were in Israel known:
That saw the troubled sea, and shivering fled,
And sought to hide his froth-becurled head
Low in the earth; Jordan's clear streams recoil,
As a faint host that hath received the foil.
The high huge-bellied mountains skip, like rams
Amongst their ewes; the little hills like lambs.
Why fled the ocean? and why skipp'd the mountains?
Why turned Jordan tow'rd his crystal fountains?
Shake earth; and at the presence be aghast
Of Him that ever was, and aye shall last;
That glassy floods from rugged rocks can crush,
And make soft rills from fiery flint stones gush.

MILTON.

---

* pp. 34, 35. † p. 39.

EAST INDIES.

College of Serampore.—The object of this laudable institution is to diffuse light over India, and to contribute to the prosperity of the country, by improving the moral and intellectual faculties of its inhabitants. From the third report of this college, for the year 1822, we learn that the edifice is sufficiently advanced to be soon inhabited. There are now, among the students, two young Musselmen of Delhi; a young Mahratta Brahman who studies English, Sanscrit, Geography, and Astronomy; with six other Brahmans who study Astronomy. The committee propose to add to the establishment a professor of Theology, and another of Medicine. The Missionaries of Serampore have very liberally offered to the library of the college about three thousand volumes, which they have collected during twenty years.

AFRICA.

Arabic Gospels in Africa.—Mungo Park,* relates that he had been shown, among the Negroes in the interior of Africa, the Psalms of DAVID, and the *Lingeeli la Isa;* which he says, means the book of ISAIAH. Whereas, *Injeel* ISA,† means neither more nor less than "the Gospel of JESUS," for *ISA* is JESUS in Arabic, as certainly as Ιησους is in Greek. After the specimen of MOHAMMED AL JEZWALY‡ being transported accross the continent of Africa, there can be no difficulty in supposing that the Africans may possess copies of the Gospel in Arabic. But it is rather a curious thing that a European traveller should have had them in his hand without knowing it, for want of being aware that ISA was Arabic for JESUS. —See an excellent article on the study of the Arabic language, &c. in the Methodist Mag. for February, pp. 107, 108.

Geographical and Antiquarian Tour.—Doctor Ehrenberg and Doctor Hemprich, Prussian naturalists, who have been travelling in Egypt, are upon the point of undertaking a new expedition, if enabled by the liberality of the king of Prussia. In a letter from Suez, dated the 8th of June, they give a detail of their plan. They intend first to visit the coasts of the Red Sea, and to make a sufficiently long stay at Tor and at Akaba. They will afterwards embark for Mecca, whence they will make excursions to the coasts of Abyssinia, and the neighbouring islands of Babel-Mandeb. They will next proceed to Puakem, and, if circumstances permit, they will attempt to penetrate into Nubia as far as Sennaar, for the purpose of acquiring a better knowledge of the fertile countries which they saw on their first journey, but only visited their borders. They propose returning to Cairo by Cosseir and Sineh. A rich cargo of thirty great chests, containing the result of their expedition in Nubia, has arrived in Germany some months past. There are specimens of all the natural productions of this country, so imperfectly known in Europe. Those which they have since collected have been embarked for Trieste, and will arrive in Prussia towards the end of the year. The indefatigable zeal of these two learned men, and the extent of their knowledge, will render these travels of high importance to natural history; and, we may add, from the places to be explored, to the advancement of Biblical knowledge.

AMERICA.

American Bible Society.—There have been issued from the depository, from the 30th of April 1821, to the 1st of May 1822, 53,416 Bibles and Testaments, and 54 copies of the Gospel of St. John in Mohawk and Delaware. In the five preceding years, there were issued 140,348 copies—making a total of ONE HUNDRED AND NINETY THREE THOUSAND, EIGHT HUNDRED AND EIGHTEEN Bibles and Testaments, issued by the American Bible Society since its establishment.

* First Journey, p. 314.

† Al Injeel li Isa would be "the Gospel by JESUS," but Injeel Isa is more probably intended. Injeel is only "Evangelium" arabized. The words Injeel Isa occur continually in the Koran. The Catholics have a dispute with the Mohammedans on the subject of the name Isa, and charge them with having confounded it with Esau. *Maracci, Refutat. Alcor. Sur.* II.

‡ One of the Literati of the Arabs.

Biblical Illustrations.

NAPHTALI.

"NAPHTALI IS A HIND LET LOOSE:
HE GIVETH GOODLY WORDS." Gen. xlix. 21.

CONCERNING the precise import of this passage—whether the object of comparison be animal or botanical—commentators are by no means agreed. The following excellent remarks, from the pen of the late erudite editor of Calmet, will remove the difficulties resulting from the rendering of our authorized English version.

That this passage requires illustration, will be evident, from a slight examination of its grammar, and import. "Naphtali is a *hind*"—a *hind* is a *female* deer: "he," the sign of the *masculine* gender, "giveth goodly words." Naphtali is here both masculine and feminine; but in what sense can it be said of a deer, whether male or female, he giveth *words?* And how are these words *goodly?* When did a deer speak, and speak, too, with propriety and elocution?—What idea may we gather from this phraseology?—Where is the unity of the allusion, or the propriety of the parts?—How does it correspond with nature, or with the subsequent situation, or history, of this tribe?

The versions, ancient or modern, afford little assistance. The Vulgate, one of the Greek versions, the Persian, and the Arabic, concur in this rendering. The LXX. Bochart, Houbigant, Durell, Dathe, and Michaelis, render "Naphtali is a spreading (Terebinthine) tree, giving beautiful branches." This renders the simile uniform; but the symbol of a tree seems to be purposely reserved by the venerable patriarch for his son Joseph, who is compared to the boughs of a tree. Now Joseph would be assimilated to an *inferior* object, if Naphtali had been compared to a parent tree before him; the repetition, too, is very unlikely.

Those who support the Hebrew points, and the opinion of the Masora critics, *i. e.* the present reading, support the former version, which is according to them. They say also, that the idea of a tree is too general, and not specific enough to become the characteristic of a tribe; since fertility, &c. which it implies, belonged equally to all the tribes. (Gen. xliv. 21.) This has engaged later interpreters to identify this tree as the Terebinthine.

It is certain, also that the Hebrew *Ail*, אַיָּל, is the usual name for a stag. The Greeks seem to have changed this word, by prefixing a hard sounding letter, D, *Dial.* Hence Hesychius says, Διαλ την ελαφον Χαλδαιοι: *The Chaldeans call a deer Dial.* The Arabs write *jial, igial,* &c.

seen, though briefly, the embarrassment of interpreters,
avour to derive an explanation of this passage from Natu-

y.

is likely, that *Ailek*, like our word *Deer*, may be appli-
either sex, though custom might appropriate it to one; as
ot always correctly, in common speech, distinguish the sexes
estic animals, sheep, goats, horses, dogs, &c.: or of wild
, rats, wolves, bears, &c. So our word *deer* does not de-
ne *species*, as we have several kinds of deer, nor the sex, &c.:
ne Greek *elaphos* denotes a deer, *i. e.* whether a *stag* or a *hind*.
Latin also looks the same way; *dama*, a deer, 414, 4to.), under-
ther buck or doe, and Dr. SHAW (*Travels*, a fallow deer,
nds the whole *genus* of deer, as included in the word *Ail*, though
s *genus* comprises many *species*. Our professed naturalists, also,
commodate themselves in their writings to this manner of expression.
OLDSMITH has a division 'of the COW kind;' under which he
ncludes *Bulls*, no doubt: but PENNANT is little short of unnatural
or absurd, for under a division, 'of the OX,' he includes bulls and
cows; but bulls or cows are not oxen, neither are oxen bulls or cows,
but mutilations contrary to nature.

2. The word rendered *let loose* (~~נתנה~~ *shelcheh*) imports an active motion, not like that of the branches of a tree, which, however freely they wave, yet continue attached to the parent stem, but an *emission*, a *dismission*, a *sending forth*; in the present case a *roaming*—roaming at liberty.

3. *He giveth.* The term may denote *shooting forth*: it expresses production; as of the earth, which shoots forth, yields her increase. (Lev. xxiv. 4.) So trees shoot forth branches, (Ps. viii. 7; Prov. xii. 12.); and so to *place*, *set*, or *appoint*.

4. *Goodly words.* Other versions render 'beautiful branches,' and we acquiesce in this idea. The word rendered *goodly* signifies *majestic*, *noble*, *grand*, *magnificent*: and that rendered *branches* radically signifies to *diverge*, to *spread about*. The passage, translated on these principles, will read thus—

> Naphtali is a Deer roaming at liberty,
> He shooteth forth noble branches (*majestic antlers.*)

The English word *branches* is applied to the Stag, with exactly the same allusion as the Hebrew word: the French say *bois* (wood for a Stag's horns. The horns of a *Stag* are annually shed, and r produced; they are ample, if his pasturage has been plentiful a nutritious; or are stinted in their growth, if his food has been sparir or deficient in nourishment. Buffon reasons at length on this s ject, *Art.* CERF.—"There is so intimate a relation between n tion and the production of the antlers, &c. that we have forr established *its entire dependance on a superabundance of nou ment*. In animals in general, *and in the Stag in particular* superabundance shews itself by the most evident effects; *it pr the horns*, the swelling of the throat, the accretion of fat, &c. Great year, in the month of May, the horns begin to shoot, a

two projections, which lengthen and harden, *in proportion as the animal takes nourishment.* .This effect (of nourishment) appears especially on the summit of the head, where it manifests itself more than every where else, by the production of the horns... Another proof that the production of the horns arises wholly from the superabundance of nourishment, is the difference which is found between the Horns of Stags of the same age, of which some are very thick and spreading, while others are thin and slender, which depends absolutely on the quantity of nourishment; for a Stag which inhabits a plentiful country, where he feeds at his will; where he is not molested by dogs or by men; where, having eaten quietly, he may afterwards ruminate at his ease, will always shew a head beautiful, high, and spreading; palms large and well furnished: the stem of his horns thick, well pearled, with numerous antlers, long and strong: whereas, he who inhabits a country where he has neither quiet nor nourishment sufficient, will shew but an impoverished head, few antlers, and feeble stems; INSOMUCH, THAT IT IS ALWAYS EASY TO DETERMINE BY EXAMINING THE HEAD OF A STAG, WHETHER HE INHABITS A PLENTIFUL AND QUIET COUNTRY, AND WHETHER HE HAS BEEN WELL OR ILL FED."

We now direct these remarks to the prediction of Jacob: "Naphtali shall inhabit a country so rich, so fertile, so quiet, so unmolested, that, after having fed to the full, on the most nutritious pasturage, he shall shoot out branches, *i. e.* antlers, &c., of the most majestic magnitude." Thus does the Patriarch denote the happy lot of Naphthali; not directly but indirectly; not by the energy of immediate description, but by inevitable inference, arising from observation of its effects. In fact the lot of this tribe was rich in pasture, and "his soil," as CALMET observes, "was very fruitful in corn and oil." So that we have both correct verbal propriety, and subsequent fulfilment of the prophecy, in favour of this interpretation.

The residence of Naphtali was a beautiful woodland country; it extended to Mount Lebanon, and produced fruits of every sort.—Moses says (Deut. xxxiii. 23.), Naphtali shall enjoy abundance of favour, and be filled with the blessings of the Lord. Josephus (*De Bello, lib.* iii. *cap.* 2.) speaks highly of the fertility of Galilee, which comprised the lot of Naphtali; and, *de Vita sua.* p. 1017, he reckons two hundred and fourteen towns in this province.

"We consider the source of the Jordan as rising in the territory of Naphtali; and from the name of the city near which it rose, *Paneas* (thought to originate from the deity *Pan*), may be inferred the nature of the country; for *Pan*, as the god of rural economics, delighted in woodlands, forests, groves, &c.—and William, Archbishop of Tyre, in his "History of the Holy Wars" (*lib.* xviii. *cap.* 2,) informs us, that there was around this city a vast forest, called in his time the forest of *Paneades.* It was adapted to feed and fatten flocks; and a prodigious number of Arabs and Turcomans, after a convention of peace with Godfrey of Boulogne, by permission of that hero, entered and resided in this forest, with their flocks and cattle;

among which, says the historian, there was an infinite number of horses.

This forest extended even to Mount Hermon, as the writer last quoted observes; and he supposes it to be a part or continuation of the famous forest of Lebanon. It needs little proof that such a country was likely to yield abundance of nourishment for Deer, which might display its prolific effects in the growth and magnitude of the horns, and their branches; so that this country might *literally* fulfil the Patriarch's blessing; which is not always to be expected in *figurative* language. It may be added, that about a mile distant from *Paneas*, stood Laish or Dan, the inhabitants of which dwelt careless, quiet, and secure (Judges xviii. 7.), which implies a plentiful country, to say the least.

Of the adjacent district of Kesroan, which Volney tells us is similar to this side of Mount Lebanon, LE ROQUE says (p. 220.), "Nothing equals the fertility of the lands in Kesroan: mulberry-trees for the silk-worms; vineyards, yielding excellent wine; olive-trees tall as oaks; meadows, pasturages, corn, and fruit of all kinds. Such are the riches of this agreeable country, which besides abounds in cattle, large and small, in birds of game, and in *beasts of chace*. So beautiful a country, situated in a climate which I think is the mildest and most temperate of Syria, seems to contribute, in some manner, to the kindness of disposition, to the gentle inclinations, and to the praiseworthy manners of the inhabitants."

He proceeds to say yet stronger things of the inhabitants of that country, whereof he is particularly speaking; but, I presume, what has been quoted, sufficiently justifies the patriarch Jacob in allegorizing the character and the situation of Naphtali, by allusion to a Deer, rather than to any wild beast of a savage and ferocious nature; as he does some of his other children.

It has been supposed, that the branching horns of this Deer allegorically denote fertility in children; and remarked, that though only four sons are reckoned to Napthali, when he went down to Egypt (Gen. xlvi. 24); yet his tribe at the Exodus numbered above 50,000 men.

There is then no necessity for recurring to the simile of a Tree, in order to reduce this passage to clear and simple meaning: neither are we obliged to retain the mistaken rendering of our public translation, which presents an *impossibility*, and a *contradiction**.

---

* Fragments supplementary to Calmet: Nat. Hist. pp. 30—32. We embrace the present opportunity of acknowledging our obligations to Mr. Charles Taylor, who has given us permission to reprint such parts of the writings of his late father as may be deemed desirable:—a liberty of which we shall frequently avail ourselves, knowing that the originals are placed beyond the reach of many of our readers.

THE HIGH PRIEST IN HIS ROBES

From Calmet

London Pub. by W. Booth Duke St. Manchester Sqre. Mar. 1824

Scripture Manual:

Noticing the PRINCIPAL CONTENTS *of the Old and New Tests. in* HISTORICAL *order; accompanied with* INCIDENTAL *Illustrations, chiefly of a* LITERARY *and* SCIENTIFIC *character.*

[Continued from p. 68.]

"I will shew thee that which is noted in the Scriptures of Truth."

PERIOD THE THIRD.

FROM THE SOJOURNING OF ISRAEL IN THE DESERT, TO THE ESTABLISHMENT OF THEIR MONARCHY IN CANAAN.

ABOUT 500 YEARS.

CHAPTER 1.

THE FORMER PART OF ISRAEL'S TRAVELS.

	Sect. 1.	Incidents of their journey to Mount Sinai.	Exod. xv. 21.—xvii, xix.	
	—— 2.	Promulgation of the moral, judicial, and ceremonial law.	——xx—xxv. 7.	
	—— 3.	Divine directions concerning the tabernacle.	——xxv. 8—xxvii.	
	—— 4.	Aaron and his sons officially designated.	——xxviii—xxxi.	
	—— 5.	The golden calf, and the tables of stone.	——xxxii—xxxiv.	
	—— 6.	Contributions for the completion of the tabernacle.	——xxxv—xl.	
Y. W.				B. C.
	—— 7.	Laws respecting various kinds of oblations.	Lev. i—vii.	
From	—— 8.	Institution of the priesthood, and consecration of Aaron.	——viii, ix.	From
	—— 9.	Destruction of Nadab and Abihu; and the second passover.	——x. and Num. ix. 1—14.	
2514				1490
	—— 10.	The laws for the purification of people and priests.	——xi—xxii.	
to	—— 11.	Laws regarding festivals, vows, things devoted, and tithes.	——xxiii, xxv.	to
2515.	—— 12.	Prophetic threatenings and curses.	——xxvi, xxvii.	1489.
	—— 13.	Numbering of the Tribes and the Levites, with their regulations.	Num. i—iv.	
	—— 14.	The appointment of various legal ceremonies.	——v—viii. and x. 1—11. —— ix. 15—23.	
	—— 15.	Particulars of their march to Hazeroth.	Ex. xviii. 1—26. Num. x. 11—33. Ex. xviii. 27. and Num. x—33—xi. 35.	
	—— 16.	The spies sent out, and other events at Kadesh.	——xii—xiv. Psal. xc.	

EXOD. XVI. 4.—By reading the 11th and 12th vers. after the 3rd, the proper order is restored, and the narrative is consistent and harmonious. Houbigant and Boothroyd.

EXOD. XVI. 13.—On the much controverted word שלוים *(shelavim)*, rendered "quails," see *Script. Scientif. illust.* pp. 43—46

EXOD. XVIII.—This chap. is to be taken in at Num. x, between verse 10 and 11; and the reasons for this arrangement are given in Lightfoot's Chron. p. 33.

EXOD. XX. 5, 6. —Burder's Or. Cust. ii. pp. 42—44. Michaelis' Comment. iii. p. 267. Geddes' Translat. and Good's Mem. of Dr. G. p. 351.

EXOD. XXI. 6.—Though Moses allowed a species of slavery, it was mild compared with that of feudal times; it was only a longer time of service. Lewis' Heb. Antiq. iii. p. 330.

EXOD. XXV.—That the ancient ceremonial of the Pagans, and the Levitical law of the Jews, were both mainly derived from the early Patriarchal ritual, which, at one period was common to all the descendants of Noah, is most probable. Calmet, Faber, &c.

EXOD. XXVIII. 30.—As to the אורים *(Urim)* and תמים *(Thamim)*, Consult Jenning's Heb. Antiq., Pococke on Hos., Prideaux's Connect., Calmet, &c.

EXOD. XXX. 15.—This tribute was payable by all, except women, servants, and those under the age of twenty; and any failing to pay were excommunicated! Saurin, Boothroyd's Heb. Bib. i. p. 87.

EXOD. XXXII. 4.—Variously rendered have been בחרטם *(Becheret)*, perhaps in a case or casket, as Is. iii. 23. Dr. Geddes.

EXOD. XXXIV. 33.—All the ancient versions are decidedly contrary to the sense of the English and most modern versions; and they agree with the Heb. Boothroyd.

EXOD. XXXIV. 24.—This "very remarkable promise of God" is illustrated by Michaelis in his Comment. on Laws of Moses, vol. i. pp. 343—346.

LEV. II. 13—The word ברית *(Berith)* here, does not signify covenant, but *food;* as in 2 Sam. xiii. 5, 7, 10: from ברה *(berah)*. Geddes.

LEV. XI.—What a beautiful specimen of Natural History is here furnished! The classification is not founded on the arbitrary rules of art, but on the simple and universally intelligible principles of nature. Script. Scientif. Illust. p. 50. iv. of Calmet's Dict. and Boothroyd's Bib. Heb. i. p. 110.

LEV. XI. 32, 35.—In explanation of these domestic utensils, &c. of the Israelites; see Boothroyd's Bib. Heb. and Burder's Or. Cust. i. p. 39. and ii. p. 56.

NUMB. IX. 1—14.—The insertion of this passage after Lev. x. is maintained by Lightfoot, i. p. 30, and followed by Townsend, i. p. 258.

LEV. XX.—Idolatry was capitally punished, because it was the highest treason against the Divine Sovereign. Michaelis' Comm. iv.

CONCLUS.—The history of the Israelites advances about one month in this book; which, like the rest, blends instruction and narration in one interesting account. The accomplishment of that most remarkable prophecy, ch. XXV. 20—22, was a standing miracle. Gray's Key, p. 108.

NUMB.—Herein is a period of 38 years and 9 or 10 months: Num. i. 1. and xxvi. 13. with Deut. i. 3. Most of the transactions, however, took place in the second and thirty-eighth years: the dates of the facts, in the middle of the book, cannot be precisely ascertained. Gray's Key and Horne's Introduct.

NUMB. I.—The apparently incredible enumerations are ably illustrated in Script. Illust. pp. 62—66. Class. Jour. iv. 401. and vi. 186.

EXOD. XVIII. 1—26.—That in this part of the narrative the above account should be placed: see Lightfoot i. p. 33; Horsley's Bib. Crit. i. p. 98, Simon's Crit. Hist. of the Old Test. i. book i. chap. 5.

PSAL. XC.—That this psalm was now composed by Moses, is an ancient opinion. Lightfoot i. 34, Gray's Key and Horne's Introd.

NUMB. XVI. 2.—The words נשיאי עדה קראי מועד *(Neshiai odek, qurai muod)*, should be read, "Chiefs of the community, that are called to the convention." Michaelis' Comm. i. p. 230.

NUMB. XX. 10.—"*Can* we fetch you water out of this rock?" Other verbs

CHAPTER II.

THE LATTER PART OF THEIR SOJOURNINGS.

	Sect. 1.	Their general itinerary: specifying 42 stations.	Num. xxxiii. 1—49.	
	—— 2.	Laws for the meat-offering, and sins of ignorance.	——xv.	
	—— 3.	Rebellion and death of Korah, Dathan and Abiram.	——xvi—xix.	
	—— 4.	Occurrences in their travelling to mount Hor.	——xx. 1—21.—xxi. 1—4.	
	—— 5.	The death of Aaron at Hor; aged 123 years.	——xx. 22—29.	
	—— 6.	Circumstances from Mount Hor to the plains of Moab.	——xxi. 4—35.	
	—— 7.	Transactions with Balaam and Balak.	——xxii—xxiv.	
	—— 8.	Idolatry of Baalpeor; and 3rd. numbering of the people.	——xxv, xxvi.	
Y. W.	—— 9.	Laws of inheritance, offerings and vows.	——xxvii. 1—11. xxxvi. 1—12, & xxviii—xxx.	B. C.
From	—— 10.	The spoiling of Midian by the Israelites.	——xxxi. 1—54.	From
2516	—— 11.	Reuben and Gad have their territories assigned.	——xxxii. 1—42.	1488
	—— 12.	Regulations for Israel when in Canaan.	——xxxiii. 50—xxxv.	
to	—— 13.	The final exhortation of Moses to Israel.	Deut. i—iv.	to
2553.	—— 14.	Repetition of the moral, ceremonial and judicial law.	——v—xvi.	1451.
	—— 15.	The confirmation and sanctions of the law.	——xxvii, xxviii.	
	—— 16.	Concluding appeal of Moses to the people.	——xxix—xxx. Num. xxxvi. 13—xxvii. 12—23.	
	—— 17.	Joshua's divine appointment, and charges by Moses.	——xxxi. 1—29.	
	—— 18.	The last song of Moses; and learned by the people of Israel.	——xxxi. 22—30—xxxii. 1—43.	
	—— 19.	Moses' farewell address and blessing of the Israelites.	——xxxii. 44—52. xxxiii.	
	—— 20.	The death of Moses, aged 120 years; and lamentation for him.	——xxxiv. 1. to end.	

in the future tense, are now rendered also by *can* in the following places. Gen. xxxix. 9; xli. 38; Job vi. 6; xxii. 2, 13; Ps. lxxxix. 6; Jer. iii. 32; Amos iii. 3, 5. Kennicott.

CHAPTER III.

THE CONQUEST OF CANAAN BY JOSHUA.

	Sect. 1.	The renewed call and divine appointment of Joshua.	Josh. I. 1—9.	
	—— 2.	The spies sent out to Jericho.	——II. 1 to end.	
	—— 3.	Passage of the river Jordan, and the memorial stones.	——I. 10—18. III, and IV.	
	—— 4.	The Israelites circumcised, and celebration of the passover.	——V. 1. to end.	
Y. W.				B. C.
From	—— 5.	The capture and complete destruction of Jericho.	——VI.	From
2553	—— 6.	Perdition of Achan, and the capture of Ai.	——VII—VIII. 1—29.	1451
to	—— 7.	The politic confederacy of the Gibeonites with Israel.	——IX. 1. to end.	to
2561.	—— 8.	Conquest of the five kings; and the celebrated miracle.	——X. 1—43.	1443.
	—— 9.	The re-possession of Canaan finally completed.	——XI, VIII. 30—35.	
	—— 10.	The tribes of Reuben, Gad, &c. return home, and erect an altar.	——XXII. 1. to end.	

NUMB. XXI. 7—9.—It has been supposed that in this emblem there was at once a significant punishment of the idolatry of the times, and a striking typical representation of the Saviour of the world. Bryant cited in Encyclop. Metrop. Biogr. in part i. p. 29.

NUMB. XXI. 14—20 and 27—30.—Of the poetical structure and probable origin of these verses, read Lowth's Sac. Poet. i. p. 95. and Boothroyd's Bib. Heb.

NUMB. XXII.—The prophecies of Balaam are considered as "the death song of patriarchism," &c. by Mr. Townsend, in whose interesting note he refers to Witsius, Calmet, Faber, Allix, Dr. Newton, Hales and Calvin. Old Testament arranged, i. pp. 348, 349.

NUMB. XXVI. 10.—The difference between the Sam. and Heb. texts is satisfactorily stated by Mr. Whiston. Essay on the true text of the Old Testament, pp. 64, 65.

NUMB. XXXI. 17, 18.—Boothroyd's and Horne's explanations are worthy of notice. Bib. Heb. i. p. 162; Introduct. i. pp. 622, 623.

NUMB. XXXIII.—This chapter is compared with Exod. xii. 13, 14, and examined by R. Sleynner in Parr's Life of Usher, Letters, p. 363.

DEUT.—This book contains a period of nearly two months: delivered by Moses a little time previous to his death, and bequeathed, with his other writings, to the charge of the Levites, (xxxi. 26), in the 40th. year after the departure from Egypt. Gray's Key, p. 117.

DEUT. II. 10—12; 20—23.—These verses seem to be an interpolation, perhaps first placed in the margin and afterwards put into the text. Kennicott, Geddes and Boothroyd.

DEUT. VII. 2.—As to the justice of exterminating the Canaanites, consult Bryant's Authent. of Script.; Michaelis' Comment. i; and Crit. Bib. i. p. 161.

DEUT. VIII. 4.—The common opinion of the Israelites' raiment and shoes not wearing is absurd: but for a just exposition read Houbigant's excellent note in Boothroyd's Bib. Heb. i. p. 176; Script. illustr. by Nat. Science, p. 71.

DEUT. XI. 10.—The ingenious Niebuhr has given a representation of a machine which the Egyptians make use of for watering the lands, and probably the same, says he, as Moses here speaks of. They call it *sakkistotir beridsjel*, or,

CHAPTER IV.

GENERAL DIVISION OF THE COUNTRY AMONG THE TRIBES.

	Sect. 1.	Recapitulation of conquests under Moses and Joshua.	Josh. xii, xiii. 1—14.	
	—— 2.	The general apportioning of Canaan.	——xiv. 1—5.	
	—— 3.	Inheritance of the two tribes and a half.	——xiii. 15. to end.	
Y. W.	—— 4.	Hebron, the portion assigned to Caleb.	——xiv. 6—15. xv. 13—19.	B. C.
From	—— 5.	The lot of Judah, "according to their families."	——xv. 1—12, 20—63.	From
2561	—— 6.	Lot of Joseph's sons, Ephraim and Manasseh.	——xvi, xvii.	1443
to	—— 7.	The tabernacle set up at Shiloh.	——xviii. 1—10.	to
2570.	—— 8.	Portions of Benjamin and the rest of the Tribes.	——xviii. 11—28. xix. 1—48.	1434.
	—— 9.	Timnath-Serah the inheritance of Joshua.	——xix. 49. to end.	
	—— 10.	The cities of refuge, and of the Levites.	——xx—xxi. 45.	

an *hydraulic machine* worked by the feet. Voyage en Arabie, Tome i. p. 121; See also a good Fragment, No. 226, in vol. iii. of Calmet's Bib. Encyl.

Deut. xv. 7—12.—These verses are instructively discussed in Pres. Edwards' Works, vol. v. p. 429, and Michaelis' Comm. vol. ii. 348, 353.

Deut. xxiii. 19.—Dogs were, of old, looked upon as sacred and esteemed emblems of the Deity. And it was perhaps with a view to this, and to prevent the Israelites retaining any notion of this nature, that a dog was not suffered to come within the precincts of the temple at Jerusalem. Bryant's Analys. of Anc. Mythol. ii. p. 42. Le Clerc, Bochart, Spencer, Ikenius, Rosenmüller, &c. are here cited by Dr. Boothroyd.

Deut. xxviii. 21—35.—Able illustrations of Sacred Nosology are furnished by Scheuzer in his Phys. Sac. and Taylor in Script. illustr. by Nat. Sc. pp. 75, 76.

Deut. xxix. 10—19.—The eloquent Saurin has a discourse on these verses, vol. ii. p. 114; and ראש *(rash)*, "gall," of ver. 17. is well explained in Scrip. illust. &c. p. 76.

Numb. xxvii. 12—23.—The difficulty of arranging this part of the narrative is stated and solved by Mr. Townsend. Old Testament i. p. 432.

Deut. xxxii. 5, 6, 10, 14, 15, 35...Lowth's Sac. Poet. i. p. 327; Michaelis' Comm. ii. p. 140; Pres. Edward's Works, vi. p. 485, may be perused with advantage.

Deut. xxxiii. 24, 25.—Because the portion of the tribe of Asher was near this region and extended to Libanus and Antilibanus, a tract so favorable for mines, the advantages derivable for metallurgy were promised to that tribe. The great extent of this ridge, which according to some was 190 miles, may account for the quantity of brass or copper brought from this region by King David. And near this ridge the Sidonian woman dwelt, whom Homer celebrates as saying: Εκ μεν Σιδωνος πολυχαλκου ευχομαι ειναι. Odyss. iii. 424. Weal. Meth. Mag. for Sept. 1822, p. 573.

Joshua.—The book must have been a most valuable possession to the Israelites, as it contained the earliest and most authentic documents relative to the property of every tribe, and furnished to each the title of its respective inheritance. There is some accidental derangement in the order of the chapters,

CHAPTER V.

THE DEATH AND SUCCESSION OF JOSHUA.

	Sect. 1.	The people of Israel, with "their officers," assembled by Joshua, and addressed by him.	Josh. XXIII. 1—16.	
Y. W.	—— 2.	The dying exhortations of Joshua "before God."	——XXIV. 1—28.	B. C.
From	—— 3.	The death and burial of Joshua, aged 110 years.	——XXIV. 29. to end.	From
2570 to	—— 4.	The situation of Israel after his death.	Jud. I—II. 5.	1434 to
2580.	—— 5.	Introduction of idolatry among the Israelites.	——II. 6—13. XVII, XVIII.	1424.
	—— 6	History of the Levite of mount Ephraim.	——XIX—XXI—II. 14—23. and III. 1—4.	

occasioned probably by the mode of rolling up manuscripts anciently observed. If chronologically placed, they should be read thus: Chap. i. to ver. 10; then ii; then from ver. 10 to end of chap. i; afterwards should follow vi. and consecutive chapters to xi; then xxii; and lastly, xii. and xiii. to ver. 24 of the latter. Bedford's Scrip. Chron. v. p. 590, Gray's Key.

JOSH. III.—For Dr. Horsley's elegant arrangement of this chapter, see Townsend's Arrangement of the Old Testament, i. p. 449.

JOSH. VIII. 30—35.—These verses are placed, by Dr. Geddes, after ch. xviii. 1, and approved in Boothroyd's Bib. Heb. i. p. 209.

JOSH. X. 12—14.—The sun and moon, the two principal gods of the idolaters, were commanded to yield miraculous obedience to the chief servant of the true God, and thereby to contribute to the more effectual conquest of their own worshippers. Dr. Watson and Townsend: see likewise Encycl. Metrop. Biogr. in part i. p. 45; Class. Jour. vi. p. 326; Crit. Bib. ii. p. 24.

JOSH. XVI. 1—8.—"Houbigant has arranged the text, so as at least to be consistent with other accounts." Boothroyd.

JOSH. XVIII. 9.—The "antiquity of maps" is illustrated and confirmed here by the learned author of Script. illustr. by Nat. Science, p. 80.

JOSH. XXI. 16.—With regard to the omission of two verses here, see De Rossi; and compare Chron. vi. 63, where these verses are retained.

JOSH. XXIV. 19.—The words לֹא תוּכְלוּ לַעֲבֹד *(la tucalu la obod)* should be read imperatively, "Cease ye not to serve." Hallet's Notes, iii. p. 2.

JOSH. XXIV. 25.—This sanctuary at Shechem, was a Proseucha, or place for prayer; different from a synagogue. Mede's Works, Disc. xviii. p. 66.

JUD. I. 12.—Relative to the admissibility and position of this passage, see the opinions of Wells, Patrick, and Horsley, cited by Townsend.

JUD. I. 19.—The word "could" in the Eng. version is improperly inserted, as having no warrant from the Heb. and contradicting the sense. Boothroyd, Horne.

JUD. II. 8.—The death of Joshua is repeated as an introduction to the ensuing history of the origin and progress of idolatry, and of the apostacy among the Israelites. Townsend, i. p. 495.

JUD. XVII—XXI.—The connexion of these chapters, reasons of dislocation, and evidences for putting them in their present place are distinctly and satisfactorily given by Dr. Lightfoot, i. pp. 45, 46; Dr. Patrick, also, and Mr. Townsend, and Dathe, cited by Boothroyd. Burder's Orient. Cust. vols. i. and ii, and Michaelis' Comm. i. and iv. furnish explanations of a variety of circumstances within the compass of these chapters. [To be continued.]

Of the Quotations

IN THE NEW, FROM THE OLD TESTAMENT.

THE numerous quotations from the Old Testament, which are found in the New Testament, form between these two classes of writings, a still more important connexion than their resemblance in idiom. In that resemblance, indeed, there is a valuable part of the internal evidence, that the writings of the New Testament were written by the persons to whom they are ascribed: but, while the quotations furnish somewhat of this internal evidence, their prevalence being better accounted for by the circumstances of these writers, than by any other known facts, they also contribute to shew, how intimate is the connexion between the two dispensations, as the successive parts of one great plan of grace to sinners, and how necessary is acquaintance with the part which was prior and preparatory, in order to understand the whole truth and character of that, by which it was followed and fulfilled. With a view to this important use which they serve, it may be of consequence to make some observations, on the purposes, for which the writers of the New Testament make quotations from the Old; on the measure of accuracy, with which they give the place and words of the passages in the original; and on the degree of strictness, with which they adhere to their meaning.

1. The most ordinary purposes of quotations, are, that criticisms and commentaries may be made upon the language and meaning of the original; that the support of a consentient, weighty opinion, may be obtained to some statement or argument; or that some additional beauty or variety of expression may be given to the literary work into which they are introduced. Of the two first purposes, Rom. iv. and x. 11—21; Gal. iii. 16; Heb. iv. 7, and v. 10, may be taken as instances; of the last, the instances are so numerous, that none need be particularly mentioned. In these points, the quotations from the Old Testament in the New, are very much like those which occur in any other works; only having the additional peculiar authority, derived from the inspired writings whence they have been taken. But the most important purpose for which the writers of the New Testament have quoted from the Old, is to point out the evidence of prophecy in favour of the truth of the Christian religion. That they should have thus distinctly appealed to this branch of the evidence contained in the Hebrew Scriptures, seems to be in the same way serviceable to the end of prophecy, as it is to the end of miracles in general, that there should be on the part of the ostensible agent, a direct claim to the power of working them. The reality neither of the one, nor of the other, can depend upon this declaration; but is in both cases constituted by the preternatural character of the phenomena: and as both are to be finally judged of, by an examination of that character, so may the character in both be so conspicuous, as of

itself, without any previous demonstration, to draw the attention of those for whose benefit the preternatural interposition has been intended. Yet still, as the express claim to the power of working miracles by the divine messenger, seems both to fix attention upon his works, and to connect them with the doctrines which he teaches, as the evidence of their truth; so the quotation of prophecies seems to bring them into notice, and to conjoin them with the predicted events, in such a manner that the relation of the one to the other, may be more quickly seen and determined.

2. As there are various ways of quoting, it is evident that one or other of the different ways may, with more or less propriety, be used, according to the purpose for which the quotation is made. In quoting, a writer may mention along with the name of the original author, the particular work, and the very place, from which the passage quoted is taken: or he may give the name of the work, or of the author alone; or he may give merely the words which he quotes, either with the general notice that they are a quotation, or without any direct notice whatever: or finally, whichsoever of these ways he take, of marking the quotation, he may adhere to them as closely as possible in a translation; or, neglecting the precise turn of the expression, he may content himself with preserving the substance of the thought. Now, all the purposes for which quotations are made, do not equally admit of these different ways of making them. If the purpose be, only to introduce some variety or beauty into the train of thought or diction of a work, any of the modes of quoting, from the strictest to the loosest, may be taken. There is, however, a degree of precision and formality with which this purpose would be rather inconsistent. If the purpose be, to get authority in support of a particular statement or opinion, then it must be of consequence, at least to mention the author, and to give a just representation of his sentiments. But if the purpose be, to criticise the language of the original, or to comment in any way upon its meaning, then is it of peculiar importance, either that the very words of the original be preserved, or that the most definite reference possible should be made to the work where they may be found*. Provided this reference be sufficiently distinct, it is obvious that any inaccuracy in quoting the words, could only be injurious to the writer who is guilty of it. By such inaccuracy his purpose would be defeated; but any unfairness thus done to the original has provided for its correction, in the index, with which it is thus accompanied, to the place where the passage is genuine.

The writers of the New Testament seem to have quoted from the Old Testament nearly in all these different ways. The manner in which MSS. then were written, without division into chapters and verses, did not admit the minute reference to the original with which quotations can now be made. Nor was such minuteness necessary, at a time when those into whose hands the writings of the New Testament

* This observation applies, with peculiar force, to prophetical passages, where the whole evidence depends on what really was the language of the original.

first came, were, either through the Hebrew text, or the version of the LXX. so intimately and familiarly acquainted with the books of the Old Testament. But they may be said, upon the whole, to have quoted with any thing but the design of avoiding a comparison between their quotations and the original passages. In a few cases, as Acts i. 20; iv. 25; xiii. 3 and 35; Luke ii. 23; xx. 42, they mention the particular part of Scripture; very frequently they give only the name of the Hebrew writer, as that of Moses, Rom. x. 19; that of Esaias, Matt. iii. 3; Jo. xii. 38; Acts xxviii. 25; Rom. ix. 27; that of Jeremiah, Matt. ii. 17; that of Daniel, Matt. xxiv. 15; that of Joel, Acts ii. 16; that of Osea, Rom. ix. 35. Still more frequently is the quotation announced, as spoken of the Lord by the Prophet; spoken by the Prophet; the Scripture sayeth; the Scripture, or the saying fulfilled; it is written by the Prophet; or, it is written:—sometimes, without any annunciation, the passage in the original is closely copied; and sometimes it is introduced chiefly in substance; the words having such variation from the present Hebrew text, or from the LXX. as may be accounted for, either when the purpose of the writers did not seem to them to require strict verbal accuracy, or when they translated for themselves from Hebrew MSS. differing from the present text, or in consequence of alterations, either upon the Hebrew text, or on the LXX. version, or on the quotations in the New Testament, subsequently to the time when they were made.* Yet, in all cases alike, there is in the quotations the appearance of an upright intention; and in all, even those most indistinctly announced, and freely turned, it is probable, the original passage would be suggested to men, habituated from their early years daily to read the Hebrew Scriptures†.

That the writers of the New Testament, when quoting from the Old Testament, merely with a view of accommodating the sentiment, or expression of these revered works to their own, should have used the liberty which, in similar cases, it is so natural to take, and which has been generally taken, cannot appear surprising. In so far, it gives their works more of the air of truth, and distinguishes them in this, as in every other point, from the stiffness and artifice of forgeries. When they quote for the important end of explaining any point in the Hebrew Scriptures, or of proving any doctrine or of supporting any argument, or, what is of still greater consequence, of appealing to any prophecy, their use of the language of the original is such, as forms a sufficiently accurate index to the place where it may be found, not only to their contemporaries, but to all in subsequent times, who are careful to search the Scriptures.

Although, from a comparison of the LXX. with the quotations in the New Testament, it appears that they have been most commonly taken, as there is an obvious reason why they should have been

* See a very excellent chapter on the Quotations in the New Testament, in the second vol. of Horne's Introduction.

† Compare Luke iv. 16. with Isa. lxi 1. in Heb. and LXX; Matt. ii. 18. with Jerem. xxxi 15. in Heb. xxxviii. 15. in LXX; Matt. ii. 6. and Micah v. 2; 1 Cor. i. 31. and Jerem. ix. 24; 1 Cor. ii. 9. and Isa. lxiv. 3; Luke i. 17. and Mal. iv. 6; John xix. 36. and Exod. xii. 46. Numb. ix. 12. Ps. xxxiv. 20; John xix. 37. and Zech. xii. 10.

so, from that, then well known, and much used version, yet have they occasionally been made not only from the Hebrew text, but, as it would appear, from memory, or from some now unknown translation of the original. From hence, as well as from the changes to which the texts of the Old and New Testament and the LXX. have been exposed, there must have arisen some diversities among them, unfavourable to the appearance of that accuracy, with which the more important quotations were made, and increasing the apparent freedom of those that occur merely as favourite expressions. Hence too, as well as from the occasionally indefinite and free mode of quoting, the difficulty of ascertaining to what extent these quotations pervade the New Testament must be increased; since the variations induced upon them from these causes, may have sometimes obliterated to us all traces of their origin*. In how far, a still more extensive collation of MSS. and a more critical examination of passages than have yet been made, may tend to diminish an obscurity, which must have greatly increased, if not begun to exist, since the time when the New Testament was written, it would be presumptuous to say. But however this may be, it is satisfactory to think, that no suspicions of dishonest intention can thus attach to the writers. A natural account of this obscurity, as it now prevails, is obtained from the circumstances in which they wrote, the purposes for which they quoted, and the accidents to which the copies, both of the Hebrew text and versions, and of the text of the New Testament, were exposed. Nor have there arisen from it any consequences, which, upon the supposition of forgery, could have been contemplated and prepared. Where the traces of real quotation have become dubious, or invisible, the New Testament can derive from them no advantage. Such a consequence, imposture could not design. As little real advantage can the New Testament derive from passages, which have been by critics and commentators too rashly considered to be quotations. It is not upon the authority of the writers that these have been received as quotations, nor have they made of these any use. For the ignorance of their readers, or any effects of that ignorance, they are not responsible. And where the passages which they have expressly quoted, appear with some slight diversities from the original text now in our hands, it is not more obvious that the causes already noticed might have led to their alteration, than that they could not have been changed by the writers of the New Testament for any sinister end. Every purpose, which, on the supposition of forgery, they could have had in view, must have depended for its success upon the accuracy of their quotations, as the originals were in hands over which they had no controul, and where there was equally the will, and the ability, to detect and expose their inaccuracies. In such circumstances, diversities might well be accidental, but could not possibly be designed.

[To be continued.]

* The consequence is, to use the words of Michaelis, that "As many passages which are borrowed from the Old Testament have been overlooked by the critics, so they, on the other hand, have pretended to discover quotations where there is no ground for the supposition." See, for this last case, the margins of our large English Bibles.

On the Greek Article.

THE Greek prepositive article is the pronoun relative Ὁ, so employed, that its relation is supposed to be more or less obscure; which relation, therefore, is explained in some adjunct annexed to the article by the participle of existence, expressed or understood.* Hence the article may be considered as the Subject, and its adjunct as the Predicate of a proposition, differing from ordinary propositions, only as *Assumption* differs from *Assertion;* for this is the only difference between the Verb and the Participle, between ἐστὶν and ὤν. The Adjunct annexed to the article will hereafter be called its Predicate. The *Reference* of the Article itself is in strictness always *Anticipative*, and its power of *recalling* persons and things already mentioned is not of the *essence* of the *article*, however by the aid of its predicate this power may indirectly be exerted. I conclude, that I am here understood to speak of the article usually so called: for when it has no predicate, *i. e.* when, as the grammarians tell us, it passes into a pronoun, it is plain that the reference is supposed to be marked with sufficient clearness, and that such reference cannot be other than retrospective.

The article and its predicate together constitute an *assumptive proposition*, which can only be employed where the assumption contained in it is admissible, from its being the assumption of that which will immediately be recognized in consequence of something which preceded; or else, where it is only conditional, the subsequent assertion not being intended to apply in any greater extent than is conceded to the assumption. The article is therefore used, (1.) when conjointly with its predicate it recalls some former idea, or (2.) when it is intended to serve as the subject of an hypothesis.

The article always indicates the subintellection of the participle of Existence, where that participle is not otherwise implied or expressed. And therefore, it is only prefixed to Nouns, Adjectives, and Participles. For, if the word annexed to the article, be in all cases the Predicate of an assumptive Proposition, of which the article is the Subject, and the Participle of existence expressed or understood the Copula, it is plain that the word so associated must be something which in its nature is capable of being Predicated, but which has not, where the insertion of ὤν is admissible, a Copula *within itself;* for then there would be two Copulæ of the same kind, which no proposition admits.

It has already been intimated that all the insertions of the Article are reducible to two kinds, viz. 1. Insertions in Reference, and

* For the arguments by which this opinion is supported, the reader is referred to the late Bishop Middleton's valuable work, "On the Greek Article," from which the following remarks are principally taken.

2. Insertions in Hypothesis. We now proceed to consider more particularly the several rules respecting each. And first we notice the case of

1. INSERTIONS IN REFERENCE.

Here the article is used—

§ 1.—*By renewed mention;* which term comprises the three following heads, (1.) When a person or thing recently mentioned is spoken of again. (2.) When a synonymous noun is employed. (3.) When neither the same nor a synonymous noun has preceded, but the existence of such person or thing may be inferred from what has been said.

§ 2.—Κατ' ἐξόχην, that is, when it refers to some object, of which there are many, but no one of which is so familiar to the mind of the hearer, as that which is made the Predicate of the Article.* Nearly allied to this is the case in which it is prefixed to—

§ 3.—*Monadic Nouns, i. e.* Nouns indicating something which exists *singly;* or of which only one, from the nature of the case, can be the subject of the discourse.

§ 4.—When the Article has the sense of a Possessive Pronoun, as οὐχι ΤΩι πατρι και ΤΗι μητρι μόνον γεγενῆσθαι, ἀλλα και ΤΗι πατριδι; (Dem. de Cor. § 59.) where "*his*" may be supplied.

§ 5.—It is usually prefixed to the names of the great objects of Nature, as the heavens, the sun, the moon, the earth, &c.

§ 6.—To adjectives of the neuter gender, indicating some attribute or quality in its general or abstract idea.

§ 7.—In correlatives† where the first noun has the Article, the second has it likewise; except proper names, Βασιλευς, and some other cases, to be considered hereafter.‡

§ 8.—The same relation subsists between Partitives and their Wholes, as between Correlatives. The only difference is, that many Partitives are of such a nature, as not to admit an article before them, as τίς, ὅσος, or else, admit it only in particular cases, as πολλοι, εἷς. This rule however is sometimes violated.

§ 9.—On the same principle we may explain the two articles which are employed, when two things are *opposed* to each other by μεν and δε: for in them also a *mutual relation* subsists.

---

* This use of the article does not *necessarily* convey the idea of excellence, as is commonly supposed; for Æschines, speaking of his opponent Ctesiphon, says, Ὁ ῥήτωρ γέγραφε, τὸν ὑπεύθυνον στεφανοῦν κ. τ. λ. where excellence is out of the question. (Æsch. cont. Ctesiphon ιδ' § 13.)

† Correlatives are words in regimen, having a mutual reference; and consequently so circumstanced, that if the first relate to the second, the second must relate to the first.

‡ Philo Judæus (whose style though florid and oratorical, is far from being correct) is the only Greek prose writer, as far as I know, who disregards this usage, I say "*Prose writer,*" for to omit the article where it should properly be inserted is a common licence in poetry.

We come now to consider the case of

2. INSERTIONS IN HYPOTHESIS.

Where the article is used—

§ 1.—Where the action, &c. is *assumed*, or *supposed*, as τον ῥηθὸν Ὁ συκοφάντης ἀεί (Dem. de Cor. § 71) *i. e.* he who is *assumed*, to be συκοφαντης, thus Ὁ περιπατῶν κινεῖται, which, as Appollonius observes is equivalent to εἴ τίς περιπατεῖ, &c.

§ 2.—The article is employed *plurally* to denote whole *classes* and *descriptions* of *persons* or *things*.

To some one of these heads we may, I believe, refer every insertion of the Article, of which the Greek writers supply examples. And every such insertion will be explicable in one of the two ways proposed; either that the Article with its Predicate denotes a *relation* immediately recognized by the hearer; or else, they serve conjointly to indicate an *hypothesis*. The *Article itself* is in each case the same, the object of its relation being known to the speaker, though unknown to the hearer, till it is explained in the Predicate.

From the most remarkable *insertions*, we proceed to the most remarkable *omissions* of the Article; and here the reader is directed to remember the *Copula*, which is the *Participle of Existence;* and therefore the existence of the thing, to the name of which the Article is prefixed, is always supposed; nor, indeed, is it possible to indicate a *mode* of existence (as is done in the Predicate) without assuming the existence itself. Hence—

§ 1.—In propositions which merely *affirm* or *deny existence*, the name of the person or thing, of which the existence is affirmed or denied, is without the article.

§ 2.—All nouns preceded by *Verbs* or *Participles*, *substantive* or *auxiliary*, are *anarthrous*.

§ 3.—After verbs of *appointing*, *choosing*, *creating*, &c. the noun expressive of *appointment*, *choice*, &c. is always anarthrous, inasmuch as εἶναι, or γένεσθαι, may be understood, as, Ηγεμων και Κυριος [εἶναι] Ηρεθη Φιλιππος απαντων. (Dem. de Cor. § 59.)

§ 4.—Nouns in *apposition*, not explanatory of the *essence* of the preceding noun, but of the *end* or *object*, to which the person or thing implied in it is affirmed to be subservient, are always anarthrous.

§ 5.—In *exclusive Propositions** the article is omitted.

§ 6.—In correlatives, if the governed noun be indefinite, or anarthrous, the governing noun will be anarthrous.

§ 7.—And vice versâ when the governing noun is indefinite and anarthrous, the governed noun is anarthrous. But in this rule the

* By *exclusive Propositions* I mean those which are not merely *negative*, but in which the negation is meant to extend to *every individual*, or to the *whole species* in question, so as to *exclude universally*. Thus the force of the words μηδὲ γῆν καρπους φερειν, μηδε γυναικας τεκνα τικτειν (Æsch. cont. Ctes. § 36) is, that *no portion* of earth, *no individual woman* may produce, &c.

governing noun must be *indefinite* as well as *anarthrous*. The former applies in the case of anarthrous nouns, though they may be definite in sense.

We come now to consider the two cases of omission and insertion combined, and to offer the following rules on this head.

§ 1.—The *Subject* of propositions generally has the Article, while the *Predicate* is without it; as ὀυ γαρ ἐστι ΤΟ ἐπιπεδον Σχημα, ὀυδε ΤΟ σχημα Επιπεδον. (Aristot. Anal. Post 2, 3.) This, in fact, is no other than a combination of the two cases of insertion for the sake of hypothesis, and omission after Verbs substantive.

§ 2.—When two or more Attributives,* joined by a Copulative, or Copulatives, are *assumed* of the same person or thing, before the first Attributive, the Article is inserted, before the others it is omitted.

§ 3.—And conversely, if the Article be found prefixed to the first only of such attributives, they are assumed of the same subject. Except, 1. the names of substances, considered as substances. 2. Proper names. 3. Names of abstract ideas. 4. Plural nouns. And 5. Attributives in their nature absolutely incompatible, where the principles of the Rule have been sacrificed to negligence or studied brevity; misconception being impossible.

PROPER NAMES AND ABSTRACT IDEAS.

To the preceding Rules, Proper Names and Names of Abstract ideas are not always subject. Proper names of men, however, never have the article, except—

§ 1.—When the same person has been recently mentioned; or,—

§ 2.—When he is of such *notoriety*, that even without previous mention, he may easily be recognized by the hearer; or—

§ 3.—When the person is called to; in which use the Article is not confined to Proper Names.

§ 4.—The Article is frequently prefixed to the names of Deities and Heroes.

§ 5.—After μὰ, and νή, the name of the god, or person invoked, takes the article except in the name of Jupiter, Δια and τον Δια being used indiscriminately.

§ 6.—The Proper names of *Places*, commonly, though not always, take the Article.

In abstract ideas the article is inserted:

§ 1.—When the Noun is used in its most abstract sense.

§ 2.—When the Attribute, &c. is personified.

§ 3.—When the Article has the sense of a Possessive Pronoun.

§ 4.—When there is reference either retrospective or anticipative.

Abstract nouns for the most part refuse the Article: never taking it, except in these four cases.

---

* By attributives are to be understood Adjectives, Participles, and Nouns significant of *dignity*, *relation* or *character*.

ANOMALIES.

It is not to be expected in a case of this sort, that we should meet with no anomalies; and it will not be deemed injurious to our hypothesis, if certain usages occasionally prevail, of which it pretends not to assign the cause. It is sufficient if they furnish no evidence of its futility: and it is to be observed, that there are *omissions* of the Article where it might have been inserted, not *insertions* irreconcileable with its alleged nature.

§ 1.—Nouns which being employed, κατ' ἐξοχην would regularly have had the article *(vide supra)* frequently become anarthrous after Prepositions.

§ 2.—Two or more nouns coupled by conjunctions, or where the conjunctions are omitted by the figure Asyndeton, frequently reject the Article, though, if taken singly, they should require it.

§ 3.—Ordinals, for the most part, are anarthrous, though nouns joined with them become monadic.

§ 4.—Superlatives also sometimes reject the Article.

Πᾶς, ὅλος, οὗτος, ὅδε, ἐκεινος, though not subject to the preceding rules, cannot properly be considered anomalies, because their usage is invariable, and admits explanation.

Πᾶς.

§ 5.—When πᾶς or ἅπας, in the *singular number*, signifies *the whole* of the thing implied by the substantive, the Article is used; but not when *each individual* is spoken of.

To settle the usage of πᾶς in the plural is not so easy; it may, however, be observed, that—

§ 6.—Where there is not reference, the usage is variable; where there is, the Article is used.

§ 7.—Abstract nouns joined with πᾶς, want the Article, where there is no reference; and have it where there is.

Ὅλος.

§ 8.—The construction of ὅλος resembles that of πᾶς. The substantive being without reference, wants the Article; and the contrary. When ὅλος signifies *wholly* or *altogether*, the Article is omitted.

Οὗτος.

§ 9.—The noun joined with οὗτος always has the Article prefixed where the identity of the noun and pronoun is *assumed*, but not where it is *asserted*.

Ὅδε.

§ 10.—The rule for οὗτος will, for the most part, apply to ὅδε. Sometimes, however, the article is omitted, when the noun precedes, especially if it be a Proper Name.

Ἐκεινος.

§ 11.—Nouns joined with ἐκεινος have the Article in both numbers. But with a Proper Name, at least where the name precedes, the article is sometimes omitted.

To this account of the uses of the Greek Article I will subjoin the two following rules on its *position* in the *concord of the substantive and adjective.*

§ 1.—When the attributive is assumed of the substance, supposing one article only to be employed, it must be placed immediately before the adjective.*

§ 2.—Where both the substantive and the adjective have the Article, the substantive with its article is always placed first. Instances occur where the former article is omitted.†

GRAIUS.

Sonnet

FROM ZANOTTI.

Jerusalem destroyed by Titus.

Sion, thine eye beheld and wept too late,
O'er tower and temple crumbling in decay,
The crashing column and the falling gate;
And saw the deadly paleness of dismay
The faces of thy trembling priests array,
And high-born maids and matrons desolate,
And helpless infants sadly led away
Before the haughty foe in mournful state.
Above thy scatter'd ruins sadly seated,
Devoted city! from thy woes in vain
Thy glance upturn'd to Heaven for rest intreated.
Say—didst thou then bethink thee of the stain
The guilt of which they measured crimes completed
On him thy hands had crucified and slain?

New Monthly Mag.

---

* Sometimes, indeed, we meet with such expressions as ἐμὸς ὁ πατηρ, but the sense is different from that of ὁ ἐμὸς πατηρ. In the first ἐστι is to be supplied between ἐμος and ὁ πατηρ, and the meaning is "*mine is the father.*" In the latter something is to be affirmed or denied of one who is already *assumed* to be my father: *e. g.* ὁ ἐμὸς πατηρ ΑΠΕΘΑΝΕ. Care therefore must be taken to distinguish the *two kinds* of Concord, which substantives and adjectives admit: for they may agree, as in ἐμὸς ὁ πατηρ, though an assertive Copula intervene; and they may agree, as in ὁ ἐμὸς πατηρ, where they are not so separated. The second kind of Concord is that with which alone we are here concerned.

† Bishop Middleton's "Doctrine of the Greek Article," pp. 7—100.

On the Sacred Poetry of the Hebrews.*

PARALLELISM OF THE NEW TESTAMENT.

4. Introverted parallels, a species of Epanodos.†

ουδεις δυναται δυσι κυριοις δουλευειν:
η γαρ τον ενα μισησει, και τον ετερον αγαπησει·
η ενος‡ ανθεξεται, και του ετερου καταφρονησει:
ου δυνασθε Θεω δουλευειν και μαμωνα.

No man can serve two masters:
For, either he will hate the one, and love the other;
Or he will adhere to the one, and neglect the other:
Ye cannot serve God and mammon. Matt. vi. 24.

"In this quatrain at large, there is a clear epanodos: in the first line, the impossibility is, in general terms, asserted, of serving two masters; that is, two masters of opposite tempers, issuing opposite commands: in the fourth line, this impossibility is reasserted, and brought personally home to the secular part of our Lord's hearers, by the specification of the two incompatible masters, GOD and MAMMON. These two assertions, as the leading members of the passage, are placed first and last; while in the centre, are subordinately given the moral proofs by which the main propositions are established. But the two central members are so disposed, as to exhibit an epanodos yet more beautiful and striking. In a divided service, the dispositions and conduct of the servant, towards the opposite powers who claim his obedience, are distributable into two classes; each class containing two degrees: the one side, *love*, or at least, *adherence*; on the other side, *hatred*, or at least *neglect*. Now, since it was our Lord's purpose, to establish the great moral truth, that every attempt to reconcile the service of opposing masters, must terminate in disappointment, the question is, by what arrangement of the four existing terms, may the utmost prominence be given to that truth? The answer is obvious: let *hatred* be placed first, and *neglect* last, and let *love* and *adherence* be relegated to the centre: the consequence will be, that the first impression made, and the last left, must be inevitably of a disagreeable nature; strongly enforcing the conclusion, that such a service cannot be any other than most irksome and most fruitless bondage. And such, precisely, is the distribution of the passage, as given by St. Matthew. Let, on the contrary, either the clauses of the lines in question, or the lines themselves, be transposed, and the reader will at once perceive how entirely the point and energy of the statement are destroyed:

---

* Continued from p. 128. † See Vol. i. pp. 405—412.
‡ On the omission of the article before *ενος*, see Bishop Middleton, in loc.

For either he will love the one, and hate the other;
Or he will neglect the one, and adhere to the other:

or thus:

For either he will adhere to the one, and neglect the other;
Or he will hate the one, and love the other;

"In both cases, the notions of *love* and *adherence*, the one at the commencement, and the other at the close, would make, and would leave, an impression of an *agreeable* nature; out of character and keeping with the scope of our Lord's argument.

"Vorstius (Philol. Sacr. par. i. p. 123.) takes the words αγαπαν and αντεχεσθαι to be precisely equivalent: this, however, is by no means the case. μισειν and αγαπαν are words expressive of inward dispositions; αντεχεσθαι and καταφρονειν, of outward conduct. See Raphel, in loc. and Schleusner, Lexicon. voce καταφρονεω."*

μη δωτε το αγιον τοις κυσι
μηδε βαλητε τους μαργαριτας υμων εμπροσθεν των χοιρων
μηποτε καταπατησωσιν αυτους εν τοις ποσιν αυτων
και ρηξωσιν υμας.

Give not that which is holy to the dogs;
Neither cast your pearls before the swine;
Lest they trample them under their feet;
And turn about and rend you. Matth. vii. 6.

"The relation of the first line to the fourth, and that of the second to the third, have been noticed by almost all the commentators. A minor circumstance is not altogether undeserving of attention: the equal lengths, in the original, of each related pair of lines; the first and fourth lines being short, the second and third lines long. The sense of the passage becomes perfectly clear, on thus adjusting the parallelism:

Give not that which is holy to the dogs;
Lest they turn about and rend you:
Neither cast your pearls before the swine,
Lest they trample them under their feet.

"—The more dangerous act of imprudence, with its fatal result, is placed first and last, so as to make, and to leave, the deepest practical impression. To cast pearls before swine, is to place the pure and elevated morality of the gospel, before sensual and besotted wretches, who have

....nor ear, nor soul, to comprehend
The sublime notion, and high mystery.

"but will assuredly trample them in the mire. To give that which is holy (*the sacrifice*, as some translate it) to the dogs, is to produce the deep truths of Christianity, the τα βαθη του θεου,

* Bishop Jebb's Sacred Literature, pp. 336—338.

before the malignant and profane; who will not fail to add injury to neglect: who will not only hate the doctrine, but persecute the teacher. In either case, an indiscreet and over-profluent zeal, may do serious mischief to the cause of goodness: but in the latter case, the injury will fall with heightened severity, both on religion, and religion's injudicious friends. The warning, therefore, against the DOGS, is emphatically placed at the commencement and the close."*

ιδου, εγω αποστελλω ὑμας ὡς προβατα,
εν μεσω λυκων·
γινεσθε ουν φρονιμοι ὡς οἱ οφεις·
και ακεραιοι ὡς αἱ περιστεραι.

Behold, I send you forth as sheep,
In the midst of wolves;
Be ye therefore prudent as the serpents;
And harmless as the doves. Matt. x. 16.

" ' Here,' says Bishop Middleton, ' we have ὡς προβατα, but ὡς οἱ οφεις, (and ὡς αἱ περιστεραι.) It is not without reason, that even this apparently minute distinction is observed. ALL sheep are not supposed to be in the midst of wolves: but all serpents are assumed to be prudent, (and all doves to be harmless.)' Doctr. of Gr. Art. in loc.

" The first two lines are thus resolvable into two propositions:

I send you forth as sheep;
I send you forth in the midst of wolves:

" These propositions are taken up severally in the inverted order; and, were the passage reduced to an alternate quatrain, it might stand as follows:

I send you forth as sheep;
Be ye, therefore, harmless as the doves:
I send you forth in the midst of wolves:
Be ye, therefore, prudent as the serpents.

" The innocence of the dove is necessary to maintain your character as sheep: the prudence of the serpent is necessary to guard you against your ferocious adversaries. The order of the text, however, is incomparably preferable. A striking contrast is obtained, by bringing the sheep into immediate contact with the wolves; it is a graphical picture of the condition of the first Christians. And there is a beautiful propriety in placing *first* and *last*, the *sheep*, and the *doves*. Innocence, or harmlessness, is *essential* to the Christian character: prudence, especially that prudence which guards against the machinations of wicked men, however *desirable*, is not *essential;* without it, men may be Christians in all integrity and purity of heart. The essentials then, designated under the resemblance which all true disciples of our Lord must bear to the most innocent of animals, are made emphatic by their position: while the adventitious danger, and the adventitious safe-guard, the ravening wolves, and the serpentine prudence, are placed obscurely in the centre.

† Bishop Jebb's Sacred Literature, pp. 338—340.

"It has been judiciously and elegantly remarked by Dr. A. Clarke, that there is a beauty in this saying of our Lord, which has not been often noticed. The serpent is prudent to excess, being full of cunning: Gen. iii. 1; 2 Cor. xi. 3.—and the dove is simple, even to stupidity: Hosea, vii. 2. But our Divine Instructor corrects the cunning of the serpent by the simplicity of the dove; and the stupidity of the dove by the prudence of the serpent."*

ιδε ουν χρηστοτητα,
και αποτομιαν θεου·
επι μεν τους πεσοντας, αποτομιαν·
επι δε σε, χρηστοτητα.

Behold therefore the gentleness,
And the severity of God;
Towards those indeed who have fallen, severity;
But towards thee, gentleness. Rom. xi. 22.

"Gentleness at the beginning; at the close gentleness: this epanodos speaks for itself."†

Χριστου ευωδια εσμεν τω θεω·
εν τοις σωζομενοις,
και εν τοις απολλυμενοις·
οις μεν οσμη θανατου, εις θανατον·
οις δε οσμη ζωης, εις ζωην.

We are a sweet odour of Christ;
To those who are saved;
And to those who perish;
To the one, indeed, an odour of death, unto death;
But to the other, an odour of life, unto life. 2 Cor. ii. 15, 16.

"The painful part of the subject, is here kept subordinate; the agreeable, is placed first and last."‡

Ακουων σου την αγαπην,
και την πιστιν ην εχεις,
προς τον Κυριον Ιησουν,
και εις παντας τους αγιους:

Hearing of thy love,
And of the faith which thou hast,
Toward the Lord Jesus,
And to all the saints: Philem. 5.

"that is, the epanodos being reduced:

Hearing of thy love,
To all the saints;
And of the faith which thou hast,
Toward the Lord Jesus:

"An arrangement of the same thoughts, elsewhere afforded by St. Paul himself, only that he places *faith* first, and *love* last:

Having heard of your faith, in the Lord Jesus;
And of your love, to all the saints. Ephes. i. 15.

"See also Coloss. i. 4. If it be asked, why, in the epistle to

* Bishop Jebb's Sacred Literature, pp. 340—342. † Idem, p. 342.
‡ Idem, pp. 344, 345.

Philemon, written about the same time with those just cited, was the more obvious order departed from, an order fresh and familiar to the writer's mind?—a sufficient reason may be assigned from the leading object of this epistle, as contrasted with the leading object of the other two. To announce the mysteries of faith, and wisdom, was the great object of the epistles to the Colossians and Ephesians; now, so far as the present passage is concerned, this object would be most promoted, by giving prominence to *faith* in *Christ*; and, considering the intrinsic weight of that principle, such prominence would be amply given, by the very simplest construction; that is, by placing *faith* (as it now stands in Ephes. i, 15. and Col. i. 4.) *the first in order*. And, indeed, this construction would seem, in this case, to be the only proper one: for the subject, as treated in each of those contexts, demanded no marked gradation; and, since *faith* stands related to *love*, somewhat as *cause* to *effect*, the course of nature is followed, by proceeding from cause to effect, from faith to love. Nor *could* the epanodos have been *here* properly applied. The order of Philemon 5, would have placed *faith* in the back ground; let now the converse of that order be tried:

> Having heard of your faith,
> And of the love which ye have,
> To all the saints,
> And in the Lord Jesus:

"'Here we are, at the first glance, offended by the violent and unnatural disruption of the principle of faith, from the divine object of that principle: while the interposed mention of 'love toward the saints,' is unmeaning, perplexing, and indecorous; postponing, as it were, our Divine Redeemer, for the sake of doing honour to his creatures.

"The object on the other hand, of the epistle to Philemon, was altogether different: it was a private memorial, designed to rekindle in the breast of an injured master, the flame of Christian charity towards an offending, but repentant slave: now, this object would clearly be promoted, by making *love toward the saints* the prominent member of the period. Yet, when coupled with that *faith in Christ*, from which, even in thought, it should never be disjoined, how *could* the requisite preponderance be given to *brotherly love?* It would seem, by the very artifice of composition here adopted, and by that alone. Had 'love to the saints' been first put forward, and then finally dismissed, to be 'succeeded by 'faith toward Christ,' the former idea would have been eclipsed by the latter: while, on the contrary, had 'faith toward Christ,' been the foremost member of the period, it would have so pre-occupied the mind, as to keep the succeeding member, 'love to the saints,' decidedly subordinate. St. Paul, therefore, distributed his terms like a consummate master of language: he placed *love* first, and the *object of that love* last; including *faith toward Christ*, the originative fountain of

Mr. Duncan quotes the same price, which may, with safety, be taken as the present value of this edition.

Such are, we believe, the *five principal editions* of what are termed, the BIBLIA POLYGLOTTA MAJORA. We now proceed to the POLYGLOTTA MINORA.

BIBLIA POLYGLOTTA MINORA.

I.—SACRA BIBLIA *Hebraice, Græce, et Latine. Cum Annotationibus* FRANCISCI VATABLI *Hebraicæ Linguæ quondam Professoris Regii Lutetiæ. Latina Interpretatio duplex est; altera vetus, altera nova. Omnia cum Editione Complutensi, diligenter collata; additis in Margine, quos Vatablus in suis Annotationibus nonnunquam omiserat, idiotismis, verborumque difficiliorum, radicibus. Ex Officina* Sanctandreana. *Heidelb.* 1586, 3 *vols. fol.*

ALTHOUGH this Bible bears the name of Vatable, it is generally supposed that he was not the editor; indeed Le Long, and after him Mr. Dibdin, ascribe it to BERTRAMUS, who was professor or public teacher of Hebrew at Geneva, in 1566 until 1584. During that time, he published an excellent edition of "Pagnini Thesaurum Linguæ Sanctæ," and several other learned and valuable works. Others have given the credit of this Polyglott to R. Stephens, and particularly Walton, on the authority of Bootius (see his Prolegomena p. 33); and Hagemann names Henry Stephens. It is extremely improbable that Vatable had any hand in this edition, or even knew of its progress, as it favors the Reformation, of which, it is notorious, he was a decided opponent.

The text is thus disposed: in the first column, the Hebrew, from the Complutesian edition; in the second the new, and in the third, the old Latin Version, from the Latin Bible of R. Stephens, published at Geneva in 1567; and in the fourth, the Greek also from the Complutensian Polyglott; the Apocryphal Books are added, in Greek and Latin, by Bodwell.

It is true that this edition contains some annotations of Vatable, probably copied from a previous edition of R. Stephens, in a similar manner to the Latin Version. For a further account of, and authorities for the position we have assumed, see Le Long by Masch, tome i. p. 385, where the subject is treated at length, with great ability and research.

This Polyglott was twice reprinted; but, according to Le Long, who says he had carefully collated the three editions, without any alterations, except the addition of the New Testament, under the following titles:

First,

SACRA BIBLIA *Hebraice, Græce et Latine. Cum Annotationibus—difficiliorum radicibus. Editio postrema, multo quam*

ante hac emendatior: cui etiam nunc accessit, ne quid in ea desiderari posset, NOVUM TESTAMENTUM *Græco-Latinum* Ben. Ariæ Montani Hispalensis. Ex officina Commeliniana, 1599, 3 *vols. fol.*

Second,

SACRA BIBLIA *Hebraice, Græce et Latine. Cum annotationibus—difficiliorum radicibus. Editio postrema—Novum Testamentum Græco-Latinum* Ben. Ariæ Montani Hispalensis. Ex officina Commeliniana, 1616, 3 *vols. fol.*

It is very probable that these three editions are but one impression with new title-pages, or, to use the language of Masch, "Cum vero emptores deessent, de novo operi tertium præfixerunt rubrum: ut adeo unica sub triplici anni nota exstet editio."

This work, is rare but held in little estimation by the learned.

II.—OPUS QUADRIPARTITUM *Sacræ Scripturæ, continens S. Biblia sive Libros Veteris et Novi Testamenti omnes, quadruplici Lingua, Hebraica, Græca, Latina et Germanica. Cura et studio* DAVIDIS WOLDERI. Hamburgi, 1596, *fol.*

Le Long seems te be rather confused when treating of this edition, confounding LUCIUS with WOLDER, but his continuator Masch has rightly observed, "In duas commode integrum opus distingui potest partes;" following this arrangement, he thus proceeds: the *first* part contains the Old Testament in Hebrew, "anno 1587, typis Hutterianis plane singularibus expressum," entituled "Bibliorum quadrilinguium Tomus primus, in quo textus Hebraicus continentur, nunc primum emendate editus Hamburgi, 1596." It is perfectly immaterial whether this is assignable to LUCIUS, the printer, or WOLDER; to the latter, however, we undoubtedly are indebted for the *second* part entituled, "Sacr. Bibliorum quadrilinguium Tomus secundus, trilinquis, librorum Veteris et Novi Testamenti versionem continens: græcam, septuaginta interpretum; latinam duplicem, unam veterem et vulgatam, alteram Xantis Pagnini, cum notis Hebraicam veritatem indicantibus; et Germanicam Martini Lutheri. Hamburgi excudebat Jacobus Lucius 1596." Prefixed to the work is a summary of the Holy Scriptures by John Brent; this second tome, or division, is susceptible of the following distinctions:

The first part contains the Pentateuch.

The second, the Historical Books.

The third, Job, the Psalms, and the Writings of Solomon.

The fourth, the Prophets.

The fifth, the Apocrypha.

The sixth and seventh, the New Testament.

Every leaf is divided into four columns, so that the versions of two leaves may answer the one to the other, excepting the *third* and *fourth* Books of Esdras, and the *third* Book of Maccabees, which only exhibit the Latin and German; in addition to what we have

stated, it is to be observed that the Greek text used in this edition is from the Antwerp Polyglott, the Latin from the Francfort edition of 1591, which is, in fact, nothing more than a reprint of one of the antecedent editions of R. Stephens, probably that of 1557, and the German from the edition of Luther in 1545.

The Latin Version of the New Testament is attributed to Beza, of which it appears Wolder was ignorant. See further, Le Long by Masch, tome i. p. 387, and Dibdin's Introduct. to the Classics, vol. i. p. 30.

[To be continued.]

A Hymn

SUGGESTED BY THE FIRST CHAP. OF GENESIS.

Almighty P'ow'r—thou great first Cause!
To thee I bend—whose sacred laws,
First gave creation birth;—
Who will'd from dark chaotic sleep,
To active flow the wat'ry deep,
And form'd our parent earth:

Who next, to aid thy grand design,
In day call'd forth the light to shine,
With bright auspicious ray,
—Nor less—in night's alternate shades,
Where darkness over all pervades,
Is mark'd thy sovereign sway

Who thus the vast celestial space,
Illum'd with all the solar race,
Inscrutable its train;
Who gave the sun to rule by day—
By night, the moon with less display,
In borrow'd beams to reign:

Nor these, tho' great, alone conspire,
With awe sublime my thoughts to fire,
At contemplation's shrine,
For o'er creation's boundless space,
Where'er we turn, we still shall trace,
OMNIPOTENCE DIVINE!

Then prompt me Lord, amidst this scene,
With ardent zeal, and upright mien,
My destin'd sphere to fill;
Teach me, when call'd by awful death,
In pious hope to yield my breath,
Submissive to thy will. ****

Critical and Historical Notices;

INTRODUCTORY TO THE STUDY OF THE SCRIPTURES.*

THE BOOK OF JUDGES.

Year before the common year of Christ, 1443.—Julian Period, 3271.—Year from the Flood, 904.—Creation from Tisri or September, 2561.—An. Exod. Israel, 48.—An. ante I Olymp. 667.

It is impossible to fix, with any degree of certainty, upon the author of this book: biblical writers have assigned to it as many authors, as to that of Joshua. This circumstance, however, is to us a matter of but trifling importance, possessing, as we do, the strongest proofs of its authenticity and inspiration. The best founded opinion appears to be, that it was written by the prophet Samuel, the last of the Judges: in this opinion the Jews coincide.

From the circumstance of the author of this book remarking, that "in those days there was no king in Israel†," it has been supposed that it was written after the establishment of the regal government; however this may be, it is certain, that the fact of the Jebusites still dwelling in Jerusalem,‡ proves it to have been written before that city was captured by David, in the early part of his reign.§

The book of Judges derives its name from its containing the ecclesiastical and civil history of the Israelites, from the death of Joshua to the high priesthood of Eli, under the government of the Judges. These men were raised up by God out of the several tribes, and endowed with a spirit of wisdom and magnanimity, to maintain his rights, and those of his people, and victoriously to vindicate them from the injustice and tyranny of their oppressors, as well as to restore the purity of His worship, and defend the law which had been received from Him.

This book comprises the history of about three hundred years; or, from A. M. 2579. to 2887. *ante* A.D. 1425. to 1117; and is very properly inserted between those of Joshua and Samuel, as the Judges were governors intermediate between Joshua and the kings of Israel.

The book of Judges, says Dr. Gray, presents to us a lively description of a fluctuating and unsettled nation; a striking picture of the disorders and dangers which prevailed in a republic without a magistracy; when "the highways were unoccupied, and the travellers walked through by-ways";‖ when few prophets were appointed to control the people, and "every one did that which was right in his own eyes."¶ It exhibits the contest of true religion with superstition; displays the beneficial effects that flow from the former, and represents the miseries and evil consequences of impiety. From the scenes of civil discord and violence which darken this history, St. Paul, or the author of the Epistle to the Hebrews, has drawn forth some illustrious examples of faith in the characters of Gideon, Barak, Samson, and Jephthah.**

In reading the history of the times recorded in this book, it is necessary to bear in mind, that the Judges frequently acted under a divine impulse, and were endowed with preternatural courage and strength: if this be lost sight of, it will be impossible to justify their conduct on many occasions: but the sanction of a divine warrant supersedes all general rules of conduct.

---

* Continued from p. 133.
† xix. 1; xxi. 25.
‡ i. 21,
§ 2 Sam. v. 6—8
‖ Chap. v. 6.
¶ xvii. 6.
** Heb. xi. 32.

In addition to the internal evidences of its authenticity which this book presents, we find it quoted by several of the other sacred writers;* and in some of its relations we may trace the origin of various mythological fables. In the sacrificing of Jephtha's daughter, we see the original of the sacrificing of Ipheginia; it being usual with the Romans, as Ælian observes,† to attribute to their later heroes the glory of the actions of those who lived long before. The *Vulpinaria*, or feast of the foxes, celebrated by the Romans in the month of April—the time of the Jewish harvest—in which they let loose foxes with torches fastened to their tails was derived from the story of Samson, and brought into Italy by the Phœnicians.‡ And in the history of Samson and Delilah, we trace the original of the fable of Nisus and his daughter, who cut off those fatal hairs upon which the victory depended.§ In addition to which we may remark, that the memorial of Gideon's actions are preserved by Sanchoniathon, a Tyrian writer, who lived soon after him, and whose antiquity is attested by Porphyry.||

It is necessary to mention that the latter part of the book of Judges, *i. e.* chap. xvii. *et seq.* is out of its proper place: these chapters, if inserted in chronological order, should come in after chap. ii. ver. 10.:¶ they were probably carried to the end of the book that they might not interrupt the thread of the narrative.

In the following analysis these chapters are inserted in their natural order.

PART I.—*Interregnum after the death of Joshua.*

1. The Israelites destroy several cities of the Canaanites and make others tributary to them..... Chap. i.
2. The people reproved by an angel for not exterminating the Canaanitish nations..... —— ii. 1—5.
3. The character of the people after the death of Joshua..... —— 6—10.
4. Introduction of idolatry among them..... —— xvii, xviii.
5. History of the Levite of Ephraim; the murder of his concubine by the Benjamites of Gibeah; and the war of the other tribes with them..... —— xix—xxi.
6. The corruption of religion and manners among the Israelites, and their intermixture with the Canaanitish nations..... —— ii. 11—iii. 7.

PART II.—*The History of the oppressions of the Israelites, and their deliverances by the Judges.*

1. The servitude of the eastern Israelites under Cushan Rishathaim, king of Mesopotamia, and their deliverance by Othniel..... —— iii. 8—11.
2. Servitude of the eastern Israelites under Eglon, the king of Moab, and their deliverance by Ehud.... ——— 12—30.
3. The western Israelites delivered by Shamgar.... ——- 31.
4. Servitude of the northern Israelites under Jabin, king of Canaan, and their deliverance by Deborah and Barak..... —— iv.
   The triumphant song of Deborah and Barak..... —— v.
5. The eastern and northern Israelites enslaved by Midian, and their deliverance by Gideon..... —— vi—viii.
6. The usurpation and death of Abimelech..... —— ix.
7. The history of the administration of Tola and Jair. —— x. 1—6.
8. The oppression of the Israelites by the Philistines and Ammonites, and their deliverance by Jephthah. —— x. 7—xii. 7.
9. The administration of Ibzan, Elon, and Abdon... —— xii. 8—15.
10. The oppression of the Israelites by the Philistines, and their deliverance by Samson..... ..... —— xiii—xvi.

---

* 1 Sam. xii. 9—11; 2 Sam. xi. 21; Psal. lxviii. 11; Isa. x. 4; x. 26, &c.
† Variæ Hist. lib. v. c. 3. ‡ Ovid, Fasti, lib. iv.
§ Ovid, Metam. lib. viii. fab i.
|| Allix's Reflexions on the books of the Old Test. part iii. ch. 2.
¶ See Lightfoot in loco.

Biblical Gleanings.

THE following anecdote affords lamentable proof of the gross superstition which prevailed in those ages, when the people were deprived of the light of revelation. Francis of Assise, who founded the order of Franciscans, in 1206, says of himself, that he was tempted to have a book: but as this seemed contrary to his vow, which allowed him nothing but coats, a cord, and hose, and in case of necessity only, shoes, he, after prayer, resorted to the Gospel, and meeting with that sentence, "It is given unto you to know the mysteries of the kingdom of heaven" (Matt. xiii. 11.), concluded that he should do well enough without books, and suffered none of his followers to have so much as a Bible, or Breviary, or Psalter!

In the tenth century, *a single copy of the Bible*, and a few other books, not exceeding *sixteen* in the whole, were considered as a legacy of sufficient importance to be witnessed by the King and Queen, and several Bishops; and of so great value as to be bequeathed as the common property of several monasteries. In the thirteenth century, Elizabeth, the wife of Charles Robert, king of Hungary, mentioned *two Breviaries* in her will, one of which she bequeathed to her daughter-in-law, and the other to Clara von Puker, but with this stipulation, that after her death, it should belong to a monastery at Buda.

Among the ecclesiastical laws published in the tenth century, and ascribed to King Edgar, for "the regulation of the lives of ecclesiastical persons," are the following:

Case. 12. That no learned priest do reproach him that is half-learned, but mend him, if he know how.

17. That every christian man diligently win his child to christianity, and teach him the Lord's prayer, and the creed.

34. That every priest take great care to have a *good* book, at least a *true* one.

52. That priests preach to the people every Sunday, and always give them a good example.

64. That no priest be a hunter, or hawker, or player at dice; but entertain himself with his book, as becometh his order.

Dr. Adam Clarke possesses a MS. Bible which he supposes to have been written before the time of Wickliff, in which the glosses are all incorporated with the text, and only distinguished from it by a *line* underneath; the line evidently added by a later hand.

The following are specimens:

þerounde tetraarcha, þat is, prince of þe fourþ parte. (Luke iii. 1.)

þabynge pour conuersacioun or lif goode among heiþen men. (1 Pet. ii. 12.)

The practice of writing comments in this way, has given birth to multitudes of *various readings*; for, the notes of distinction

bei g omitted or neglected, the *gloss* was considered as an integral part of the text, and entered accordingly by succeeding copyists.

The following questions proposed by Dr John Hoper, Bishop of Gloucester, in the year 1550, to each minister in his diocese, will shew the contemptible state of Biblical learning at that time in this Kingdom.

Concerning the Ten Commandments:

1. How many commandments?
2. Where are they written?
3. Whether they can recite them by heart?

On the articles of faith:

1. What are the articles of the Christian faith?
2. Whether they can recite them by heart?
3. That they corroborate them by authority of Scripture.

On the Lord's Prayer:

1. Whether they can say the petitions by heart?
2. How they know it to be the Lord's Prayer?
3. Where is it written?

Strype informs us that however easy these demands were, many curates and priests could say but little to them. Some could say the Pater Noster in Latin, but not in English. Few could say the Ten Commandments. Few could prove the articles of faith by Scripture: that was out of their way.

The first edition of the Bishop's Bible, printed in 1568, is often designated by the appellation of the Leda Bible; for, strange to say, at the commencement of the Epistle to the Hebrews, the story of Leda and Jupiter is engraved on wood. This Bible is farther remarkable for these particulars: At the beginning is the head of Elizabeth; at the end of the second part is the head of the Earl of Leicester; and at the end of the third part is the head of Burleigh.

The following specimen of a French paraphrastical version of the Psalms, by PIERRE DE PATIS, who flourished A. D. 1200, is curious, and suggests the idea, that the mode of glossing or commenting, in his day, was by appending the gloss or comment to the preceding sentence. Our specimen is taken from a copy in the Royal Library at Paris, written by a scribe called *Linardin*, and is cited by Townley, Illust. Bib. Lit. i. 388.

"*Beneure est cet home qui ne nala pas en le conseil dés felons, et ne se aresta pas en la voie des pecheors, come fist Adam quand il mangea la poume.*"

"Blessed is the man who walketh not in the counsel of felons* nor standeth in the way of sinners, as Adam did when he ate the apple."

---

* The propriety of using this term in reference to Adam, is evident from its etymology, for, according to Spelman, it is derived from the teutonic FEE, which signifies *fief*, and LON, which signifies *price* or *value*, so that *Felony* was the act, by which a vassal forfeited his estate to his Lord.

Characteristic Notices of Biblical Works.

I.—*A Treatise on the Genius and object of the Patriarchal, the Levitical, and the Christian Dispensations. By George Stanley Faber, B. D. Rector of Long-Newton.* 2 vols. 8vo.*

Mr. Faber now advances, in Book II, to the consideration of the OBJECT OF THE LEVITICAL DISPENSATION; this he shews in—

Chapter I. was, to preserve the knowledge of the true God in the midst of surrounding idolatry, and to perpetuate and confirm the aboriginal doctrine of Redemption: for—

I.—The true *rationale* of the deluge was an universal apostacy from the doctrine of the atonement.

II.—The postdiluvian apostacy, on the contrary, was built upon an express recognition of the doctrine of atonement: hence utter excision was unnecessary.

III.—Yet the erring Pagans had need to be brought back to the knowledge of the truth. The Levitical Dispensation, therefore, was employed, as an instrument to preserve the knowledge of God, and to perpetuate and confirm the patriarchal doctrine of Redemption. Neither of these points require a laboured proof: but—

IV.—The second of them involves the discussion of a most important and much litigated topic, which affects at once the Patriarchal and Levitical Dispensations, namely, whether the doctrine of a future state was known under these dispensations? This leads Mr. Faber, in—

Chapter II. To ascertain the degree of knowledge respecting a future state of retribution, possessed by those who lived under the Patriarchal Dispensation.

I.—The system of Bishop Warburton, that the Israelites were ignorant of a future state, required him to maintain, that their predecessors, during the Patriarchal ages, were also ignorant of it; and this, to preserve the compactness of his system, further required him to maintain, that those of the patriarchal ages were consigned to the guidance of natural religion, and were placed under an equal Providence. But—

1. We have no proof from Scripture, that the early inhabitants of the world lived under an equal or miraculous Providence; on the contrary, we have as decisive proof, as can well be expected from so very brief a history of the first ages, that they lived, like ourselves, under an unequal and irregular Providence. The proof of this point has already been adduced, from the recorded *fact* of the premature and violent death of the righteous Abel; while the fratricide Cain enjoyed a long life with a competent share of worldly prosperity.† This is further proved from the words of the impious antediluvians themselves, as recorded in Job xxii, 15—18.

2. Again: so far from our having the least reason to believe from Scripture, that man, after the fall, was placed under the tuition of natural religion; we have learned, both from it and the whole frame of Pagan theology, that he was subjected to a system of revealed religion, the very corner stone of which was the promise of a future Deliverer; which, of necessity, involves a knowledge of the doctrine of a future state of existence.

II.—It may be established, on the direct authority of Scripture, that those of the patriarchal ages must have known and believed the doctrine of a future retributory state.

1. The fact of the translation of Enoch involves a knowledge of a *future state of reward*. 2. The antediluvians must have equally learned the doctrine of a *future state of punishment* from the tenor of the preaching of Enoch, as recorded

---

* Concluded from p. 139.

† See Book i. chap. 2. § iii. 3.

by St. Jude, verses 14, 15. 3. The knowledge of a future state, as possessed by the early patriarchs, whether antediluvian or postdiluvian, is so explicitly declared by the author of the Epistle to the Hebrews, that no doubt upon the subject can remain in the minds of those who admit his divine inspiration. See Heb. xi. 13—16.

III.—Bishop Warburton, in order to escape from these difficulties, maintains, that the doctrine of a future state was known indeed to the chief patriarchs, but that it was unknown to the bulk of the people. But such a concession gives birth to a new host of difficulties: for—

1. If the old Fathers knew the doctrine of a future state, how came they not to make it generally known? The answer of the Bishop to this question is quite insufficient. (1.) If the early Patriarchs knew the doctrine, it must inevitably have been also to the rest of mankind; for, if Abel were acquainted with, as is expressly known declared by the inspired writer to the Hebrews, it is utterly incredible that he should never communicate his knowledge to his brother Cain, and to his father Adam, even supposing the doctrine not to have been previously known to Adam. But, if Adam were acquainted with it, he would surely not conceal it from Seth, and his younger children: and these, in like manner, would carefully hand down to their posterity a doctrine of such vital importance. If we could suppose that this doctrine was totally lost in the course of the seven generations from Adam to Enoch, the system of Bishop Warburton would be little benefitted by the concession. Enoch, according to St. Paul, was no less acquainted with the doctrine than Abel; and, according to St. Jude, was very far indeed from treasuring it up either in his own bosom or in the bosom of the direct male descendants of Seth. If we admit, that the doctrine was at length universally exploded by the wicked antediluvians, yet Noah is specially enumerated by St. Paul, as *desiring a better country, that is, an heavenly*. If, then, Noah was thus confessedly acquainted with the doctrine *of a future state*, can we believe, that his sons would be profoundly ignorant of it; and, if his sons were not ignorant of it, can we believe that they would fail to communicate so important a doctrine to their posterity? (2.) This argument will hold perfectly good, whether the faith ascribed by the apostle to his host of worthies, was faith in the *generic* sense, as his Lordship maintains, or faith in the *specific* sense of *a prospective faith in the great Deliverer*, as others believe, for we are assured, that *they desired a better country, that is, a heavenly*: whence it will follow, that they must, at least, have communicated their knowledge of *a future state* to their children and relatives. Mr. F. then ably demonstrates, that the faith spoken of was not merely a *generic* faith in God's promises, but a *specific* faith in the promised deliverer.

2. Mr. F. next shews, that the Bishop's concessions are wholly irreconcileable with his explanation of the text, which speaks of *Christ bringing life and immortality to light through the Gospel*, which he understands to denote, that the doctrine of *life and immortality* were FIRST taught by our Saviour. (1.) Yet the whole weight of the Bishop's argument from that text rests upon his own interpretation of it, which interpretation Mr. F. clearly shews to be erroneous; as there is one remarkable text in the book of Daniel, which is of itself most amply sufficient to demonstrate that his Lordship's gloss is radically wrong, Dan. xii. 2, 3. (2.) The true meaning of the text is then shewn to be, that Christ brought this doctrine out of comparative darkness, into a light hitherto unknown: he delivered it clearly, fully, and explicitly; he made it the exclusive sanction of the new dispensation: he communicated it with a full-orbed glory, not only to the believing Jews, but likewise to the benighted Gentiles.

3. Mr. Faber next proceeds to point out some further extraordinary inconsistencies in the system advocated by Bishop Warburton.

Chapter III. treats of the degree of knowledge respecting a future state of retribution, possessed by those who lived under the Levitical Dispensation.

After stating the argument as it stands with respect to the ground which has been already gained, Mr. Faber proceeds to shew, in—

Section I. That the knowledge of a future state of retribution, which Abraham and his family are allowed to have possessed, involves, by a moral necessity, the same knowledge on the part of the Israelites at the time of the Exodus.

I.—The object of God's call to Abraham was to inculcate the doctrine of the Divine unity, and the connected doctrines of redemption, and a future state of retribution. The first particular requires no formal proof; and Mr. Faber proceeds to demonstrate the two remaining ones. 1. Of these, he observes, the doctrine of redemption was fully revealed to the devout Patriarch, through the medium of that extraordinary drama, the *interrupted sacrifice of Isaac;* for proof of which he refers to Heb. xi. 17, 19. 2. Their knowledge of a future state would follow of course from their knowledge of the doctrine of redemption, even if nothing more had been said on the subject; but St. Paul does not leave this important matter to be gathered by induction, but declares that Abraham was among the number of those who *died in faith*, who *beheld the promises* of a future deliverer, and who thus testified that *they desired a better country, that is, a heavenly.*

II.—Mr. Faber now traces the connected doctrines of redemption and a future state from Abraham to the Exodus. From Abraham, these two doctrines, on the express authority of St. Paul, may be traced down to the family of Jacob (Heb. xi. 8—19.). Jacob died 198 years before the Exodus; and at that time the twelve patriarchs were all acquainted with them; and, accordingly, St. Paul specially mentions Joseph among his worthies. (Heb. xi. 22.) If the twelve were all acquainted with them, we may be morally certain that they would not fail to communicate them to their children: and, in fact, Jacob himself lived to converse, not only with his grand-children, but also with some of his great grand-children; so that when he descended into Egypt, he was at the head of seventy souls. Hence it appears, that, at the time of Jacob's death, full seventy persons must have been acquainted with these doctrines; and these seventy persons were the ancestors of the whole Israelitish nation: and out of their number, Levi, died only 128 years before the Exodus; whence, of course, his nephews and grand-nephews, and his own posterity, must have died much nearer to that epoch. In fact, Aaron and Moses are connected with their ancestor Levi by only a single intervening link; for Amram and Jochebed conversed with Levi, and Aaron and Moses with Jochebed. Such being the case, it is justly inferred, that if the doctrines were known to the successive households of Abraham, Isaac and Jacob, it is utterly impossible, that they could be wholly unknown to the Israelites in the time of Moses. They might be *corrupted* in the lapse of generations; but if *once known*, they could never be *forgotten*.

Section II. Mr. Faber now advances to an examination of the arguments adduced by Bishop Warburton. As a full reply to every argument of this description, his Lordship urges, what he contends to be *the naked matter of fact*, that the Israelites did in reality *not* believe in *a future state*. The proof of his assertion is partly negative and partly positive.

I.—The *negative* argument is built on the TOTAL SILENCE of the ancient Israelites, respecting a future state of reward and punishment. Mr. F. I. Enters upon the discussion of this argument under a free concession of its premises; and shews (1.) That the silence of the Israelites, respecting a future state, is insufficient to prove their ignorance of it; for, if it were, it must likewise be sufficient to demonstrate the ignorance of all other persons recorded in the Old Testament, who are similarly silent; such even as Abraham, Isaac, and Jacob, whom, nevertheless, we are assured *died in faith*, having seen the promises afar off, alike *desiring a better country, that is, a* HEAVENLY. (2.) The pretended silence of the Israelites is built upon a palpable fallacy; for it is not *their* silence, but merely the alleged silence of their *historians*. 2. Mr. F. then proceeds to investigate the premises of the Bishop's negative argument, how far those premises are themselves true; and shews (1.) That throughout the Bishop's entire statement, there runs a vein of decided exaggeration. (2.) That there is likewise a

style of the work. (4.) The popular doctrine of the Jews in the time of Christ relative to an equal Providence; which is inconsistent with the theory that it was written by Ezra for the purpose of explaining to the Jews, that the partial and miraculous Providence, which had hitherto attended their commonwealth, had now ceased to operate. 2. Mr. F. then maintains, both from external and internal evidence, the theory of the high antiquity of the book of Job.

II. A discussion of the question relative to the author of the book of Job. And—

1. Of the theory that it was written by Job, and slightly altered by Moses: against which it is objected. (1.) That Moses could have no authority to take these alleged liberties with a confessedly inspired production. (2.) That the argument, that Job *must* be the author of the book; because, as he was certainly honoured by an extraordinary manifestation of the Deity, it cannot be supposed, that God would convey supernatural communications to one person, and appoint another to relate them, is grounded upon an analogy which has no existence; namely, that no instance can be produced of God's conveying supernatural communications to one person, and yet of his appointing another person to relate them. (3.) The supposition of its being written by an Idumean, and, therefore, an alien to the commonwealth of Israel, seems to be directly contrary to the plan adopted by God, before the promulgation of the gospel; for the chosen house of Israel was both the special vehicle, and the special depository of God's word; to which peculiarity St. Paul alludes in more than a single passage. (Eph. ii. 12; Rom. ix. 4, 5.)

2. Mr. Faber contends that the book must have been written by an Israelite subsequent to the giving of the law from Mount Sinai; because Job represents idolatry as *a sin liable to be punished by the civil magistrate.* (chap. xxxi 26—28.). We think, however, that no conclusive argument can be drawn from this passage; for the words, as observed by PARKHURST, "may be otherwise rendered, *even this* (were) *an iniquity* (to or before) *my judge*, and consequently to be punished by him; or else אֱלֹהִי may be rendered vocatively, *O my judge!* and on either of these interpretations, by *his judge*, Job could not mean any *human magistrate*, but God only; because he is speaking of a *secret sin*."

3. Mr. F. then infers from there being no clear and undeniable allusion to events subsequent to Moses, in the book of Job, that it ought to be attributed "to the vivid and masterly pen of the highly educated legislator of the Israelites;" and "with this supposition, the internal evidence, afforded by the book itself, exactly agrees." He then produces the following allusions, not, indeed, as *proofs* that Moses was the author, but that, if the passages in question *be* allusions to particular incidents, they are precisely such as Moses, under *his* circumstances, might well be expected, above all other men, to have introduced. (1.) Allusions to the shepherd-kings of Egypt, as to their subjugation of Egypt and Palestine, the great prosperity which seemed to attend them for a season, and the oppression which they exercised over the vanquished, Job ix. 23, 24; xii. 6; xxiv. 2—16.—to their final ruin and desolation generally, Job xx. 17—20, 24.—to their destruction in the Red Sea, Job xxvi. 12; xxii. 15—19; xviii. 5—11.—to their resisting the divine behests as communicated by Moses, and to the ultimate subversion of their usurped authority even in the very plenitude of its strength, Job xv. 17—32.—to their first expulsion from Egypt, when they were driven into the south of Palestine, and became notorious for their robberies, Job xxx. 1—8.—to the plague of darkness with which they were afflicted, Job v. 12—16.—and to their unjust government, and the death of the first-born which took place at midnight, Job xxxiv. 17—21. Comp. Exod. xii. 29, 30. (2.) Allusions to the awful appearances of God to Moses, Job xxxviii. 1; xl. 6. (3.) Allusion to the law, Job xxii. 22. (4.) Allusion to the pillar of fire and smoke, Job xxix. 2—4. (5.) Allusions to the author's physiological studies, Job xl. 15—24; xli. (6.) Allusion to the wisdom of Egypt, as contrasted with divine wisdom, Job xxviii. 12—23, 28.

Section III. Respecting the object of the book of Job; in which Mr. Faber shews:

I.—The unsatisfactoriness of the various opinions which have been advanced upon this subject. (1.) The opinion of Grey, that the poem is a perpetual document of humility and patience to all good men in affliction. (2.) The opinion of Houbigant, that it was composed for the purpose of shewing how a good man might be afflicted in this world, without any imputation upon the divine justice. (3.) The hypothesis of Garnet, that the poem is an ingenious allegory, in which the condition of Job shadows out the sufferings of the Jews during the Babylonian captivity. (4.) The hypothesis of Bishop Sherlock, that the book was composed in opposition to the old Magian doctrine of two independent principles (5.) The theory of Bishop Warburton, that the poem was written by Ezra for the comfort of the Israelites, when they found the extraordinary providence of the theocracy withdrawn from them, and when in consequence they observed the frequent prosperity of the wicked, and the frequent depression of the pious. Such an opinion, Mr. F. shews, is alike inconsistent with the Bishop's own acknowledgements, and with the internal structure of the poem itself.

II.—Mr. F. now proceeds to enquire into the true object of this extraordinary work. 1. This he states to be, to establish the sinfulness of man, the impossibility of justifying himself before God, his consequent need of a Redeemer, and the doctrine of a future life to be obtained through that Redeemer. The poem itself he considers to be an apologue or parable, founded upon a real character and a real history; than which nothing could be more judiciously chosen for this purpose; for (1.) The character was that of a strictly upright and moral man: hence the whole argument between Job and his friends, is made to turn upon the hinge; *whether a man's own righteousness could, or could not, justify him before God.* (2.) Alike apposite for this purpose was the literal history of Job: nothing could more fully serve as the substratum of an oriental apologue or parable; both in his afflictions and final recompence. 2. These matters being premised, Mr. F. proceeds to a discussion of the dramatic poem itself; which he does by exhibiting: (1.) The argument of the poem; and, (2.) a copious analysis of the whole composition, as a proof that the argument is rightly given. Chapter by chapter, the work is strictly analysed; and the general result of the whole is this: *sinful man, even when most attentive to the duties of morality, cannot justify himself in the presence of God. To deliver him from wrath, and to give him a right to a joyful resurrection from the dead, he has need of that atonement, which can only be effected by the Angel-Mediator.* 3. Mr. F. then concludes the discussion, by stating the grounds on which the poem is maintained to be an apologue; these are: (1.) The internal evidence afforded by the subject of the poem. (2.) Certain declarations made by the author.

Book III. treats of the object of the Christian Dispensation; which compared with the object of the other Dispensations, Mr. F. thus clearly and forcibly states, in—

Chapter I. "What its predecessors taught and announced *prospectively*, this concluding Dispensation has exhibited in actual accomplishment, and to the very end of time will teach and enforce *retrospectively*. The early-promised and long-expected Angel-Redeemer has now been manifested in the flesh: he has made a full and perfect atonement for the sins of lost mankind; he has exhibited himself as the mediator of the new covenant: and, the shadows of comparative night having passed away, he has brought life and immortality to light through the Gospel.

"As the substance of all the three Dispensations is the same, *a triple cord not quickly broken;* so with some shades of difference, the objects of all the three may be pronounced the same also.

"Of the Patriarchal Dispensation, the object was *to inculcate the doctrine of Redemption, with its necessary concomitant, the doctrine of a recovered happy immortality.*

"Of the Levitical Dispensation, the object was *to preserve the knowledge*

true God in the midst of surrounding idolatry, and to perpetuate and the aboriginal doctrine of Redemption with all the blessed consequences flow from it.

Of the Christian Dispensation, the object is still *to enforce the same doctrine, namely, the doctrine of Redemption through a divine Mediator, the consequent certainty of eternal life; but to enforce it with a degree of earness and fulness, which can only spring from a now actually completed iverance.*" This leads Mr. Faber to treat, in—

Chapter II, of the allied nature of the Levitical and Christian covenants, as ustrated by St. Paul, on the general principles of ancient covenanting: in which e shews that the Levitical and Christian Dispensations are each a covenant etween God and man; and that their nature is fully illustrated in Heb. viii. and ix: a portion of Scripture, for the right understanding of which some degree of care and attention is necessary.

I.—This passage, to a certain extent at least, is obscured by a variation of phraseology in our common English translation which does not appear in the Greek original. 1. Throughout the whole of the eighth chapter and the first half of the ninth, the Greek word *Diathekè* (διαθηκη) is rendered by the English word *covenant*; but, throughout the second half of the ninth chapter, the self-same Greek word *Diathekè*, is rendered by the English word *Testament*: a variation rendered the more striking, by the circumstance of our translators returning, after the close of the ninth chapter, to their original mode of rendering the Greek word; which original mode they thenceforth retain to the end of the epistle. 2. Now a variation, so extraordinary, and so wholly unwarranted by the original, is altogether intolerable: for, when the inspired author was pursuing one unbroken chain of argumentation to which this single word *Diathekè* plainly enough supplies the leading idea, it is incredible that so faulty a mode of writing should have been adopted by him, as to use this single leading word in two entirely different significations. Therefore it is concluded, with Codurcus, Whitby, Pierce, Doddridge, Wakefield, and Macknight, that the Apostle must needs have employed the word *Diathekè* in one and the same sense throughout the entire passage comprehended within the eighth and ninth chapters. 3. Hence the word must be uniformly rendered either in one or the other sense.

II.—From this statement of the matter, a question immediately arises as to the true sense which we ought to ascribe to the Apostle's word *Diathekè*. For the solution of this question, St. Paul himself affords us a clue. Citing a well known passage from the prophet Jeremiah, he expresses, as the Seventy have constantly done before him, the Hebrew word *Berith* (ברית) by the Greek word *Diathekè*. (Heb. viii. 8—12; Jer. xxxi. 31—44.) Whence it is justly inferred, that as *Berith* always signifies a *covenant*, *compact* or *bargain*, *made between two or more contracting parties*, the word *Diathekè* in which St. Paul uses the word as equivalent, was designed by him to be understood in the self-same sense.

III.—Having thus ascertained the sense in which St. Paul uses the word *Diathekè*, Mr. F. proceeds to a consideration of the mode in which ancient covenants were made and ratified; as upon this circumstance is built the whole argument, being, in fact, no other than an argument from *general* to *particular*. Now the mode, in which ancient covenants were made and ratified, was by the sacrifice of a victim; 1. As in the primeval covenant made between God and Noah (Gen. viii. 20; ix. 1—17.); whence the formula was handed down to all the posterity of Noah. The following instances are then adduced: (1) The covenant of God with Abraham (Gen. xxi. 22—23.). (2.) The covenant of Abraham and Abimelech (Gen. xxi. 44—54.). (3.) The covenant of Jacob and Laban (Gen. xxxi. 44—54.). (4.) The mode of covenanting among the Greeks; as we learn from the vivid description of the poet Eschylus (Sept. contra Theb. ver. 42—48); and also from Homer (Iliad l. iii v. 264—301.). (5.) The mode of covenanting among the Romans; which was of a similar nature, as we may collect from the charge brought against Cataline and his associates (Sallust de bell. Cat. § 22.). 2. The slaughtered victims over which, and by which the covenant was made and ratified, was, in the strictest sense of the word SACRIFICE; as is sufficiently evident from the sacred writers invariably speaking

of it as being A SACRIFICE *to the Lord.* See Gen. viii. 20—22; ix. 9—17; xxxi. 44—54; Exod. xix. 5; xx. 24.

IV.—These matters being premised, Mr. F. now exhibits what he conceives (and also what we conceive) to be the proper rendering of Heb. ix. 15—20, namely, "And, on this account, he is the mediator of the new covenant; in order that, death having taken place for the redemption of the transgressions which were under the first covenant, the called might receive the promise of eternal inheritance. For, where there is a covenant, there also it is necessary that the death of the ratifier should be. For a covenant over dead *victims* is valid: since it is of no strength, while the ratifier is living. Whereupon, neither was the first *covenant* inaugurated without blood. For, every commandment according to the law having been spoken by Moses to all the people, having taken the blood of calves and of goats with water and scarlet wool, and hyssop, he sprinkled both the book itself and all the people, saying: 'This is the blood of the covenant which God hath enjoined to you.'" Respecting this translation, Mr. Faber remarks, 1. That the expression *the maker* or *ratifier of a covenant* is of necessity ambiguous; and may denote either *each individual of the contracting parties*, or *the slaughtered victim*. (1.) In Heb. viii. 10, the person who makes the covenant is Jehovah, one of the contracting parties. (2.) In Psalm l. 5, the ratifier of the covenant is Israel collectively, another of the contracting parties. (3.) In Heb. ix 16, the ratifier of the covenant is neither of the contracting parties, but the victim by which the covenant is made or ratified. 2. That by *the dead* are meant *the dead victims*, which the contracting parties had sacrificed, as is clear, both from the whole drift of the argument, and from the very phraseology employed by St. Paul. 3. That the Greek word (διαθεμενος) denoting *the ratifier*, is in the masculine gender, and not in the neuter, because the names of the clean animals devoted to sacrifice, namely, ταυρος, μοσχος, and τραγος, as they are set forth by St. Paul, both before and after the passage which contains the word under consideration, are of the masculine gender.

V.—Mr. F. next considers the reasoning of the Apostle, throughout the entire passage contained in the eighth and ninth chapters of the Epistle to the Hebrews. 1. The basis of the argument is the 16th and 17th verses of the ninth chapter; in which he must be understood as arguing from the well known and universally received mode of ratifying a covenant in GENERAL, to the exactly similar mode of the ratifying the Levitical and Christian covenants in PARTICULAR. 2. His reasoning, therefore, if thrown into a syllogistic form, is to the following effect: all covenants are ratified over a sacrifice; and are valid only over dead victims; for they are no way binding, while the ratifier is living. But the Levitical and Christian Dispensations are each a covenant between God and man. Therefore each of those covenants must have been ratified over a sacrifice. 3. Mr. F. then shews the accordance of the statement of the argument with the general context: (1.) With the drift of the general context, antecedent to the text in question: and, (2.) With the drift of the context subsequent to the text.

VI.—It is next shewn, that the theory of Spencer relative to the Gentile origin of the sacrificial rite of covenant-making is unsatisfactory and untrue.

VII.—Mr. F. then takes a summary view of the Apostle's whole argument; and shews, that "the point, most decidedly established by the whole discussion is this: that *the slaughter of Christ our Saviour was a true, proper, and literal sacrifice;* not a sacrifice, in the figurative, or rather, the unintelligible sense for which the Socinians contend."

Chapter III.—The knowledge of the only true God and of Jesus in his character of the promised Messiah, the seed of the woman, is the basis of eternal life. From the passage which contains this declaration of our Lord (John xvii. 3.), Socinian writers argue, that no one but the Father is the true God, and, consequently that that character does not apply to Christ and the Holy Ghost. But Mr. F. clearly evinces, that—

I.—The fallacy of this argument lies in a mis-statement of our Lord's language: for, 1. Christ asserts, that the Father is the only true God: but, 2. The Socinians describe him as asserting, that the Father only is the true

God. 3. The assertion of our Lord does by no means contradict the doctrine of the proper divinity of Christ and the Holy Spirit. For, since the only true God exists in three persons, each of the following propositions is alike true: (1.) The Father is the only true God. (2.) The Son is the only true God. (3.) The Holy Ghost is the only true God. The two latter propositions Mr. F. ably supports by Scriptural arguments. 4. Now there is only one true God. Yet each of the three persons is alike declared to be this God. But it will not be contended, that any one of them is a false God, or that there is more than one only true God. Therefore, each is the only true God. (1.) This apparent paradox cannot be solved except by an admission of the catholic doctrine of the Trinity. (2.) The proposition, which sets forth the doctrine of the Trinity, is not itself unintelligible, though the doctrine may, and does, exceed our limited comprehension.

II.—Respecting the real import and design of the passage, on which is built the preceding Socinian argument. 1. While the language of our Lord clearly sets forth some separation, or distinctiveness, it involves two very important propositions. (1.) The first is, that there is one only true God and that the Father is that only true God, not, however, to the exclusion of the Son and the Holy Ghost, but in contradistinction to the false Gods of Gentilism. (2.) The second is, that Jesus is the Christ, or Messiah, sent into the world for the redemption of lost mankind. 2. In these two propositions are contained the sum and substance of Christianity; and a practical knowledge of them is declared to be life eternal. (1.) A Christian is bound to believe, that there is one only true God, and that the Father is that God. This tenet separates him from the pagan worship of many false gods. (2.) He is likewise bound to believe, that the only true God has sent Jesus in the character of the Messiah. This tenet separates him from the infidel Jews. 3. The preceding interpretation of the passage is confirmed by a remarkable portion of St. Paul's writings, 1 Cor. viii. 1—6.

III.—To know the Father as the only true God, and Jesus Christ whom he has sent, is declared to be life eternal: which knowledge comprehends 1. A sound doctrinal knowledge of God the Father and the Lord Jesus Christ, which must be sought, where only it can be found, in the inspired volume of Scripture. 2. But a merely speculative knowledge is not sufficient; it must be accompanied by a correspondant practice; a practice that may be no disgrace to our doctrine.

Chapter IV. treats of the mode in which God's love to fallen man is described as operating. Previous to the fall, the love of God to his creature אדם was absolute and immediate: but,

I.—Since the fall, the love of God to man is exhibited as operating towards him, not as an upright, but as a degenerate creature; and hence: 1. It operates not absolutely but relatively, not immediately but mediately. 2. God reconciles man to himself by the agency of his only-begotten Son. 3. The nature of this intervention is not merely declaratory, but also propitiatory. 4. Such a plan is adduced by St. John (i John, iv. 9—11.), as a most remarkable instance of God's love displayed in actual exercise: and such undoubtedly it must be deemed, whether we consider the dignity of the agents, or the low condition of the persons interested in it. 5. Whatever degree of mystery and difficulty may attend the comprehension of this plan in the form of metaphysical speculation, there can be none in comprehending the import of a simple statement of the plan itself.

II.—It is, in short, on the presumption of the easy intelligibility of the plan itself, that St. John adduces it as involving a strong motive to the practice of universal holiness. Whence Mr. F. shews, 1. The mode in which the plan is so adduced,—for the avowed purpose of drawing from it the most important practical inference. 2. The superiority of the Catholic doctrine to that of the Socinian in regard to its practical tendency. 3. The love of God involves, on our part, the love of our brethren. Mr Faber then very suitably and impressively concludes the work, by exhibiting in—

Chapter V. The end of the Christian dispensation, the happiness of the blessed in heaven. The express sanction, he observes, of the Christian dis-

pensation is *a state of future rewards and punishments;* but the end or design of that Dispensation *is the happiness of the blessed in heaven.*

I.—The nature of this happiness, though in some respects ineffable and indescribable, yet the leading particulars, which will characterise the blessed in heaven, are thus drawn out by Mr. F. 1. An enlargement of the understanding. 2. An intimate and uninterrupted communion with God. 3. An absolute freedom both from all sin, and all tendency to sin. 4. An exemption from every species of chastisement. 5. The exclusive society of like natures. 6. An eternity of happiness.

II.—"I have now," says Mr. Faber, "given a very faint and imperfect sketch of that happiness of the blessed in heaven, which is the end and design of the Christian dispensation. yet, faint and imperfect as it is, who cannot perceive, even from such a sketch, the reasonableness of that exceeding great joy which well befits the heirs of eternal salvation? 'Rejoice, and be exceeding glad;' says our Lord to all those, who are his faithful disciples; 'for great is your reward in heaven.'

"In truth, no human being, save the true Christian, can *rationally* rejoice. After a fashion, the worldling may rejoice and be glad: but rejoice he cannot *rationally*. Death, which is the Christian's friend and the worldling's foe, awaits the Christian and the worldling alike: and, after death, cometh the judgment. But how differently, are these two men prepared to meet their judge, and their God! 'Rejoice, and be exceeding glad;' says Christ to the one: 'for great is your reward in heaven.' 'Because I have called, and ye refused;' says the Divine Wisdom to the other: 'I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh: when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.'"

Having thus brought our analysis of this very valuable and important work to a close, we cannot but feel how inadequate the attempt has been to convey a full idea of its highly interesting contents. The analysis, though somewhat extensive, is but an outline: but we feel assured, if we have at all succeeded in conveying even a faint conception of the important and extensive range of its subjects, the depth of its learning, its conclusive and manly arguments, its nervous and elegant style, and, what though last is not least, the spirit of fervent piety which breathes through every page, that few of our readers will fail to avail themselves of the important instruction it contains. To the Minister of the Gospel and the Biblical student, especially, it will be highly acceptable: it abounds with able criticisms which throw considerable light upon many passages of the Sacred Scriptures, particularly on the book of Job; and even those subjects, upon which we may be inclined to differ from the learned author, cannot fail of affording both pleasure and instruction to the reflecting and enquiring mind.

II.—SACRED GEOGRAPHY; *A Geographical and Historical Account of places mentioned in Holy Scriptures; originally composed by* EDWARD WELLS, D. D. *Revised and Corrected, and augmented by a series of geographical excursions, in which the Geography of Scripture is confirmed by evidence entirely new in its application; with incidental Illustrations of the civil customs and manners of the Deities; of the religious Ceremonies of nations and countries mentioned in Scripture, especially those to which the Gospel was first communicated, of their subsequent history, and of their present condition. To which is added, a Geographical Index of the Holy Writings. By* THE EDITOR OF CALMET'S DICTIONARY OF THE BIBLE, *3 vols. 8vo. pp.* 1370, *with an Atlas in 4to. containing 44 maps and plates, explanatory and illustrative, 1l. 1s. boards.* Charles Taylor, 1824.

THE title of these volumes sufficiently explains the nature of the work; and the well known and justly appreciated talents of the editor invest them with powerful

claims to the attention of the biblical student. "Sacred Literature," he remarks, "has of late assumed a very different aspect from that which it formerly presented. Instead of dry disquisitions about *words*, the *things* of which those words were the representatives are diligently enquired after; and real knowledge is obtained, in proportion as superficial information is exploded." In the justness of this sentiment our readers will, we believe, cordially acquiesce, nor will they feel inclined to dispute the propriety of placing among the foremost of those who have brought about so happy a revolution, the late ingenious and indefatigable *editor of Calmet.*

The "Sacred Geography" of Dr. Wells has been long and justly celebrated: to his labours we are indebted for the location of many places connected with the history of the Old and New Testaments, as well as for much useful information on general subjects connected with Sacred History and Geography. Nevertheless, his work is defective in its arrangement and imperfect in its execution, and the biblical student cannot but feel the want of some one more ample in its range and accurate in its details, for facilitating his acquaintance with scriptural history and antiquities. For such a work the materials—thanks to modern travellers!—though not abundant are by no means scarce; the great difficulty lies in selecting and appropriating them to this subject. Such an undertaking requires extensive reading, an intimate acquaintance with oriental languages, a competent knowledge of general science, a sober judgment, a mind habituated to close thinking, and patient and persevering research.

With these qualifications the late editor of Calmet was eminently endowed: to a strong and original mind was united an eager and insatiable thirst for knowledge, and a fervent and unabating zeal for the promotion of Scriptural truth.

The work before us comprises, as its title indicates, a revision of Dr. Wells' Geography, accompanied with a Geographical Index, and a number of interesting disquisitions, under the modest title of "Geographical excursions."

The first volume, which contains the Geography of Wells, is broken into various sections corresponding with the number of places treated of, each of which is numbered, after the manner of the "Fragments" supplemental to Calmet. The second volume comprises the Geographical Index, containing an alphabetical arrangement of places mentioned in the Holy Writings, supplying the deficiencies of Wells, and referring to him by means of the numbers prefixed to the description of each place. The third volume contains twenty three "Excursions" on some of the most interesting subjects connected with the Geography of the Scriptures. Among the subjects treated of will be found, Inquiries respecting the Geography of Eden and Paradise—the migrations of Abraham—the Pyramids of Egypt and their builders—travels of the Israelites in the Deserts—probable extent of Scripture Geography—the extent of Christianity at its promulgation, with several others equally interesting and important.

In addition to the information of modern travellers and historians, the author, in the discussion of these topics, has availed himself of a new and most satisfactory source of information—that of ancient coins. These he considers as the oldest, the most genuine, and often the most instructive memoranda extant; and regards the types on the medals of the ancient Asiatic cities as religio-geographical memorials. This view of the subject opens a wide and most interesting field of discussion, and whatever doubts we may occasionnally feel as to the legitimacy of some of our author's deductions, we cannot but express our gratitude for his having pointed out a line of study from which numerous advantages are to be derived, which will hereafter furnish many elucidations of Scripture incidents, hitherto presenting insurmountable difficulties.

It is but justice to our readers to remark, that the substance of the second volume of this work will be found in the "Additions" to the fourth edition of Calmet; and, that the "Geographical excursions" forming the third volume, are interspersed through the fourth volume of the "Fragments" supplemental to that work.

From these remarks our opinion of the volumes before us may be fully gathered; we consider them indispensable to the Biblical student; and to every person desirous of understanding the Holy Scriptures they will prove a valuable

acquisition: the low price at which they are published affords another ground for general recommendation.

III.—THE MODERN TRAVELLER. *A popular description, Geographical, Historical, and Topographical, of the various countries of the Globe. Vol. I. containing* PALESTINE or THE HOLY LAND, 18*mo. pp.* 372. 5*s.* 6*d boards.* Duncan.

THIS interesting little work is confessedly of a popular description, and affords much valuable information in a pleasing and instructive manner. It is a "Traveller," which designation will suggest its plan. In the volume before us, after describing the boundaries of Palestine, its ancient Geography, modern political divisions, population and costume, natural history and climate, &c. the author sketches the principal routes through the country, noticing, in order, every thing of importance in that endeared spot—

> "Over whose acres walked those blessed feet
> Which eighteen hundred years ago were nailed,
> For our advantage, to the bitter cross."

The nature and limits of the work will prevent the Biblical student from anticipating much information that is new, either of an historic or scientific character; as a popular book, however, describing with much accuracy, generally, the present state of Palestine, it has our cordial recommendation. The plates accompanying the volume are executed with much taste, and the map of Palestine, though on a small scale, is the most correct one we have yet seen.

IV.—THE CHRISTIAN CATECHIST, *intended for the elder children in families and Sunday Schools.* BY JOHN BULMER, 24*mo. pp.* 24. *Haverfordwest,* Potter: *London,* Westley. 3*d. stitched.*

Warm and steady advocates for the universal diffusion of biblical knowledge, we regard with pleasure the various efforts which are now making to accomplish this desirable object. As one among these, must be considered, the instruction of the rising generation in the great truths of the Gospel: for whatever difference of opinion may exist as to the expediency of formularies of faith, or of doctrinal catechisms, generally, none, we presume, will be found, relative to the propriety of instructing our children in the principles of our common Christianity, or of furnishing them with the means of giving "an answer to every man that asketh them a *reason* of the hope that is in them."

The little tract before us is one of a series, the publication of which is made contingent upon the reception this meets with from the religious public. Most sincerely do we hope that the author will be encouraged to complete a task, for which he appears so eminently qualified. The work is altogether free from party-feeling—the bane of religion;—and the absence of all peculiar theological opinions is calculated to recommend it to general notice and approval. We regret that the author has omitted to give references to the various texts, which are cited through the work; this would have greatly enhanced its value without materially increasing its bulk.

On the Diffusion of Biblical Knowledge.

In the distant eastern climes,
  Where the human race began,
Light arose, in early times,
  For the common good of man:
Yet it linger'd—ages pass'd,
Ere it reach'd our Isle at last.

Though it shone with partial rays
On a dark and dismal void,
Yet, it chang'd our fathers' ways,
Till their idols were destroy'd:
Then to God, with holy hands,
They were join'd in willing bands.

When the light had been withdrawn
From the once illumin'd east,
Still its beams on Britain shone,
Still the power of truth increas'd:
Superstition died away,
Yielding to its mighty sway.

After an Egyptian night,
(Error spreading wide and far,)
Rose a day, both fair and bright,—
WICKLIFF was the morning star!
TYNDALE chased the shades away,
Adding lustre to the day.—

Holy Martyr!—sainted name!—
Glory of that faithful line!
When committed to the flame,
What a heart of love was thine!
Prayer, ascending to the skies,
Open'd wide thy country's eyes!

Now what glorious things we see,
In the view of all display'd!
God hath spoken, "let it be,"
And the *world* receives our aid!—
Light came not to us in vain;
Lo! we send it back again!

As the waters fill the deep,
So must knowledge fill the earth:
Zeal and love then cannot sleep,
Till that day receives its birth,
When, submissive at his throne,
All mankind their Saviour own.

Hail, approaching days of grace!
When our earth with joy shall see
All the glorious things take place.
Pointed out in prophecy:
Then shall peace and truth prevail,
Nor shall love and mercy fail.

Happy they who most abound
In this work of faith and love!
While they scatter blessings round
Sweet the path in which they move!
He who loves this sacred cause,
Feels a joy no other knows.

Haverfordwest. J. B.

Sacred Geography.

CANAAN, OR THE HOLY LAND.*

Of the principal Buildings in, and about Jerusalem.

BORDERING upon the era of the temple on the north side, is shewn the *Serai*, or palace of the governor, said to occupy the site of Pilate's palace. It is an old irregular building and apparently of Roman architecture. In this house is shewn, if it were possible to believe such monkish legends, the very room in which Christ was mocked with the ensigns of royalty, and buffeted by the soldiers. On the other side of the street, which was formerly also part of the palace, is the room in which we are told our Lord was scourged. It was once used for a stable by the son of a certain *Bassa of Jerusalem*, but upon this profanation, they say, there came such a mortality among his horses, as forced him to resign the place. When visited by Maundrell, however, it was used as a weaver's shop. The street between the palace of Pilate and the Church of the Sepulchre, is called the Dolorous Way, as that by which Christ was led to execution. It crosses the road leading to the Damascus gate, and then proceeds up an ascent to Mount Calvary, where stands the Church of the Holy Sepulchre.

Before we proceed with a description of this church, it becomes necessary to offer some remarks upon the identity of the spot, as the scene of those astonishing transactions which the building is intended to perpetuate—the crucifixion and sepulture of the incarnate God.

The objections which were urged to the site of the Holy Sepulchre, and of Calvary, at an early period in the history of the Christian church, have been recently renewed by some modern travellers, whose deservedly high character, giving to their opinions a degree of authority, renders it the more necessary that they should be subjected to the test of a critical examination. Dr. E. D. Clarke, we believe, stands foremost among those who have been supposed to succeed in proving, that the spot assumed for Calvary and the Holy Sepulchre, is not the one which they really occupied.

The grounds of the Doctor's objections to the identity of these places, are—

1. That all the Evangelists agree in representing the place

* Continued from p. 110.

, as, "the place of a skull," that is to say, emetery;" but the spot now assumed as Calvary does any evidence which might entitle it to this appella- iat the place called "Golgotha," or "Calvary," was or *hill*, of which the place now exhibited as such, ie slighest appearance; and 3. The sepulchre of Jo- rimathea, in which our Saviour was entombed, was a *out of a rock*, whereas the place now shewn as such, ding of comparatively modern date, *and above ground.* these opinions Captain Light subscribes; and adds, "When Mount Calvary within a few feet of the alleged place of re, and the apparent inclination to crowd a variety of under one roof, I could not help imagining that the zeal early Christians might have been the cause of their not ng amongst the tombs further from the city the real Se- ire." Dr. Richardson, who also questions the identity of these ed places, considers, with Captain Light, "the contiguity the tomb to Mount Calvary as another objection to its being sepulchre of Christ."

Such are the difficulties which have been urged by modern ravellers* against opinions rendered venerable by their antiquity, ınd almost sacred by their associations: that they are not sus- tained, however, we are clearly of opinion, as we hope to make it apparent by the following remarks.

I. The name "Golgotha"—"Calvary"—"The place of a skull," given to the scene of our Saviour's crucifixion, by the Evangelists, does *not* signify as Dr. Clarke interprets it, after Stockius, "*a place of Sepulture*—*a public Cemetery*,"† being always used in the singular,—"the place of *a* skull," which would surely have been an improper designation for a place of *many* skulls. The language of St. Luke, however, is peculiar, and sets it beyond doubt that "*Skull*" was the proper desig-

---

* It may be necessary to remark that these objections were urged long ago, and that Quaresimius undertook to answer them in his chapter entitled, "Objectiones nonnullæ quibus impugnatur veritas sanctissimi Sepulchri" (cap xiv. lib. 5. Elucid. T. S.). In the following chapter he offers a refutation of the objection urged by Gulielmus de Baldensel, which was, that the original sepulchre was an excavation, whereas the present appeared to be a building. "Monumentum Christi erat excisam in petra vivâ, &c. illud verò ex petris pluribus est compositum, de novo conglutinato cæmento." This is admitted to be true of the *exterior* of the sepulchre, but not of the *interior*, which, it is contended, is the original rock, contained within a more costly coating.

† Mr. Horne (Introd. iii p. 19.), adopts the learned traveller's opinion relative to Calvary having been "a place of sepulture, or as containing sepulchral caverns for the dead;" but he most unaccountably stumbles, when he represents the Doctor as discovering in *this place*, "a cavern strikingly coinciding with all the circumstances of our Saviour's tomb;" the cavern spoken of by Dr. Clarke, and which he attempts to identify with the Holy Sepulchre, being situated in Mount Sion, on the south (Travels, iv. 327. *et seq.*), whereas Mount Calvary is very properly placed by Mr. Horne on the north-west.

nation of the place. This Evangelist, without mentioning Golgotha, writes, και ὁτε απηλθον επι τον τοπον καλουμενον κρανιον.* "And when they were come to a place called *skull*;" St. Luke appears therefore, to have strictly translated the word Golgotha, which signifies, not, κρανιω τοπος, "a place of a skull" but simply κρανιον, "a skull."†

That this name was given from the peculiar form of the place, and not from any purpose to which it was devoted, will be evident from the following remarks.

1. "Golgotha" (גלגתה) is derived from the word גל *(gal)*, a circle, knoll, or *rotundity*. Being in the duplicate form, *Gal-gal-ta*, it expresses, circle around circle, or circle above circle (as *Gilgal*, written *Galgala*, in the Greek, 1 Mac. ix. 2; or *round upon round*; which is its import here, with an emphatic suffix; "THE round upon round." Compare Josh. xviii. 17; and for the emphatic prefix, Neh. xii. 29.

2. The Greek term employed by the Evangelists to translate this Hebrew term, is, as we have seen κρανιον; which imports the *top* or *summit* of the head:‡ the *cranium*, not the whole head; and this farther appears from the name given to the place in Latin,

3. CALVARY, from *Calvus*, a bald *pate*; or the upper part of the head, where baldness begins and fixes itself. Not the whole head, *caput*, from the neck upwards; but that prominence in the head, which is a smaller round (the *pate*) on a larger round (the skull). In some persons this is very conspicuous; in all it is sufficiently marked to justify the distinction between *pate* and *head*. There may be much hair on the *head*, the pate of which is bald; compare Gen. xlix. 26.§ Nothing can be more obvious, than that this peculiarity of form, this resemblance to a human *skull*, furnished the name GOLGOTHA—CALVARY.‖

It is not a little singular that Dr. Clarke should not have perceived, that his objection to the present site of Calvary, as having no appearance of a *mount*, imposed an insuperable difficulty in the way of *his* hypothesis, which places Calvary in "a deep trench," the *valley Tyropœon*, between Acra and Sion. Not to dwell, however, upon this glaring inconsistency, we proceed to consider, not only whether the spot now shewn as Calvary does not exhibit the appearance of a mount, but also of that peculiar form from which we have shewn Calvary derived its name.

---

* Cap. xxiii. 33.

† See Edinb. Review, xxi. p. 147.

‡ It is applied by Homer to the summit of a mountain, Il. i. lin. 44; iii. lin. 167. *et al.*

§ Fragments supplementary to Calmet, No. 576.

‖ "Golgotham collem exiguum à formâ cranii humani dictum, quam referebat, notum est." Relandi Palæstina Illustrata, lib. 3. de urbibus et vicis p. 860.

In this enquiry Father Bernardino, as cited by the editor of Calmet, shall be our guide. He says, "The space occupied by Mount Calvary is now divided into two parts, forming chapels; the first of these is *twenty-one palms*, in width; and *forty-seven* in length.—The second division of Mount Calvary is *eighteen palms* in width, and *forty-seven* in length."

Speaking of these chapels, he says, they are not on the same level; but, "the MOUNT is in height towards the north two palms and a half; and towards the south-west two palms and ten inches: and the SMALLER RISING (il poggiolo) is in height *seven inches two minutes and a half*. This was the place of the bad thief. Towards the north, the place of the good thief—it is in height *one palm and six inches*."

"The steps under the arch towards the north leading to the LITTLE HILL are in height—the first, *two palms*,—the second, *one palm ten inches*."

"The letter H is THE PROPER MOUNT CALVARY;" this letter H is placed on the rising described as *il poggiolo*, the LITTLE HILL, marked by a circle, as the place of the cross of Jesus.

This is evidence that this ignorant and superstitious Monk distinguished TWO RISINGS in Mount Calvary; though Dr. Clarke passes the distinction over without notice. How greatly Bernardino's observations confirm the derivation traced in the name, may safely be left to the reader's intelligence.

To obtain a clear idea of Mount Calvary, we must imagine a rising, now about *fifteen* feet high. The ascent comprises *eighteen stairs*; the first flight contains *ten stairs*, the second flight contains *eight*. There are also two others, in length more than *forty feet*; and in width more than *thirty-five feet*; and upon this, nearly in the centre, a smaller rising about *seventeen inches* in height; which smaller rising is, says Bernardino "IL PROPRIO MONTE CALUARIO."

After this, how can Dr. Clarke affirm that there exists no evidence in the Church of the Holy Sepulchre, "*nothing that can be reconciled* with the history of our SAVIOUR's suffering and burial;" and add, "in order to do away this glaring inconsistency, it is affirmed that *Mount Calvary* was *levelled* for the foundation of the *church*; that the word ὄρος, *mons*, does not necessarily signify a *mountain*, but sometimes a *small hill**. But would any man about to fortify a city suffer a *high hill*, or considerable mountain, on the outside of the city walls, much within bow-shot? He would, surely, either enclose or level such a mount: otherwise, an enemy, occupying this station, by a rapid movement would drive away the besieged, and without farther effort master the place. Any body may be convinced of this by consulting Bernardino's twenty-first plate. The idea is ridiculous;—but the good father was

* Travel's vol. iv. p. 312.

an ecclesiastic, not an engineer. It is a venial transgression in him.*

In noticing Dr. Clarke's last objection we shall again quote Mr. Taylor, who has, in our opinion, completely set the question at rest.

"The first step to be taken in this enquiry is, to determine what kind of sepulchral edifice was that constructed by Joseph of Arimathea, and this can only be accomplished by strictly examining the words of the original writers who describe it. Dr. Clarke having inspected a great number of ancient tombs cut in the rock, in various parts of the countries through which he had travelled, and not a few at Jerusalem, itself, has suffered this idea to take entire possession of his mind: he looked for an excavation in a rock, and *nothing more.* But, before we determine that there really was nothing more, we are bound to examine, whether the terms employed by the Evangelists to describe the eventually sacred sepulchre, are completely satisfied by this restricted acceptation.

"It is so well known that the Greeks employed several terms to describe different kinds of sepulchral constructions, that a bare notice of it is sufficient in this place: Ταφος, Σημα, Τυμβος, Σορος, Σαρκοφαγος, Μνημιον, &c. all refer to the deposition, interment, or commemoration of the dead: but these are not indiscriminately interchangeable, though, perhaps, we may find τυμβος connected occasionally with most of them; and ταφος possibly with all of them.

"Matthew (whose work it will be remembered is a translation from the Syriac) uses two words to describe Joseph's intended place of burial; chap. xxvii. 60, he says: *He laid the body of Jesus in his own new* μνημειω, [TOMB, Eng. Tr.]—*and they rolled a great stone to the door* τῦ μνημειω [*of the* SEPULCHRE, Eng. Tr.] —*And there were Mary Magdalen, &c. sitting over against* τῦ ταφῦ [*the* SEPULCHRE, Eng. Tr.]. This rendering of the same word, μνημειον, by both *tomb* and *sepulchre* is injudicious. Campbell more prudently continues to each term of the original, that by which he had first chosen to express it, in English, 'He deposited the body in his own *monument.*—Mary Magdalen, &c. sitting over against the *sepulchre.*'—'Command that the *sepulchre,* τον ταφον, be guarded.'—'Make the *sepulchre,* τον ταφον, as secure as ye can.'—'Mary Magdalen, &c. went to visit the *sepulchre* τον ταφον.' 'Come see the place where the Lord lay; they went out from the *monument,* τῦ μνημειῦ.' We conceive, then, that what is rendered *monument,* implies a kind of frontispiece, or ornamental door-way [the *stone portal* of Capt. Light], and the Evangelist may include the chambers in this term, as from these the women *came out.* It will follow, that the women, if they sat behind the *taphos,* or on either side of it, while Joseph and the others

* Fragments to Calmet, ii. p. 179.

were washing and preparing the body, were as decorum demanded, somewhat withdrawn from the *monument;* to which they directed their attention, not till the body was deposited, or on the point of being deposited. Neither of the other Evangelists uses more than one term—the *monument.* The nature of this will justify a closer inspection of it.

" The Evangelist Matthew says, this *monument* was ἐλατομησεν ἐν τῃ πέτρα, *cut out—hollowed out—scooped out of the rock,* which formed the substratum of the soil; while his other term, *taphos,* intends the external hillock, or mound-like form of the rock, rising above the general level of the ground. There is no occasion for going beyond the volumes of Dr. Clarke, for proof of this acceptation of the term *taphos:* whether we accompany him among the Tumuli of the Steppes, or those in the plain of Troy,—the tomb of Ajax, the tomb of Æsyetes (which are conical mounds of earth, like our english *barrows*), of which the Doctor gives views, all are *taphoi.*

" Mark repeats nearly the words of Matthew, in reference to the *monument:* but Luke omitting the words *in the rock,* chooses another word to express the workmanship of this sepulchre; ' He placed him a tomb (or monument) HEWN—λαξευτῳ:, this affords a more precise idea. The word signifies to polish stones—to carve or cut stones ornamentally; it is compounded of λας, *a stone,* and ξεω, *to polish,* to scrape, or carve: but this carving and polishing implies a pattern, an ornamental figure of some kind. No man would say of the sepulchres simply excavated in the rock of the Holy Sion, that they were carved, cut, or polished. It should seem then, that, although advantage was taken by Joseph, of some rock rising up in his garden, yet, when wrought for a tomb, being not altogether suitable to a man of his consequence, its deficiencies were supplied with hewn stones, carved into proper form: *i. e.* the body of the tomb was rock, but a frontispiece was worked to it, to make it handsome. The extent of this rock or of this frontispiece, we have no means of knowing. To say the least, this sepulchre of the ' rich man of Arimathea,' may be compared to the sepulchres discovered at Telmessus; of which Dr. Clarke says: ' In such situations are seen excavated chambers, worked with such marvellous art as to exhibit open façades, porticoes with Ionic columns, gates and doors beautifully sculptured, on which are carved the representation as of embossed iron-work, bolts and hinges.'

" Those ornaments were hewn in the rock; but St. Luke's words are not restricted to that sense; for it should seem that the very term *monument,* leads us to *building* of some kind *prefixed* to the rock, or even standing above it. This Evangelist's phrase (chap. xi. 47.) is express to the point, οικοδομειτε τα μνεμεια, ' ye *build* the *monuments* of the prophets,' where the term *build* is explicit; and it is farther elucidated—if it admits of farther elucidation, by the ' small temple,' built over the excavated tomb of Joseph and others. Perhaps even this term, μνημειον, includes or

implies some kind of *construction*, not merely excavation; so in the tomb of which Dr. Clarke gives a delineation, p. 244, Helen *constructed this monument* for herself.—το μνημειον κατεσκευασεν—but this *monument* is ' composed of five immense masses of stone,' wrought into conjunction; and forming an upper chamber ' which seemed to communicate with an inferior vault.' And this *construction* is the regular import of the term κατεσκευασεν, which as regularly accompanies the term μνημειον, *monument*. See Clarke, p. 250. 256; Montfaucon, v. p. 38, 39, several instances; and in the latest travellers, as Walpole, ii. p. 538, *et al.*

" This distinction seems to be observed, Mark v. where we read of the man with an unclean spirit (ver. 2.), who coming out of the *monuments*, των μνημειων, met Jesus; and we are told that he had taken up his residence in the *monuments*, and that he was night and day in the *monuments*, and in τοῖς ὄρεσι, the caverns of the mountains (Schleusner), that is to say, in the sepulchres excavated from the mountain rocks. It is worth while to understand this; inasmuch as we may otherwise look for what we ought not to expect to find. The sepulchre of David (Acts ii. 29.), was a *monument*, not an excavation in the rock of Sion. The rocks were rent (Matt. xxviii. 32.), but the *monuments* in which the dead were deposited were opened.

" We conclude, then, on the authority of Matthew, that the intended burial place of Joseph of Arimathea, presented two distinctions, a *Taphos—Sepulchre*, and a *Mneion—Monument*.

" Not unlike is the tomb now shown for that of our Saviour. It is affirmed to be a rock encased with building. Heartily do we wish the building were not there: heartily do we agree with honest Sandys,—' those naturall formes are utterly deformed, which would have better satisfied the beholder; and too much regard hath made them less regardable.' Yet Sandys speaks expressly of a ' compact roofe of the SOLID ROCKE, but lined *for the most part*, with white marble.' This distinction is not noticed by Dr. Clarke; neither has he noticed that the frontispiece to this tomb is confessedly modern;—that in the exterior building the arch of the roof is *pointed*; whereas, in the interior chamber, the arch is *circular*:—proof enough of reparation without consulting the monks. But if Mr. Hawkins' account of this church be correct, in which he says, ' Hequen, caliph of Egypt, sent Hyaroc to Jerusalem, who took effectual care that the church should *be pulled down to the ground*, conformably to the royal command:'—if this be true, no doubt, the sepulchre, which was the principle object of veneration in the church, was demolished *most unrelentingly*. It would, therefore, be no wonder to find, that the present building is little other than a shell over the spot assigned for the tomb; and this without any reflection on the character of ' old lady Helena,' who could not foresee what the Saracens would do nearly nine hundred years after her death."*

* Fragments, ii. pp. 181—185.

One word will afford a sufficient answer to the remaining objection of Captain Light and Dr. Richardson, viz. the contiguity of the Holy Sepulchre to Mount Calvary. We adduce the testimony of the evangelist John (xix. 41.): "Now there was in the place (EN τόπῳ) where he was crucified, a garden; and in the garden a new sepulchre.—There they laid Jesus:" repeating again, that "the sepulchre was "*nigh at hand*," ἐγγυς, close by, adjoining.

Having, as we conceive, fairly disposed of the objections urged against the identity of these sacred places, we proceed to consider the probabilities in favour of their really being what they are represented.

"Whether any deference be due to the conjecture which suggests Παρουσι instead of Παρθικι as the inscription of the First Epistle of John, may be left undetermined here; but certain it is, that many thousands of strangers resorted every year to Jerusalem, for purposes of devotion; and these would find themselves interested, with more than ordinary interest, in the transactions which that city had lately witnessed, and with the multitudinous reports concerning them, which were of a nature too stupendous to be concealed. The language of Luke (xxiv. 28.) plainly imports wonder that so much as a single pilgrim to the Holy City could be ignorant of late events; and Paul appeals to Agrippa's knowledge, that 'these things were not done in a corner.' It is, in short, impossible, that the natural curiosity of the human mind—to adduce no superior principle—should be content to undergo the fatigues of a long journey to visit Jerusalem, yet, when there, should refrain from visiting the scenes of the late astonishing wonders.

"So long as access to the Temple at Jerusalem was free, so long would Jews and proselytes from all nations pay their devotions there; and so long would the inquisitive, whether converts to Christianity, or not, direct their attention to Mount Calvary, with the Garden and Sepulchre of Joseph. The Apostles were at hand, to direct all enquirers; neither James nor John could be mistaken; and during more than thirty years the localities would be ascertained beyond a doubt, by the participators and the eye-witnesses themselves. Though the fact is credible, yet we do not read of any attempt of the rulers of the Jews to obstruct access to them, or to destroy them: but, it is likely that they might be in danger on the breaking out of the Jewish war, A. D. 66. and especially on the circumvallation of Jerusalem, A. D. 70. The soldiers of Titus, who destroyed every tree in the country around to employ its timber in the construction of their works, would effectually dismantle the Garden of Joseph: and we cannot from this time reckon, with any certainty, on more of its evidence than what was afforded by the chambers cut into the rock; and possibly, the portal, or monument, annexed to them.

"At the time of the commotions in Judæa, and the siege of Jerusalem, the Christians of that city retired to Pella, beyond the Jordan. These certainly, knew well the situation of Mount Calvary; nor

were they so long absent, as might justify the notion that they could forget it, when they returned; or, that they were a new generation, and therefore had no previous acquaintance with it. They were the same persons; the same church officers, with the same bishop at their head, Simeon son of Cleophas; and whether we allow for the time of their absence two years, or five years, or seven years, it is morally impossible that they could make any mistake in this matter. Simeon lived out the century; and from the time of his death to the rebellion of the Jews under Barchochebas, was but thirty years, too short a period, certainly, for the successors of Simeon, at Jerusalem, to lose the knowledge of places adjacent to that city. That Barchochebas and his adherents would willingly have destroyed every evidence of Christianity, with Christianity itself, we know; but whether his power included Jerusalem, in which was a Roman garrison, may be doubted.

"The war ended some time before A. D. 140, and from the end of the war we are to consider the emperor and his successors as intent on establishing his new city, Ælia, and on mortifying to the utmost both Jews and Christians, who were generally considered as a sect of the Jews. It is worth our while to examine the evidence in proof of the continued veneration of the Christians for the Holy Places, which should properly be divided into two periods; the first to the time of Adrian's Ælia; the second from that time to the days of Constantine.

Jerom, writing to Marcella, concerning this custom, has this remarkable passage: *Longum est nunc ab ascensu Domini usque ad præsentem diem per singulas ætates currere, qui Episcoporum, qui Martyrum, qui eloquentiam in doctrina Ecclesiastica virorum venerint Hierosolymam, putantes se minus religionis, minus habere scientiæ, nisi in illis Christum adorassent locis, de quibus primum Evangelium de patibulo coruscaverat. Ep.* 17. *ad Marcell.*

"'During the whole time from the ascension of the Lord to the present day, through every age as it rolled on, as well bishops, martyrs, and men eminently eloquent in ecclesiastical learning, came to Jerusalem; thinking themselves deficient in religion, and in religious knowledge, unless they adored Christ in those places from which the Gospel dawn burst forth from the cross.'

"It is a pleasing reflection that the leading men in the early Christian communities were thus diligent in acquiring the most exact information: they spared no pains to obtain the Sacred Books in their complete and perfect state, and to satisfy themselves by ocular inspection, so far as possible, of the truth of those facts on which they built the doctrine they delivered to their hearers. So Melito, Bishop of Sardis, [A. D. 170.] writes to Onesimus, 'When I went into the East, and was come to the place where those things were preached and DONE:'—So we read that Alexander, Bishop of Cappadocia [A. D. 211.] *going to Jerusalem for the sake of prayer, and to visit the sacred places,* was chosen assistant-bishop of that city.

Scripture Manual:

Noticing the PRINCIPAL CONTENTS *of the Old and New Tests. in* HISTORICAL *order; accompanied with* INCIDENTAL *Illustrations, chiefly of a* LITERARY *and* SCIENTIFIC *character.*

[Continued from p. 154.]

"I will shew thee that which is noted in the Scriptures of Truth."

PERIOD THE THIRD.

FROM THE SOJOURNING OF ISRAEL IN THE DESERT, TO THE ESTABLISHMENT OF THEIR MONARCHY IN CANAAN.

ABOUT 500 YEARS.

CHAPTER VI.

THE GOVERNMENT OF THE JUDGES.

	Sect. 1.	The Eastern Israelites delivered from the Mesopotamians by Othniel.	Jud. III. 5—11.	
	—— 2.	The Eastern Israelites delivered from the Moabites by Ehud.	—— 12—30.	
	—— 3.	Deliverance of the Western Israelites by Shamgar.	—— 31.	
Y. W. According to Lightfoot from 2571 to 2941. Or Encyclo. Metrop.	—— 4.	The Northern Israelites subdue the Canaanites by Deborah and Barak.	—— IV. 1. to end.	B. C. According to Eng. Bib. from 1625 to 1065. Or Towns end.
	—— 5.	The triumphant song of Deborah and Barak.	—— V. 1. to end.	
	—— 6.	The Eastern and Northern Israelites enslaved by Midian.	—— VI. 1—6.	
	—— 7.	History of Ruth, a Moabitess, and her relations.	Ruth I—IV.	
	—— 8.	Midian subdued by Gideon; and his judicature.	Jud. VI. 7. to end. VII. and VIII.	
	—— 9.	The usurpation and destruction of Abimelech.	—— IX. 1. to end.	
	—— 10.	The administrations of Tola and Jair.	—— X. 1—5.	
	—— 11.	Oppression of the Philistines and Ammonites; chastised by Jephthah.	—— X. 6—18. XI. and XII. 1—7.	
	—— 12.	The magistracies of Ibzan, Elon, and Abdon.	—— XII. 8—15.	
	—— 13.	The government of Eli.	—— XIII. 1.	
	—— 14.	The parents and birth of Samson.	—— XIII. 2. to end.	

	Sect. 15.	The birth of Samuel, son of Elkanah by Hannah.	1 Sam. I. and II. 1—21.	
	—— 16.	The early call of Samuel to the divine ministry.	—— III. 1. to end.	
from	—— 17.	Marriage of Samson, and his exploits against the Philistines.	Jud. XIV, XV. 1—19.	from
2650	—— 18.	The family and faults of Eli.	1 Sam. II. 22—36.	1405
to	—— 19.	The extraordinary death of Samson.	Jud. XVI. and XV. 20.	to
2884.	—— 20.	The closing scenes of Eli's life, aged 98 years.	1 Sam. IV.	1095.
	—— 21.	Narrative of the Ark of God, taken by the Philistines.	—— V, VI. and VII. 1.	
	—— 22.	The government of Samuel and his sons.	—— VII. 2. to end, and VIII.	

JUD. V. 1—31.—This "perfectly sublime ode" demands attention to its several parts. Lowth's Sac. Poet. i. p. 291—293; ii. p. 257. Boothroyd's Heb. Bib. How are its superlative beauties obscured by the prosaic arrangement: and with what difficulties is the present version clogged! but this is only one instance of a thousand, in which common justice to the literary claims of Scripture has been so long violated.

RUTH.—Some chronological differences between ch. iv. 21, 22. and Matt. i. 5, 6, would be diminished, by considering the Παχαὲ of Matt. and the Ραασ of Heb. xi. 3. James, ii. 25. as different persons. Is not this even intimated by the names? Gray's Key, p. 163.

JUD. IX. 7—21.—The parable (or fable, or apologue,) of Jotham, the most antient in the world, is also one of the greatest beauty. Encyclop. Metrop. Biog. in Part ii. p. 62.—Ver. 18: אלהים ואנשים *(Alekim ve Anushim)*, princes and peasants. Collyer's Script. Parables, p. 102.

JUD. XI. 39, 40.—These verses plainly intimate her consecration to perpetual virginity: and yet how unaccountable are the conflicting sentiments of even some learned critics, on one of the clearest portions of holy writ. Dathe cited, but disputed, by Boothroyd. Michaelis' Com. ii. p. 276.

JUD. XIII. 1.—The arrangement of this section is made on the united authorities of the Bible chronology and Calmet. Townsend, i. p. 535, 536.

1 Sam. II. 1—10.—This admirable hymn excels in simplicity of composition, closeness of connexion, and uniformity of sentiment. Hales' Analys. of Chron. ii. b. 1. p. 352. Horsley's Bib. Crit. iv. p. 358.

JUD. XV. 4, 5, 8, 15—19.—Satisfactory illustrations may be found in Ovid. Fast. lib. iv. 681; Lowth's Sac. Poet. ii. p. 39; Burder's Or. Cust. ii. p. 96—99; Class. Jour. vi. p. 324—326; M. De Lavaur's Conference de la Fable avec l'Histoire Sainte; proving that Samson is the original Hercules of pagan mythology.

1 Sam. VI. 19.—Translated by Bochart: "He smote three score and ten men, fifty out of a thousand men:" that is, the number being fourteen hundred, God smote seventy, a twentieth part: Josephus thus understood it; and it must be observed, that Bethshema was but a village. Patrick, in Gray's Key, p. 172. See Kennicott, Taylor and Boothroyd.

1 Sam. VII. 16.—How agreeable is this with what Cæsar affirms of our Druidical temples: "Si certo anni tempore, &c. &c." Hutchinson's Hist. of Cumb. ii. p. 193.

1 Sam. XIII. 19—22.—These implements of war and agriculture are severally explained in Stockius and Parkhurst's Heb. Lex.; Fragm. to Calmet's Dict.; and Boothroyd's Heb. Bib.

1 Sam. XV. 33.—Nothing can be said in extenuation of such cruelty except

CHAPTER VIII.

THE REIGN OF DAVID: 40 YEARS.

	Sect.		
	1.	David king in Hebron, and Ishbosheth "over Israel," two years.	2 Sam. II—IV.
	2.	Anointing of David king over all Israel.	—— V. 1—3. 1 Chr XIII. 1-4. Ps. CXXXIX.
	3.	The attendants and "mighty men" of David.	1 Chr. XII. 23—40. 2 Sam. XXIII. 8—12. 1 Chr. XI. 20. to end.
	4.	Their complete subjugation of Jebus or Jerusalem.	2 Sam. V. 4—10. 1 Chr XI. 1—14. 2 Sam. XXIII. 18. to end.
	5.	Hiram congratulates David, and the Philistines' invasion.	—— V. 11—25. 1 Chr XIV. 1—17.
	6.	The Ark brought from Kirjath-Jearim.	—— VI. 1—11. 1 Chr. XIII 5—14. Ps. LXVIII.
B. C.	7.	Removal of the Ark from Obed-edom's house.	1 Chr. XV. 1—14. Ps. CXXXII 2 Sam. VI. 12-19.
Y.W.	8.	Musicians, &c. appointed, and great rejoicing.	—— XV. 15—29. XVI. Ps. CV, XCVI. CVI. and 2 Sam. VI. 20—23.
From 2949 to 2989.	9.	David commanded not to build the temple.	2 Sam. VII. 1 Chr. XVII Ps. II, XI, V, XXII, XVI, CXVIII, CX.
	10.	War with the surrounding nations.	—— VIII. 1—18 1 Chr. XVIII. 12. —— VIII. 14 —18, 13. 1 Kin. XI. 15—20.
	11.	Poetic compositions on the occasion.	Ps. LX. and CVIII.
	12.	Spoils of war dedicated, and the house of Saul favoured.	1 Chr. XVIII 1—17. 2 Sam. IX.
	13.	War and conquest of the Ammonites and Syrians.	2 Sam. X. Ps. XX, XXI. 1 Chr. XIX. 1. to end.
	14.	David's adultery with Bathsheba.	1 Chr. XX. 1. 2 Sam. II. XII. 1—15.
	15.	His repentance, pardon, and gratitude to God.	Ps. LI, XXXII, XXXIII, CIII. 2 Sam. XII. 15—23.
	16.	Renewed war with the Ammonites, and domestic troubles.	1 Chr. XX. 1. 2 Sam. XII. 26—31. 1 Chr. XX. 2, 3. XIII. 1—20.
	17.	The birth of Solomon, and fratricide of Ammon.	2 Sam. XII. 24, 25. XIII. 21—39.

Sect. 18.	Rebellion of Absalom, and usurpation of the throne.	2 Sam. XIV 1—7, 15-17,8-14,18-33
—— 19.	David exiled for a season from Jerusalem.	—— XV. and Ps. III.
—— 20.	The peculiar and awful death of Absalom.	—— XV. 30—37. XVI. 1—14. Ps. VII. 2 Sam. XVI. 15—23. XVII. Ps. XLII, XLIII, LV, IV, V, LXII, CXLIII, CXLIV, LXX, LXXI. 2 Sam. XVIII 1. to end.
—— 21.	King David's return to the metropolis.	—— XIX. and XX. 3.
—— 22.	Revolt of Sheba, and the three years' famine.	—— XX. 1, 2, 4—26. XXI. 1—14.
—— 23.	The last war with the Philistines.	—— XXI. 15—22. XXII. Ps. XVIII. 1 Chr. XX. 4—9.
—— 24.	Sin and punishment of David's numbering the people.	—— XXIV. 1—9. 1 Chr. XXI. 6, 7. XXVII. 23, 24. XXI. 1—5, 8—16. 2 Sam. XXIV. 10—17.
—— 25.	The dedication of Araunah's threshing floor.	1 Chr. XXI. 17-30 Ps. XXX. 18-25.
—— 26.	David's preparations for building the temple.	—— XXII. 1. to end.
—— 27.	Rebellion of Adonijah, fourth son of David.	1 Kin. I. 1. to end.
—— 28.	The first assembly of the people respecting the succession.	1 Chr. XXIII. 1. XXVIII. 1—10. Ps. XCI. and CXLV.
—— 29.	Preparations for the service of the temple.	—— XXIII. 2-32. XXVIII. 11-21.
—— 30.	Poetic compositions of David, the dates or occasions of which are uncertain.	Ps XL, XLI, LXI, LXV, LXIX, LXXVIII, VI, VIII, XII, XIX, XXIII, XXIV, XXVIII, XXIX, XXXVIII, XXXIX, LXXXVI, XCV, CI, CIV, CXX, CXXI, CXXII, CXXIV, CXXXI, and CXXXIII.
—— 31.	The second assembly of the people.	1 Chr XXIX. 1—19 Ps. LXXII. 1 Ch. XXIX. 20-25.
—— 32.	David's charge to Solomon; his last words, and death.	1 Kin. II. 1—9 2 Sam XXIII. 1-7. 1 Chr. XXIX. 26—30. 1 Kin. II. 10, 11.

2 SAM. XVII. 17.—"Wench," according to Dr. A. Clarke, is a Scotticism, probably by King James, as also "lad" in Gen. xxi. 12: but this is very questionable, for the word is still used in England, particularly on the borders of North Wales, for a girl or any young woman.

Ps. IV.—The historical reference of verse 2 and 4, is judiciously noticed by Dr. Lightfoot, i. p. 67.

2 SAM. XVIII. 33.—An excellent sermon, "to young persons," may be read in Dr. Doddridge's works, v. ii. p. 172. Leeds edit. 1803.

2 SAM. XIX. 32—39.—Saurin's Sermons, v. iii. p. 216; and on ver. 35, refer to Burder's Orient. Customs, v. ii. p. 141.

2 Sam. xxiv. 1.—The sin of David's numbering the people consisted in the pride and covetuousness of his heart. But ויסת את דויד *(Ve isath ath David)* should be read, "Because one provoked David;" or by supplying the שטן *(Satan)*, "an Adversary," of 1 Chron. xxi. 1.

1 Chron. XXII.—The departure in this and the following sections, from Lightfoot's arrangement, is justified by Mr. Townsend, i. p. 718, 719.

1 Kings I. 39.—קרן השמן *(Quorn heshimen)*, a horn of oil. As pottery and glass were then little in use, horns were commonly employed for holding oil and wine.—Dr. A. Clarke.

1 Chron. XXVIII 11, 12.—Some ingenious illustrations of Biblical Architecture, particularly on the "Model of a Building," are given in Scrip. Scient. illustrated p. 120.

PS. LXXII.—May this be styled, David's *Coronation Prayer* for his son Solomon, and ought it not, in fairness and justice to the original, to be read in English in the petitioning and not predicting form? Thus understood throughout, its proper and exclusive application to the auspicious Prince is most obvious; and its bold expressions are in perfect consonance with the overflowing of a Father's bosom, and the fervid imagination of the sublimest muse. The New Test. writers have not affixed to any part of it, a prophetical meaning.

1 Kings II. 9.—Instead of, "But his &c." the ו should be translated disjunctively, as in Prov. xxx. 8, be "hor," Delany, quoted in Ency. Metrop on Biography Pt. ii. p. 80. Another mode of exposition has been followed by Drs. Kennicott and Clarke.

2 Sam. XXIII. 1—7.—"The last words of David" are well explained in Kennicott's Dissert. Gen; Geddes' Translat; Script. Illust. by Nat. Science, p. 99, and Smith's Script. Test. i. pp. 192—198.

1 Kings IV.—The matter of this chap. and the conclusion of 1 Chron. I. is not of a fixed and determinate date, tied to any one year, but it runneth through the story of many years. Lightfoot's Chron. i. p. 72.

1 Kings VIII. 27.—The whole of this Prayer is worthy of the wisdom of Solomon; but the lofty conceptions and beauties of this composition must strike every reader. Boothroyd, i. p. 312.

Canticles.—After the building at the Summer house in the forest of Lebanon, Solomon pens this Book; as appeareth by chap iv. 8, and vii. 4. Lightfoot i. p. 76. On this singular, but sublime production, read Lowth's Sacred Poetry Lect 30 and 31; Gray's Key; and particularly Harmer's Outlines, and Dr. Good's "Sacred Idyls," with Notes. Dr. A. Clarke has furnished some very valuable helps—he denies all spiritual or allegorical interpretations; and has most unaccountably overlooked a most able version with appropriate illustrations, by that late eminent Biblical Scholar, the editor of Calmet, in Vol. iii of Fragments; who, with his accustomed diffidence, suggests, that this song may allegorise the union of the Jewish and Gentile churches. iii. p. 221.

Cant. I. 12.—"Spikenard," נרד *(Nard)*. The name and the thing are both exotic: the Hebrew lexicographers imagine both to be Indian; but the word is in truth Persian. A treatise by Sir W. Jones, Vol. v. p. 13—52.

Cant. VIII. 10.—Here חומה *(Chume)* signifies the ground which the wall surrounded: an inclosure sacred to Cham, the Sun, which was particularly worshipped in such places. Bryant's Analys. ii. p. 130, 131.

CHAPTER IX.

THE REIGN OF SOLOMON; 40 YEARS.

	Sect. 1.	The offering at Gibeon, and Solomon's judgment.	1 Kin. II. 12, 2 Chr. I. 1. 1 Kin. III. 3, 4. 2 Chr. I. 2—6. 1 Kin. III. 5—28. 2 Chr. I. 7—13.	
	—— 2.	The treason and death of Adonijah.	—— II. 13—38.	
	—— 3.	Solomon's dominion, and preparations for the temple.	—— IV. 1—25. 2 Chr. II. 1, 2. 1 Kin. V. 1—12. 2 Chr. II. 3—16. 1 Kin. V. 13. 2 Chr. II. 17, 18.	
	—— 4.	Death of Shimei, and Solomon's marriage.	—— II. 39—46. and III. 1, 2.	
	—— 5.	The date, and chief measurements of the temple.	2 Chr. III. 1 1 Kin. VI. 1. 2 Chr. III. 2-9. 1 Kin. VI. 4—8, 15—28. 2 Chr. III. 13, 14. 1 Kin. VI. 29-36.	
Y. W. From	—— 6.	Work of Hiram of Tyre, "a worker in brass."	1 Kin. VII. 13—22. 2 Chr. IV. 1. 1 Kin. VII 23—45. 2 Chr. IV. 11—16.	B. C. From
2189 to	—— 7.	The furniture, and finishing of the temple.	—— VII. 46—50. 2 Chr. IV. 8—10. 1. Kin. VI. 9—14, 51, 37, 38. 2 Chr. IV. 17—22.	1015 to 976.
3029.	—— 8.	The dedication of the temple.	2 Chr. V. VII. 4—7. and VI. 1. 1 Kin. VIII. 1-21.	
	—— 9.	Solomon's prayer on the occasion,	—— VI. 12—39. 1 Kin. VIII. 50—61. 2 Chr. VI. 40—42, VII. 1—3, 8—10. 1 Kin. VIII. 22—50, 62—66.	
	—— 10.	Removing the ark of God into the temple.	Ps. XLVII, XCVII, XCIX, C.	
	—— 11.	The public rejoicing, and praises of the people.	—— CXXXV, and CXXXVI.	
	—— 12.	Other buildings of Solomon, and the divine appearance.	1 Kin. VII. 1—12 2 Chr VII. 11—22. 1 Kin. IX 1—9.	

Scripture

	in. IX. 10—14.
	Chr. VIII. 1—
	1 Kin. IX. 24.
	I—VIII.
	V. 15, 16.
	VIII. 12
	Kin. I
	2 C
	X. 1—4.
	Chr. IX. 1—12.
	—— IV. 29—31, 33, 32.
	Prov. I—XXXI.
	—— I—IX.
	—— X—XXII. 16.
	—— XXII. 17 to end. XXIII, XXIV.
	—— XXV—XXIX.
	—— XXX. & XXXI.
	1 Kin. XI. 1—14, 23—40.
	Eccles. I—XII.
	—— I. 1.
	—— I. 2. to end, II—V. 12.
	—— V. 13—VI. 11.
	—— VI. 12—X. 20.
	—— XI—XII. 12
	—— XII. 13, 14.
	1 Kin. XI. 41—43 2 Chr. IX. 29—31.

2 Sam. XVII. 17.—"Wench," a
ably by King James, as also "
able, for the word is still use
rth Wales, for a girl or any
Ps. IV.—The historical re
Dr. Lightfoot, i. p. 67.
2 Sam. XVIII. 33.—An
Dr. Doddridge's works, v
2 Sam. XIX. 32—39.
to Burder's Orient. Cust
2 Sam. XXIV. 1.—T
pride and covetousn
should be read, "
(Satan), "an Ad
1 Chron. XXI
foot's arrangem
1 Kings
tery and gla
holding oil
1 Chr
tecture,
illustra
P
Solo
in
th

on, in

admonitions.
erbs, properly so
alled.
. Connected addresses.

4. Similar to the second part.
5. Instructions of Agur and Lemuel.

The apostacy and punishment of Solomon.

The supposed production of his old age, Ecclesiastes.
The introduction.
The first proposition.

The second proposition.

The third proposition.

Practical Inferences.
Conclusion of the whole.
The death of Solomon, aged about 58 years.

— 19.
— 20.
— 21.

1 Kings IV. 31, 33.—The בני מחול (*Beni Mechul*) are, "Sc
Choir," that is musicians or poets; intimating therefore Solomon's
in the sciences of Music and Poetry. Lowth's Sacred Poetry,
Solomon's attainments and compositions as a Naturalist some c
highly probable suggestions, are comprised in the Bibl. Arra
Nat. History, in vol iv. of Calmet's Bib. Encyclop.
Proverbs.—This book was arranged in its present order
hands; and probably compiled from various sources, Hebrew

Scripture Encyclopædia.*

PART III.

THEOLOGY.

Ουκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις;
Ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.—Paul.

THIS hallowed language of the Apostle has been chosen as suggesting an appropriate motto for the present delightful, but difficult, subject of investigation. That difficulties attend this department of Biblical Science, is too obvious, too lamentably true, to admit of question. Under a deep impression of these, therefore, the undertaking now attempted is made; and will be conducted throughout, it is desired, with a due regard for the simplicity and sufficiency of Holy Scripture.

The immense magnitude—the vastly extensive range, of the subject, demands that its principles and preliminaries should be well understood. The latter indeed are the conducting portals to the magnificent temple of the former: and who that wishes admission into the interior would not seek a knowledge of the avenue? A primary chapter may, then, be consistently devoted to introductory observations; after which we shall notice, in general outline at least, as usual, this branch of knowledge, all important and divine:—

"Not in the words which man's wisdom teacheth;
But which the Holy Ghost teacheth."

CHAP. I.

PREFATORY INTRODUCTION.

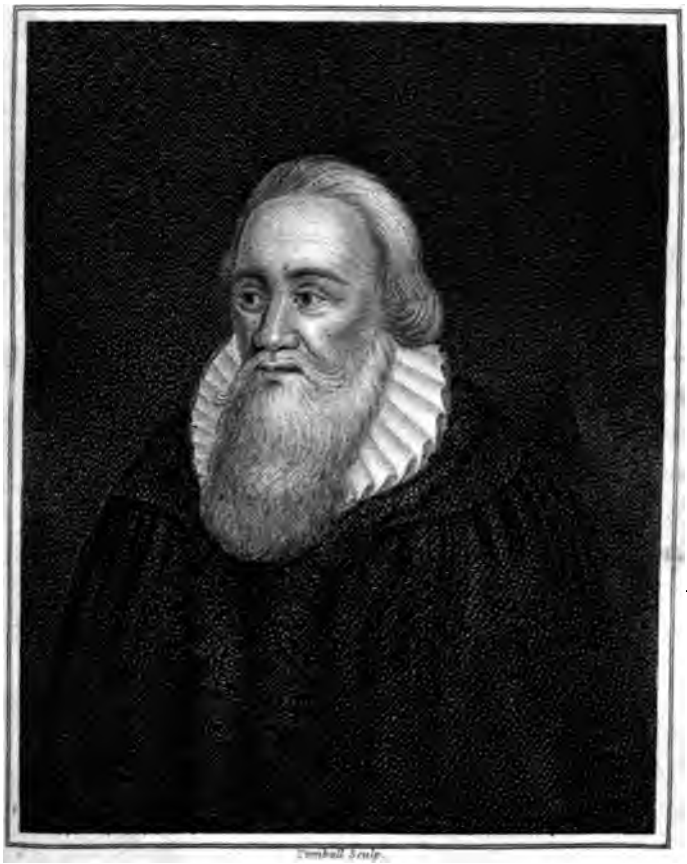
A variety of particulars may here be submitted; and form the subjects of separate sectional arrangements. The principal terms and phrases in theological use demand explanation—the claims of sacred scripture, as "given by Inspiration of God," should be correctly ascertained—and the progressive character of this science, as developed by the testimony of Revelation and exhibited by various writings, may also suitably occupy a cursory investigation.

Sect. 1.—*Exposition of Terms.*

Theology.]—The science of Theology has essentially and immediately to do with Deity; and, in connection with the character and government of the Creator, the state and destiny of his creatures. Of Grecian derivation the term itself evidently is: and therefore originally†

* Continued from p. 121.

† Buck's Theological Dictionary, vol. ii. p. 459, second edition, 1806.



Revd. John Arndt.

Author of True Christianity

General Superintendant in the Dutchy of Lunenburg.

Born 1555. Died 1621.

Published by W. Booth N°32. Duke Street Manchester Square.

applied to the divinities, or sacred things, of heathenism. Though not literally a scriptural term, its component parts (Θεος God, and λογος a word, discourse) frequently occur in the sacred writings; and its now accustomed usage, as denoting the principles and practices of religion is perfectly consistent and appropriate.

Religion.]—By Religion strictly understood,* is conveyed the idea of returned obligation to the Almighty. It corresponds† with the דרך יהוה *(darek jeve)*; Gen. xviii. 9; Ps. xxv. 9, of the Hebrews; with the Θρησκεια‡ and Ευσεβεια‡ of the New Testament, as James i. 26, 1 Tim. iii. 16; and with the well known English words, Godliness, and Piety. The remarkable definition of it by the Apostle James (ch. i. ver. 27.) is worthy of special notice; as comprising the very perfection of personal excellency and relative goodness. How beautifully do James and Jesus|| harmonize, in enforcing the same principles of purity, peace, and truest benevolence!

Doctrine.]—The word Doctrine has a very comprehensive, and yet obvious application in the Bible; and consequently ought to be so extended by the writers and students of Theology. The plain meaning of the inspired words לקח *(laquoch)*: Job. ii. 4; Deut. xxxi. 2; Is. xxviii. 9: Διδαχη and Διδασκαλια: Matt. vii. 28; Rom. xii. 7; is Instruction, Information, Teaching in general, nor is there a scriptural warrant for applying the term Doctrine to any truths or opinions in particular. The vulgar phraseology of "doctrinal and practical" is unauthorised§ by the sacred writers; for whatever they communicate is designed "for instruction", not "in word only, but in *deed* and in truth".—It is also observable that the Sept. have employed Διδαχη for ללמד *(le lamed)*, Ps. lx. 1; and Διδασκω for the following various Hebrew terms;—for למד *(lamed)*, to teach, Deut. iv. 1, 10, 14; for הודיע *(hudio)*, to make to know, Job. x. 2; הורה *(hure)*, to shew, Prov. iv. 4, 11; for אלף *(aleph)*, to instruct, Job. xxxiii. 33; for הבין *(hebin)*, to cause to understand, Job xxxii. 8; for חוה *(cheve)*, to indicate, Job xxxvi. 2; for שוט *(shut)*, to explore, Deut. xii. 4; and for חיה *(chie)*, to make alive, Job xxxiii. 4.

Christianity.]—A Christian, Χριστιανος, is a follower of Christ, or a

---

* From relego: Cicero, 3 de Nat. Deor.:—"cum pietas in lectione e repetitione sacrarum literarum versetur": thus remarked by the learned Becman, de Orig. Lat. linguæ, pp. 609, 610.

† Christ. Theolog. Medulla, J. Marckii, cap. iii. p. 34,—an interesting and useful chapter.

‡ These words are judiciously illustrated by Schleusner, Stockius and Parkhurst, in their several Lexicons.

|| "Sermon on the Mount"—deserving to be better understood; and best read without regarding the breaks of chapter and verse.

§ Thus writes an independent and eloquent advocate of theology:—"A few opinions, which, by what authority I know not, they have exalted with the proud name of *the doctrines*: as if all scripture were not "profitable for doctrine." Masterful men, or the masterful current of opinion, hath ploughed with the word of God, and the fruit has been to inveigle the mind into the exclusive admiration of some few truths, which being planted in the belief and sacrificed to in all religious expositions and discourses have become popular idols, which frown heresy and excommunication upon all who dare stand for the unadulterated, unentailed estimony."—Oracles of God, by Rev. E. Irving, A. M. p. 40.

professor of the religion of Christ. The first use of this appellation is recorded in Acts xi. 26. and it is repeated only in Acts xxvi. 28, and 1 Pet. iv. 16. The word χρηματισαι, in the first of these texts, should be read (according to some writers)*, "were called by Divine appointment" but in the Syriac it is ܐܬܩܪܘ, *(Athqarw)*, "were called," (that is by the public) which is now generally† supposed to be the true rendering. Christianity is, of course, the religion professed by Christians, or rather, taught and exemplified by Jesus Christ.

Mystery.]—In the New Testament the term Μυστηριον, Mystery, frequently occurs; and uniformly retains its one only acceptation‡—what is hidden or not fully manifest: obviously from the Heb. מסתר *(mestar)*, concealed. With this view, such texts as Mark iv. 11; 1 Tim. iii. 16; 1 Cor. iv. 1; and Rev. x. 7; are perfectly intelligible: nor is there any thing incomprehensible‖ to be attached to this word.

Grace.]—Grace, Χαρις, חן *(chen)*, variously applied by the Biblical writers. Generally speaking, it denotes what is favourable, pleasing, kind, acceptable, Gen. xxxix. 4; Prov. iv. 9; Zech. iv. 7; Rev. i. 4. But besides this its ordinary import, it clearly intimates, occasionally, a kind of peculiar or special communication of blessings from God; as in Ps. lxxxiv. 11; James iv. 6; and likewise the effect§ of Divine favour and influence on the human character, as Zech. xii. 10; Acts xi. 23; 2 Pet. iii. 18.

Heaven and Hell.]—Of the very comprehensive but ill understood terms for Heaven and Hell, שמים *(shemim)*, and ουρανος, שאול *(shaul)*, and αδης or γεεννα, it would be quite impracticable to compress an adequate exposition, within the limits of a paragraph; it must therefore suffice to give references to enlarged and satisfactory sources of information.¶

Sect. 2.—Source of Information.

Holy Scriptures.]—It is worthy of notice that most nations and people who have professed any sort of religion have had their sacred writings; and may not this consideration be regarded as suggesting a general belief of the fact of Divine Revelation? But how decidely superior are the *Jewish* and *Christian* scriptures, to any, or all others with which they can be brought into comparison** whether the *Zend-Avesta* of the ancient Persians—The *Kings* of the Chinese—The *Vedas* of the Hindoos—The *Edda* of the Scandinavians—or the *Koran* of Mohammed††. The several claims of these moral and

---

* Dr. Benson, etc cited by Dr. Doddrige.

† Wetstein, Parkhurst, Schleusner, etc.

‡ Dr Campbell's Prelim. Dissert. ix, in vol. i. pp. 352,—362.

‖ A good addition in Calmet's Bib. Encyclopædia.

§ "An Essay on the Equity of Div. Government and the Sovereignty of Divine Grace"—by the late learned Dr. E. Williams, p. 342, second edition.

¶ Stockius' Heb. and Gr. Lexicons—Pearson on the Creed—Campbell's Prelim Dissert. vi. in vol. i. p. 208—237.—Calmet's Bib. Encyclop.—Mintert's, Schleusner's, and Parkhurst's Lex.

** Lectures on "Scripture Comparisons" by Dr. Collyer, recently published, have supplied (in part) an obvious and lamented deficiency in Biblical Literature.

†† The learned Barrister, C. Butler Esq. has furnished interesting "Notes" of all these sacred writings, in his "Horæ Biblicæ." 2 vols. 8vo.

theological productions (if indeed some of them are even entitled to such an appellation) might be a useful subject of enquiry :—it would however produce only one conviction with every intelligent and unbiassed inquirer ; for most certainly—

> He' d call the rest but vanity and lies,
> And press the BIBLE to his heart.

Revelation.]—The fact of a Revelation, גלה *(Gile)*, Αποκαλυψις, from God to man is repeatedly affirmed in Scripture; Gen. xxxv. 7 ; Deut. xxix. 29 ; Is. xxii. 14 ; Dan. ii. 47 ; Matt. xi. 25 ; 2 Cor. xii. 1 ; and as to the mode by which this disclosure of the Divine character and will is made known, let the testimony of Job xxxiii. 16 ; Ps. cxix. 18 ; Amos. iii. 7 ; Eph. iii. 5 ; and 1 Cor. ii. 10, be sufficient. The importance of such a communication from the Father of Lights (James i. 17), has ever been most deeply felt by the moral and religious necessities of mankind :*—all would be darkness and death without it.

Inspiration.]—An Inspiration from God is justly claimed for the Scriptures, by their own intrinsic unrivalled character, and by the express testimony of some of their own authors. The memorable words of Paul, 2 Tim. iii. 16, and Peter, 2 Ep. i. 20, 21, are most explicit,† and must be regarded as pronouncing the claims of all and every part of both Testaments. The Θεοπνευστος of the former asserts unequivocally the important fact; and the υπο Πνευματος αγιου φερομενοι of the latter presents the Sacred Agent direct as breathing and "bearing" those honoured men beyond the possibility of error! With such language of so determinate a meaning, the solemn declaration of John (Rev. xxii. 18, 19.) : needs scarcely be appealed to : it must be satisfactory, and enough.‡

Sufficiency of Bible.]—How gratefully and sacredly then should we "adore the sufficiency of Scripture." The Bible—the Bible alone, is the religion of Christians. Let not the officiousness of creatures dare to intermeddle with the perfect work of the Creator.‖ Binding

---

* See a completion of evidence from the learned writings of Leland, Leslie, Clarke, Gray, Dwight, Ward, etc., etc., given by Mr. Horne—Introduct. to Sac. Script. vol. i. pp. 1—42.

† Poole's Synopsis, Doddridge's Expositor, and Macknight's Epistles, if referred to, will give all the required illustration.

‡ Doddridge's Lectures, Nos. 137—140. Horne's Introduct. vol. i. p. 245—490.

‖ "Coming to the word of God, we are like children brought into the conversation of experienced men, and we should humbly listen and reverently enquire: or we are like raw rustics introduced into high and polished life, and we should unlearn our coarseness and copy the habits of the station :—nay, we are like offenders caught, and for amendment committed to the bosom of honourable society, with the power of regaining our lost condition, and inheriting honour and trust; therefore we should walk softly and tenderly, covering our former reproach with modesty and humbleness, hasting to redeem our reputation by distinguished performances, against offence doubly guarded, doubly watchful for opportunities to demonstrate our recovered goodness."—Oracles of God, by Rev. E. Irving, pp. 21, 22.

Of the Quotations

IN THE NEW, FROM THE OLD TESTAMENT.*

8. The last point, proposed to be considered on this subject, is, the degree of strictness with which the writers of the New Testament have used the passages quoted by them, in the sense which they have in the original? And however closely connected, this use of their meaning may be, with the measure of accuracy in quoting the original words, (in as much as certain changes upon the words would necessarily alter the meaning of any passage,) yet the one does not absolutely, and always, imply the other. For while a passage, although quoted with some variation upon the original phraseology, may both retain, and be designed to retain the same meaning, it may, although quoted with verbal accuracy, from its very nature admit of different senses, and may be intended to have a different sense in the work where it appears as a quotation, from that which it unquestionably has in the original.

Now so far is the mere act of quoting, from necessarily obliging a writer to make the very same use, of every passage quoted by him, to which it was turned in the original, that, in consequence of the difference which may, and generally will be in the train of thought in the two works, the same passage will most commonly have in each, a peculiar, and different scope, or bearing, and sometimes, from this very circumstance, a different meaning. This variety, which arises from the very nature of language, and is in so far inseparable from quotation, will be greater or less; confined to the purpose and bearing of the passage, or extended even to its meaning; according to the proposition which it states as true. Thus, all propositions stating abstract truth, must whenever quoted, carry the very same meaning which they were first used to express. But although their meaning cannot, their purpose in literary works may be varied; *i. e.* they may form part of very different trains of thought and carry forward very different arguments. Thus the proposition, which in one work merely stated the goodness of God, might be quoted from thence in another work, where it was employed to shew our obligation to love him, and to be obedient and resigned to his will.—Again, all propositions stating the permanent phenomena, or laws of the creation, must have, when used upon the same subjects, the same meaning, and, when thus quoted, can only admit of variety in the train of thought with which they are incorporated. Thus, the proposition that man is of few days and full of trouble, can have when applied to human existence on earth, but one sense; but it might find an equally appropriate place in the description of these

* Concluded from page 155.

two features of our condition here; or in an argument against wordly-mindedness; or in an illustration of the kind design, which has thus made the present life a state of preparation for a better. These propositions, however, admit of the farther variety, arising from metaphorical application. Thus, the phrase, "the light is sweet," which, in a literal acceptation, must always signify the same thing, may be used as a metaphor, to denote the pleasure accompanying the acquisition of knowledge. But, of all propositions, those admitting of the greatest variety in quotations, are composed of terms that do not, even when taken together, decidedly indicate the meaning which they were designed to bear, and can be certainly interpreted, only through the pointed tendency of the context. As the meaning of those can be fixed only by the context, according to the variations of the context will their meaning vary: and then, by the very act of quotation out of one train of thought into another, they become significant of ideas which in the original work they did not suggest. Such, for instance, is the phrase, "charity covereth a multitude of sins." It would suggest either the idea of a man's own sins being veiled or palliated by his charity, or the sins of others not being pried into by the charitable, according to the subject of the passage where it occurred. All these liberties are not only allowable, but essential to quotation; the only restriction being, when it is the avowed or obvious purpose of the writer who quotes, to make the passage quoted the subject of commentary, or subservient to prove an argument, or illustrate the fulfilment of prophecy. In these cases, the writer quoting, would not do what he pretends, and what the very nature of his work requires, did he not adhere to the meaning of the original; and these are the cases, it has been found, where, as the most certain way of keeping that meaning, it is of greatest consequence to preserve the original words, or the most accurate translation of them.

The writers of the New Testament will be found to have quoted from the Old Testament, making the proper use of these natural, and necessary liberties with the meaning of the original passages. Thus, the Apostle Paul, Rom. x. 12, 13. resolves the gracious scheme in the Gospel, including both Jew and Greek, into a consistent expression of a necessary truth; that mercy of God which is over all his works, and which he states in nearly the words of Ps. cxlv. 9, 18. Here the quotation occurs in a very different train of thought from that in the Psalm, and turned to a farther purpose, but, as in all such propositions, it must be, with the same meaning.

Thus, again, the words in Psalm xix. 3, 4. containing a metaphorical but significant description of the extent and clearness of the evidences of natural religion, in the permanent appearances of the heavenly bodies, have been transferred to a different although analogous subject, the wide diffusion of Christianity before the conclusion of the first century; while in such quotations as Rom. iii. 12. from Ps. xiv. 3. although from the different trains of thought in the context, a farther use of it is made in the one than in the other, the meaning of the passage is the same in both.

Thus, again, the still greater, but allowable liberty, is taken

when the passage was intended only for accommodation*. The second question is, in how far may the difficulty not arise from our ignorance of the circumstances: or from the application by the writers being of so general a nature, that we have not sufficient marks to determine whether the words are, or are not a prophecy? As prophecies, either from their want of minute description, or from other circumstances, may be overlooked by us, so those of this character, even when pointed out to us, cannot appear strikingly applicable. But will we thence venture to say, either that such general circumstances never ought to be the subject of prophecy, or that the application, of which we cannot judge, must have been falsely made? And, last of all, supposing that the passage should have been really quoted as a prophecy, and should contain such minute, unusual circumstances, as to furnish striking marks for its application, the interesting question still remains, to what was it designed to apply? In cases where the application has been made but once, no one who believes in prophecy can see any difficulty. But an objection has been made in the case of prophecies, which, although apparently applicable to events in the Jewish history previously to the coming of Jesus, have yet been applied to him by the writers of the New Testament. The first point here to be determined, (as on the supposition made, the prophecy has been actually applied to Jesus,) is, whether it ever applied to any one else? whether it has not been erroneously imagined to apply to any event in the Jewish dispensation†? Or if the double application seem to be equally clear, as Isaiah vii. 14. compared with Matthew i. 22, 23. must it necessarily follow that in the one or the other of the cases, the words have been falsely applied? Now, here, it is not enough to say with Michaelis‡, such quotations "must convey precisely the same meaning in the Old Testament as is given them in the New." For the question will still remain, what is their proper meaning in the Old Testament? Does it, or does it not, comprehend the event to which it has been applied in the New Testament? And this can in no other way be fairly determined but by a comparison of the prophecy with the event. But, it is said, a prophecy cannot have a double application. Is not this, in fact, begging the question? And is this arbitrary assumption of what is essential to prophecy, to be regarded more than what is suggested by a comparison of the passage with the the two events which it describes? Is it not upon the likeness between the prediction and the event, that every application must he made and determined; and if the likeness is strong in both cases, where is the principle by which, while, it must be conjoined with the one, it must be separated from the other? Now, as this principle is not to be found in the nature of language, all the terms of which, excepting proper names, and all the expressions of which, excepting those denoting abstract truths, are in various ways transferable to different subject; so, is it not to be found in the na-

* See Marsh's Notes to chap. v. sect, 2. of Mich. Introd. to New Testament, vol. i. and Wetstein's Note on Matt. i. 22.—Matt. ii. 17.—xv. 7, 9.—John xiii. 18.

† Compare for instance Deut. xviii. 15, 18. with Acts iii. 20—26. and Psalm xvi. 8—10. with Acts ii. 25—32.

‡ Int. New Testament, vol. i. chap. v. sect. 2.

ture of prophecy, the end of which is, to describe a future event by marks, that it may be recognised as presignificant of it, when it shall have taken place. But this presignificancy, although it could not exist in a passage equally applicable to a whole class of events, or even to several different, altogether unconnected events, may exist, and without being impaired or confounded, when, as in the case of the quotations considered, it only embraces the two parts of one great dispensation, the preceding one of which is known by other types and prophecies to have been so regularly, and extensively, preparatory, typical, and prophetical of the subsequent. When a prophecy is applicable to the two corresponding points in the first and second parts of their harmonious dispensation, it may be said to have but one purpose, and not to be completely fulfilled, till the latter of the two events has explained its whole meaning*.

The remarks on this subject, have been more minute, because of its great importance. For could any error be made out, in the application of passages quoted by the writers of the New Testament as prophetic, or in proof of doctrines, then one consequence that must follow, would be an insuperable objection to any claim of inspiration in their favour. But no such case of manifest error has been discovered; and in a question of this delicacy, it would surely require the most indubitable evidence to outweigh appearances of accuracy, which, the more thoroughly they are examined, there is reason to think, will be found the more convincing. Our own ignorance may be the cause of any seeming difficulty. Such is the opinion of Michaëlis† who, with his usual admirable candour adds, "having found by actual experience, and a more minute investigation of the subject, that many passages, which other critics as well as myself, had taken for false quotations, were yet properly cited by the Apostles, I trust that future critics will be able to solve the doubts, in the few examples that remain."

It ought not be forgotten, that at the very worst, no farther consequence could follow, even from such erroneous quotation, than the annihilation of the writers claim to the composition of an infallible record. From such error there could not reasonably be inferred any design to deceive. A fraud of this nature is not more unlike the manifest ingenuousness, with which the penmen of the New generally make use of the language of the Old Testament, than every other part of their conduct as writers: and it is refuted by its inefficiency; for the evidence from the prophecies in these ancient Scriptures, arises, not out of the assertion of the Apostles that they have been fulfilled, but out of that agreement betweeen the prediction and the event, which, independently of their opinion, must satisfy those who compare the two together, that the one must have been recorded with a view to the other. A supposition of fraud in such circumstances, would conceive it employed without a purpose, and with the certain prospect of detection.‡

---

* Compare Warburton's Div. Leg. Book vi. Sect. 6, and Marsh, Lect. 22.

† Int. N. T. vol. i. cap. v. sect. 2.

‡ Cook's Inquiry into the Books of the New Testament, pp. 284—304.

Biblical Criticism.

1 John, chap. v. vers. 7, 8.

Τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

Modern disputes and cavils have distracted the world with such furious and ungoverned contests, that it is not without reason that controversy has become an object of aversion to the generality of pious men. Indeed, when we consider the unimportance, sometimes the absolute *nothingness* of the points in debate, we must be struck with surprise at human folly and human weakness.

"Ambigitur quid enim? Castor sciat an docilis plus Brundusium Minucî meliùs via ducat, an Appi." For how will it affect the Christian Dispensation, that one man should understand our Lord's temptation to be real, another visionary? That one considers the six days of the creation to be merely days, another of a period of indefinite length, but more than six thousand years? Or, lastly, to omit many still more senseless and embarrassing strifes of words, of what consequence is it to us to determine precisely whether Jephtha really immolated his daughter, or only consecrated her to Jehovah?

Such discussions undermine the principles of true *heart* religion. They are the cankerworms which consume the centre of some promising fruit, and leave the mere outside to be admired by the beholders, while they are unconscious of the inward defect.

Not so, I trust, with respect to the subject upon which the following remarks are offered. The point at issue between the Trinitarian and the Unitarian is one which strikes at the root of Christianity itself, and which, however it may be decided by the Omniscient Judge at the last day, must involve thousands in the guilt of impiety. If Christ be God, the Socinian is convicted of denying the Lord who bought him, and who will in consequence deny him when he cometh in the clouds of Heaven. But if the contrary be true, the Trinitarian has been living in the grossest idolatry; worshipping and serving the creature instead of the Creator.

Having, in a previous paper, exhibited a concise view of the Doctrine of the Greek Article as delivered by the late much lamented Bishop of Calcutta, Dr. Middleton, I propose now to *apply* the rules there laid down to the elucidation of various *important* passages of the New Testament.

The subject of our present consideration is the text at the head

of this article, the controversy concerning which is known to every body. The disputed passage is inclosed within brackets. Dr. Middleton, from whom I have *chiefly* taken these remarks, conceives the passage to be necessary on account of the article TO before ἓν in the last clause, which *must* refer to something preceding, viz. to ἓν in the disputed clause.

The reader will remember what was said respecting the article being used (1.) "when conjointly with its predicate it recalls some former idea, or (2.) when it is intended to serve as the subject of an hypothesis" (see p. 159.).

In order to determine to which of these classes the article in this verse should be referred, it will be necessary to examine, what are the occasions on which the article is inserted before εἷς, in the other parts of the New Testament. The word εἷς, then, occurs with the article in the following passages: Matt. vi. 24; xxiv. 40; xxv. 18, 24; Luke vii. 41; xvi. 13; xvii. 35; xviii. 10; xxiv. 1, 18; John xx. 1, 19; Acts xx. 7; xxiii. 6; Rom. v. 15, 17, 19; 1 Cor. iv. 6; x. 17; xii. 11, 12; Philip ii. 2; 1 Thess. v. 11; Rev. xvii. 10. These are all the passages in which I have observed this usage, and in no one of these instances is the article subservient to the purpose of *hypothesis*. But let us consider each passage.

Matt. vi. 24, ὁ εἷς is opposed to ὁ ἕτερος, referring to the two masters before mentioned: so also Luke xviii. 10; Acts xxiii. 6; 1 Cor. iv. 6.—Matt. xxiv. 40 it is opposed in the same way to εἷς, thus in 1 Thess. v. 11.—Matt. xxv. 18, 24, TO ἓν, the one talent mentioned in verse 15.—We find ὁ εἷς used for one of two, Luke vii. 41; xvi. 13; xvii. 35; xxiv. 18.—Rom. v. 15, τοῦ ἑνὸς refers to the *one* mentioned in the preceding verse, viz. Adam. By τοῦ ἑνὸς ἀνθρώπου in the same verse there is reference to Him, who had been just before mentioned under the appellation of τοῦ μέλλοντος. The same may be said of verses 17 and 19. Similar to this are 1 Cor. x. 17; xii. 11, 12. It is opposed to ὁ ἄλλος by way of reference, Rev. xvii. 10. There is somewhat more difficulty attending Philip. ii. 2, τὸ ἓν φρονοῦντες. But I imagine this to refer to what immediately follows, μηδὲν κατ' ἐρίθειαν ἢ κενοδοξίαν, as if the Apostle had said, minding this *one thing*, &c. This interpretation is favored by the Vulg. "*Id ipsum* sentientes, nihil per contentionem neque per inanem gloriam." But what principally confirms my opinion is the construction of the sentence following, μηδὲν κατ' ἐρίθειαν, which, in having no verb, assumes the form of a proverbial admonition, such as might naturally be made a subject of reference. Thus in μηδὲν ἄγαν we must supply ποιεῖτε, exactly as in the instance before us. I observe that Grotius understood the passage in the manner here proposed: his words are: "*Hoc unum* studentes, maximè *scilicet*, nequid contentionè, &c." The only remaining phrase in which the word εἷς occurs with the article, is τῇ μιᾷ τῶν σαββάτων in Luke xxiv. 1; John xx. 1, 19; Acts xx. 7. Here I understand μιᾷ in the sense of πρωτος, *i. e.* as an ordinal. Now ordinals are usually preceded by the article, inasmuch as the nouns with which they

are joined, do, from this very circumstance, become monadic*; and therefore, the article will be required. Vide supra, p. 160, § 3.

If, then, the present reading be correct, it is manifest, from the uniform practice of the writers of the New Testament, that it must be understood with reference to something which has preceded, viz. to ἕν in the 7th. verse. For otherwise the passage before us will be the only exception to this usage.

There are a few passages in the Fathers, and elsewhere, which bear some resemblance to the final clause of ver. 8. It is evident that whatever these may be, they must be reduced to two classes; (1.) those which insert the article, (2.) those which omit it. The first class of quotations afford evidence of the antiquity of the reading ΤΟ ἕν, not of the propriety or legitimacy of the phrase; because citations of Scripture are intended to be literal. The second class by omitting the ΤΟ (perhaps in order to incorporate it, as it were, into their own writings), shew us what would *have been* the reading supposing there were *no reference*. Either of these cases favour the conclusion, that as it now stands ΤΟ ἕν *must* refer to the former ἕν.

The only alternatives then, which remain are, that the ΤΟ in εἰς τὸ ἕν may be spurious, or that the whole final clause of ver. 8. may be an interpolation.

The first is supported only by the reading of the Vienna MS. published by Alter, which has εἰς ἕν, in a various reading of Cyril (ἕν for εἰς τὸ ἕν), noticed by Griesbach, ad loc. and in the same various reading in the MS. of Euthym. Zigab. which once belonged to Crysanthus, as cited by Matthaï. That MS. omits the disputed passage, and in the last clause reads καὶ οἱ τρεῖς ἓν εἰσι. So also reads the Armenian, and in one place Œcumenius. It is then barely possible that the Article may be spurious, though authorities are, in general, hostile to this supposition.

The other conjecture is scarcely more defensible. Horne says that "the authenticity of the latter part of the 8th. verse was never questioned, as indeed it cannot be, being found in *every* known MS. that is extant." (Horne's Introd. vol. iv. p. 527.) But many of the Latin MSS. omit the final clause. Mr. Porson (p. 139.) has given us his collation of fifty MSS. of the Vulgate: "Of this number," he informs us, "thirty-two omit the final clause of the 8th. verse; eighteen retain it, but one has it in the text underlined with red lead, two in the margin, one from the first, the other from a second hand." Further on, however, the Professor has as follows: "Abbot Joachim compared the final clauses of the 7th. and 8th. verses, whence he inferred, that the same expression ought to be interpreted in the same manner. Since, therefore, said he, nothing

* I may appear to be contradicting what was said concerning Ordinals in page 163. But let it be remembered that what was then advanced was an irregularity, the present is the regular rule., "The reason of the irregularity seems to be, that while their natural definiteness gives them a right to the Article, it at the same time renders the Article unnecessary." Bishop Middleton, p. 135, &c.

e than unity of testimony and consent can be meant by *tres m sunt* in the 8th verse, nothing more than unity of testimony consent is meant in the 7th. This opinion the Lateran Council Thomas Aquinas confuted by cutting out that clause in the 8th. ıe. Thomas tells us, that it was not extant in the *true copies*, but : it was *said* to be added by the Arian heretics to pervert the nd understanding of the foregoing authority." What is here l of the Lateran council derives some confirmation from what the fessor had asserted (p. 152.), that 29 Lat. MSS. " in general the est, the oldest, and the most correct," have the clause of ver. 8. tius supposed the clause to be spurious: in his commentary he ıks of a very ancient MS., in which it is wanting: this MS., how- r, was the Alexandrian, in which the words are found. See Mr. son, p. 71. It is wanting in Bryennius, and in the Correctorium licum. The Complutensian edition reads, *ὅτι τρεῖς εἰσιν οἱ μαρ- ῦντες ἐν τῷ οὐρανῷ, ὁ πατὴρ ἡ ὁ λόγος ἡ τὸ ἅγιον Πνεῦμα· ἡ οἱ τρεῖς τὸ ἕν εἰσι· ἡ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς, τὸ πνεῦμα ἡ τὸ ρ ἡ τὸ αἷμα.* But the article cannot be used before *ἕν* in the first ıse, because nothing precedes to which it can refer.

For these reasons, then, I conclude, that the disputed passage ıecessary on account of the article. To an English reader, haps, it would give a tolerable idea of the grounds upon which argument is founded, if it were translated thus: " There are ıe that bear witness in heaven, the Father, the Word, and the y Ghost, and these three are one; and there are three that bear ness on earth, the Spirit, and the Water, and the Blood, and these ıe agree in their witness respecting *this* one." Where " *this*" tes the sentence perfect nonsense, unless some " *one*" had been ıtioned before. GRAIUS.

Sonnet.

THE VISION.

There is a blest voice in the Sabbath air
Of souls rejoicing on their Maker's day,
And my dark spirit, on her mental way,
In holy thought a moment hovers there;
And well forgets this vain earth's gloom and glare,
Her shews of transient date, and gauds, and play,
Beating her prison-house and bonds of clay,
She strives to mingle with the good and fair.
O earthless visions! dear to my sad soul,
Pour your rich beams with more celestial fire,
And chase these shades of doubt and vain desire,
That o'er my spirit thus their darkness roll;
And lead me, pure in heart, the path to God—
And I will drink the cup and kiss the rod.

On the Sacred Poetry of the Hebrews.*

PARALLELISM.

HAVING explained the nature, and various species of parellelism, and shewn its existence in the Books of the New Testament, we will conclude the subject by exhibiting its importance in the interpretation of the Scriptures. A strict attention to this subject is not only useful and even necessary in the translator, who is ambitious of preserving in his copy the force, spirit, and elegance of the original: it will be of great use to him, likewise, merely as an interpreter: it will often lead him into the meaning of obscure words and phrases: sometimes it will suggest the true reading, where the text in our present copies is faulty; and will verify and confirm a correction offered on the authority of MSS. or of the ancient versions. A few examples, as evidence of what is here advanced, will be sufficient. In Ps. xxii. 31, our English translation runs thus:

> They shall come and declare his righteousness
> Unto a people that shall be born, *that he hath done this.*

And in the Common Prayer:

> Unto a people that shall be born, *whom the Lord hath made.*

The Chaldee renders it paraphrastically, פרישן דעבד *(perishon daävad)*, the *miracles which he hath wrought.* The LXX. agree with the reading of the Common Prayer: *ὁν εποιησεν ὁ Κυριος, whom the Lord hath made;* with which agree the Syriac, Æthiopic, and Vulgate, except that they read it in the future; reading probably, מי *(mi) who* or *whom* for כי *(kee) that.* Michaelis, however, justly observes that the word צדקה (*tzedakah*) which is here rendered *righteousness*, may, with equal propriety, be translated *truth*, and then, by the assistance of the parallelism, the just sense is restored, and the passage will run thus:

> They shall come and declare his truth;
> To a people that shall be born *(they shall declare)* that he hath performed it.

That is, that he hath fulfilled his promises, and divine predictions. Thus Sebastian Castellio renders it, *ut exponant quâ sit usus justitiâ*, "that they may shew what righteousness he hath wrought;" by righteousness, or justice, meaning fidelity, or the performance of his promise.

In Psa. xxxix. 20, the common translation is:

---

* Continued from p. 170.

For they speak against thee wickedly,
And thy enemies take *thy name* in vain.

And Boothroyd:

Who wickedly rebel against thee;
Thine enemies, who take thy name in vain.

Deriving ימרוך *(yomeroocha)*, from מרה (*marah*) *to rebel*; instead of אמר (*amar*) *to say* or *speak*, which, however, is the reading of the Keri, and most of the versions. ימרוך למזמה (*yomeroocha limzimmah*) is rendered by the Targumist ימון בשמיך *they swear by thy name for deceit.* נשוא לשוא (*nasoo lashav*) Michaëlis thinks may be translated to *profess falsely*, to *perjure* themselves; and, it is accordingly rendered in the Targum, *they swear falsely;* and עריך (*araicha*) translated *thy enemies*, more properly denotes *thy cities:* so LXX. ταις πολεις σου, and Vulg. civitates tuas. The sense of the second line will therefore run thus: "Who swear falsely by thy cities," i. e. by Shechem, Bethlehem, Jerusalem, etc.; by which it was customary for the Jews to swear, as it is plain from Matt. v. 35; and this interpretation not only is such as would be suggested by a proper attention to the parallelism, but is perfectly correspondent to the context:

I would that thou wouldst slay the wicked, O God;
And that the men of blood should depart from me!
Who speak of thee only for deceit,
And swear falsely by thy cities.
Do not I hate them, who hate thee, etc.*

And if the psalm may be referred to the times during, or after, the captivity, as some learned men have thought, the words may apply to *Sanballat*, *Tobiah*, and the other enemies of the returned Jews.

The most complete examples of the use of parallelism are adduced by Bp. Lowth in his Preliminary Dissertation to Isaiah. One short passage of Isaiah furnishes a number for this purpose:

Wherefore hear ye the word of Jehovah, ye scoffers;
Ye who to this people in Jerusalem utter sententious speeches.
Who say, We have entered into a covenant with death;
And with the grave we have made a treaty.—
But your covenant with death shall be broken;
And your treaty with the grave shall not stand.
Isa. xxviii. 14, 15, 18.

משלי (*moshelai*) ye that *rule* this people, says our version; and so the generality of interpreters ancient and modern. But this prophecy is not addressed to the rulers of the people, nor is it at all concerned with them in particular; but is directed to the Ephraimites in general: and this part to the scoffers among them, who ridiculed the denunciations of the prophets, by giving out the parabolic sen-

* See Michaëlis' Notes to Lowth's Prælection. Præl. 19 edit. Gottingen, or Mason's Translation, vol. ii. p. 57—59.

tences and solemn speeches, somewhat in the prophetic style, in opposition to their prophecies: of which speeches he gives specimens in the next verse, as he had done before in the ninth and tenth verses, משלי (*moshelai*), therefore, is parallel and synonymous with אנשי לצון (*anshai latzon*) *scoffers*; and is not to be translated *rulers*, but to be taken in the other sense of the word, and rendered, "those that speak parables." And Jarchi in this place very properly explains it, "*qui dicunt verba irrisionis parabolicè.*"

The next verse gives us a more remarkable instance of the influence which the parallelism has in determining the sense of words:

> We have entered into a covenant with death;
> And with the grave we have made—

what? Every one must answer immediately, an agreement, a bargain, a treaty, or something to the same sense: and so in effect say all the versions, ancient and modern. But the word חזוח (*chozeh*) means no such thing in any part of the Bible; (except in the 18th. verse of this chapter, here quoted, where it is repeated in the same sense, and nearly in the same form;) nor can the lexicographers give any satisfactory account of the word in this sense; which, however, they are forced to admit from the necessity of the case: *Recte verto vocem* חזוח *perinde ac* חזות (ver. 18.) *transactionem, licet neutra hac significatione alibi occurrat: circumstantia enim orationis eum necessariò exigit:* says the learned Vitringa upon the place. It could not otherwise have been known, that the word had this meaning; it is the parallelism alone that determines it to this meaning; and that so clearly, that no doubt at all remains concerning the sense of the passage.

To be in covenant with, is a kind of proverbial expression to denote perfect security from evil and mischief of any sort.

> For thou shalt be in league with the stones of the field:
> And the beasts of the field shall be at peace with thee. Job v. 23.

> And I will make a covenant for them with the beasts of the field,
> And with the fowls of heaven, and with the creeping things of the ground.
> Hos. ii. 18.

That is, none of these shall hurt them. But Lucan, speaking of the Psylli, whose peculiar property it was to be unhurt by the bite of the serpent, with which their country abounded, comes still nearer to the expression of Isaiah in this place:

> Gens unica terras
> Incolit a sævo serpentum innoxia morsu
> Mamaridæ Psylli—
> Pax illis cum morte data est. Pharsal. lx. 891.

> Of all who scorching Afric's sun endure,
> None like the swarthy Psyllians are secure:
> With healing gifts and privileges graced,
> Well in the hands of serpents were they placed:

Trade with the dreadful tyrant death they have,
And border safely on his realm the grave. Rowe.*

Again:

And your covenant with death shall *be broken*.

But כפר (*caphar*) means *to cover*, to *cover sin*, and so to *expiate*, etc., and is never used in the sense of *breaking*, or *dissolving*, a covenant, though that notion so often occurs in the Scriptures; nor can it be forced into this sense, but by a deal of far fetched reasoning. Besides, it ought to be כפרה (*cupperah*) or, תכפר (*tecuppar*, in the feminine form, to agree with ברית (*berith*) a *covenant*. So that the word, as it stands, makes neither grammar nor sense. There is great reason therefore to suspect some mistake in our present copy. The true reading is probably תפר (*tuppar*), differing by one letter. So conjectured Houbigant; and so Archbishop Secker: and I find their conjecture confirmed by the Chaldee paraphrast, who renders it by בטל (*battail*), the word which he generally uses in rendering this common phrase, הפיר ברית (*haphir berith*.)† And this reading is still further confirmed by the parallelism; for תפר (*tuppar*), *shall be broken*, in the first line, is parallel and synonymous to לא תקום (*lo thakoom*), *shall not stand*, in the second.

The very same phrases are parallel and synonymous, Isa. viii. 10.

Take counsel together, and it shall come to nought, יתפר:
Speak the word and it shall not stand, לא יקום.

The following example contains a reading suggested by the parallelism, and destitute of all authority of MSS and ancient versions.

But mine enemies *living* are numerous;
And they that hate me wrongfully are multiplied. Psa. xxxviii. 19.

The word חיים (*chayim*), *living* seems not to belong to this place; besides, that the construction of it in the Hebrew is very unusual and inelegant. The true reading in all probability, is חנם (*chinnam*) *without cause*; parallel and synonymous with שקר (*sheker*) *wrongfully*, in the next line; as in Psa. xxxv. 19, which completes the parallelism through both lines. Let the reader compare Psa. lxix. 5, where the very same three terms in each line are set

* See Bishop Lowth, in loco.

† We are very averse to conjectural emendation, unsupported by the authority of MSS., and feel inclined to differ from Bp. Lowth. כפר (*caphar*) denotes *to cover*, and also to *smear over*: hence the idea of *annulling* a covenant is, by Parkhurst, taken from the *smearing over* and so *obliterating* a covenant engraven, as the ancient ones used to be, on tablets of stone. So Symmachus, ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ; and כפר (*cephar*) in Syr. denotes *abstersit, diluit, abolevit*. Whichever be the true reading, the parallelism alone determines the meaning; and כפר (*cuppar*) will be as really parallel to לא תקום (*lo thakoom*), as תפר (*tuppar*).

parallel to one another, just in the same manner, as they are supposed to have been originally here. Which place likewise furnishes another example of the same kind: for a fourth term being there introduced in each line, the fourth term in the last line has been corrupted by the small mistake of inserting a י in the middle of it. It has been well restored by a conjecture of the learned and ingenious Bishop Hare:

They that hate me without cause are multiplied beyond the hairs of my head;
They that are mine enemies wrongfully are more numerous than the hairs of my locks.

For מצמיתי (*matzmithai*) *who destroy me*, read מצמתי (*mitztzammathai*), *more than my locks*, parallel to משערות ראשי (*missaäroth roshi*), *more than the hairs of my head*, in the first line. The Bishop's conjecture has been since confirmed by seven MSS.

Thus two inveterate mistakes, which have disgraced the text above two thousand years, (for they are prior to the version of the Seventy) are happily corrected, and that, I think beyond a doubt, by the parallelism, supported by the example of similar passages.*

[To be continued.]

Characteristic Notices of Biblical Works.

NOT PAUL BUT JESUS,

By Gamaliel Smith, Esq. 8vo. pp. 403. London, John Hunt, 1823. *Price* 12*s.*

NEVER do we recollect having taken up any book with greater expectations than the present, and never did we meet with such utter disappointment. We say *expectations* because we had apprehended that any person who had the hardihood to attack the very basis of Christianity, would, at least, have displayed some considerable acquirements in learning and ingenious sophistry; but Mr Smith has convinced us, if indeed conviction were wanting, that impudence is the inseparable companion of ignorance: he has demonstrated the absurdity of his darling theory so satisfactorily, that we venture to predict, his attempt at subversion will terminate in adding fresh believers to the perfect harmony existing between every part of the New Testament.

The avowed object of this book is to prove a discordance between the doctrines of our Saviour, as derived from the four Gospels, and those of St. Paul, as derived from his writings; and also to demonstrate the improbability and incongruity of those writings, in short, to shew that by "the Gospels and Paul's Epistles two quite different, if not opposite, religions are inculcated; and that in the religion of Jesus may be found all the *good* that has ever been the result of the compound so incongruously and unhappily made,—in the religion of Paul, all the *mischief*, which, in such disastrous abundance has so indisputably flowed from it." The author sagaciously proceeds to observe, "1. That Paul had no such commission as

* Lowth's Preliminary Dissert to Isaiah, pp. xlviii, lii.

he professed to have;—2. that his enterprize was a scheme of personal ambition, and nothing more;—3. that his system of doctrine is fraught with mischief in a variety of shapes, and, in so far as it departs from, or adds to, those of Jesus, with good in none; and that it has no warrant, in anything that, as far as appears from any of the four Gospels, was ever said or done by Jesus."

These are confessedly bold assertions, and such, that if substantiated, would go some way towards shaking the faith of most reasonable beings; but that they are not substantiated, we shall presently shew from Mr Smith's own language; and in order to do so, we must, of necessity, enter into a tolerably long analysis of some parts of the work, which, nevertheless, we apprehend, will prove satisfactory to our readers, as Mr. Smith's book is, at first sight, calculated to make some considerable impression upon the thoughtless, or the versatile, who decide incautiously, and act intemperately.

We hasten, however, to the point, and in order to shew more clearly the absurdity of this book, we shall give Mr. Smith's "Plan of the Work," verbatim, and then analyse certain passages, by which arrangement we anticipate our readers will be satisfied, as to the justness of the position we have adopted.

"1. In part the first, the five* different, and in many respects discordant, accounts given of Paul's conversion, which, in these accounts, is of course represented as being not only *outward* but *inward*, are confronted, and, so far as regards inward conversion, shown to be, all of them, untrue: and, immediately after, the state of things, which produced, accompanied, and immediately followed, his outward conversion,—together with the time and manner in which that change was declared,—is brought to view. This part occupies the first two chapters.

"2. Part the Second is employed in shewing,—that from the first commencement of the intercourse, which, upon the tokens given of his outward conversion, took place at Jerusalem between him and the Apostles,† to the time when,—in consequence of the interposition of the Roman commander, to save him from the unanimous indignation of the whole people, more particularly of the disciples of the Apostles, he was conveyed from thence under guard to Rome, (a space, according to the commonly received computation, not less than six-and-twenty years,‡) no supernatural commission from Jesus, nor any inward conversion, was,—either by those distinguished servants and companions of Jesus, or by their disciples at Jerusalem,—believed to have place in his instance. This part occupies eight chapters: to wit, from the 3rd to the 10th inclusive.

"3. In Part the Third, in further proof of the insincerity of his character,—in addition to an oath proved to be false, are brought to view two unquestionably false assertions:—each having for its subject a matter of prime importance,—each deliberate, and having in view a particular purpose: the one, a false account of the number of the witnesses to the resurrection of Jesus;§ the other, a prediction of the end of the world before the death of persons then living.|| This part occupies chapters 11. and 12.

"4. Part the Fourth is employed in shewing,—that no proof, of his alleged supernatural commission from the Almighty, is deducible, from any account we have, of any of those scenes, in which he is commonly regarded as having exercised a power of working miracles. For, that not only he himself never made exercise of any such power,—on any of those occasions, on which the demand for it, for the purpose of overcoming the disbelief entertained of his story by the Apostles, was extreme,—but, neither on those, nor any other occasions, did he ever take upon himself to make reference, to

---

* 1. Acts xxvi. ver. 1—18; 2 Acts xxii. ver. 3—16; 3. Acts xxvi. ver. 9—20; 4. Gal. i. ver. 11—17; 5. 1 Cor. xv. 8.

† Acts ix. 27.

‡ Acts xxi. xxiii.

§ 1 Cor. xv. 6.

|| 1 Thess. iv. 15, 16, 17.

so much as any one instance of any such proof of special authority from the Almighty, as having been exhibited by him on any other occasion: that, for the belief in any such gift, we have no other ground, than the relations contained in the history called "*The Acts of the Apostles*," or, for shortness, *The Acts*: and that such throughout is,—on the one hand, the nature of the occurrence itself, on the other hand, the character of the representation given of it,—that, to a disbelief in the exercise of any such supernatural power, it is not necessary that any such imputation as that of downright and wilful falsehood should be cast upon the author of that narrative: the occurrences in question being, mostly, if not entirely, such as lie within the ordinary course of nature—but, upon which, either by the fancy, or by the artifice of the narrator, a sort of supernatural colouring has been superinduced. For this purpose, these supposed miracles are, each of them, separately brought to view and examined. This part occupies the 13th. chapter.

"5. Part the Fifth is employed in shewing, that,—even if, on all these several occasions, the exercise of a power producing supernatural effects had, by unequivocal statements, been ascribed to Paul by the author of the Acts,—such testimony, independently of the virtual contradiction given to it by the above-mentioned circumstantial evidence,—could not, with any propriety, be regarded as affording adequate proof—either of the fact of Paul's having received a divine commission, and thereby, having become, inwardly as well as outwardly, a convert to the religion of Jesus—either of that radical fact, or so much as of any one of the alleged achievements, which, upon the face of the accounts in question, are wont to present themselves as miraculous: for that, in the first place, it is only by error that the history in question has been ascribed to Saint Luke: it being, in respect of the account given of the circumstances accompanying the ascension of Jesus, inconsistent with the account given in the gospel of Saint Luke.* —and as to those attendant on the death of Judas, inconsistent with the account in Saint Matthew:† and moreover, such being the whole complexion of his narrative, as to render it incapable of giving any tolerably adequate support to any statement whereby the exercise of supernatural power is asserted. This part occupies Chapter 14.

"In Part the Sixth, to give additional correctness and completeness, to the conception supposed to be conveyed, of the character of Paul and his attendant historiographer, jointly and severally considered,—a conjunct view is given of *five* reports of his five trials, as reported in the Acts. This part has been added since the publication of the above-mentioned Summary View. It occupies Chapter 15. of the present work.

"Chapter XVI. and last, winds up the whole, with some general observations on the self-declared oppositeness of Paul's Gospel, as he calls it, to that of the Apostles: together with an indication of a real Antichrist, in compensation for the fabulous one, created by Paul, and nursed by the episcopal authors and editors of the Church of England, translators of the Bible: and by Chapter 12. of the present work, the imaginary Antichrist is, it is hoped, strangled.

"In the form of an *Appendix*, and not in the body of the work, was likewise intended for insertion a quantity of matter, the object of which was to shew that, for engaging Paul in the occupation in which he employed himself with such illustrious success, inducements of a purely temporal nature were not wanting: inducements such as, without a grain of belief in the religion of Jesus or in any other religion, were, in their nature and magnitude, perfectly adequate to the production of all the known and visible effects which, by the several documents that relate to him, are represented as produced: and in particular in his own epistles, of which, unless in one not very material instance, the genuineness seems

---

* Luke xxiv. compared with Acts i. 3—12.

† Matt. xxvii. 3—10; and Acts i. 16—20.

to stand hitherto clear of dispute; and in truth, by their own internal character, to be placed altogether above dispute. In proportion as these inducements are duly considered, it will (it is believed) be understood that, for a minute portion of the temporal enjoyments, not only sought but actually obtained by him, a large proportion of the inhabitants of every civilized country, and in particular the whole class of men engaged by sea or land in military service, devote themselves for life to occupations by which they are exposed to dangers and, at all events, subjected to sufferings far exceeding any which he appears to have *in reality* ever experienced.

"To those, if any such there should be, in whose eyes, after the view thus given of the conduct of this self-styled Apostle, the nature of the *desires* by which, in the character of *motives* it was produced, can be matter of doubt or a subject of curiosity, the evidence capable of being afforded under this head, all of it extracted from his own writings, would afford ample information: nothing more being requisite for this purpose than the bringing together his own addresses made to various sets of persons on various occasions, and for the purpose of shewing in what different ways they bear upon their common object, the arranging them under heads."

We now proceed to that part of the first division which pretends to confute the account of St. Paul's conversion, and this refutation rests solely on "omissions" and "contradictions," arising from the accounts given in Acts ix. 1—9; xxii. 3—11; and xxvi. 9—20; from these three different relations Mr. Smith deduces the following omissions and contradictions. And first, p. 11:

Omissions. 1. The light seen.
——— 2. The dialogue.
——— 3. Falling to the ground.
——— 4. Language of the voice.
——— 5. Kicking against the pricks.
Contradictions. 6. The Lord's commands.
——— 7. Paul's companions' posture.
——— 8. Paul's companions hearing or not hearing.
——— 9. If hearing, what they heard?
——— 10. Nothing seen but light.

We do not doubt but that some ingenuity must have been exercised to have discovered these discrepancies, and we are confident that a considerable share of acute ingenuity is requisite to ensure their intelligibility; but Mr. Smith shall speak for himself upon the *first* point, p. 11:

"1. *Light seen.*—Between Acts account and Paul's 1st. or supposed unstudied account, no disconformity worth remarking. In Acts it is a "*light*," in Paul 1st. a "*great light*;" in both it is about midday. But in Paul's 2d. or supposed studied account, it is above the brightness of the sun at that time of the day.

"In Acts the passage is simply narrative: in Paul's 1st. the urgency of the occasion left no room for flowers. But in Paul's 2d. time being abundant, flowers were to be collected, and this is one of them. In the ordinary course of nature there exists not upon earth any light equal in brightness to that of the sun; especially the sun at midday, and in such a latitude. Supposing the light in question ever so much greater than the midday sun, neither Paul nor this his historian could, without a miracle on purpose, have had any means of knowing as much. For a miracle for such a purpose, the existence of any effectual demand does not seem probable. For the purpose mentioned, namely the bereaving of the power of vision every open eye that should direct itself towards it, to wit, so long as that same direction should continue, the ordinary light of the sun would have been quite sufficient. At the time and place in question, whatever they may have been, suppose it true that though midday was the time, the atmosphere was cloudy, and in such sort cloudy that without something done for the purpose, a light productive of such effects could not have been produced. Still, for this purpose, a specially created body of light different from that of the sun, and exceeding it in intensity, could not be needful. The removal of a single cloud would have been amply sufficient: a single cloud, and that a very small one.

"But if the light was really a light created for the purpose, and brighter than that of the sun; of circumstances so important, mention should not have been omitted in the standard narrative.

defendant in the persecution of Saint Stephen.—*Lord to Defendant.* 'Depart,' for I will send thee far hence unto 'the Gentiles.' Note, Defendant cut short: Lord's patience no match for defendant's eloquence.

"*Judges and executioners.*—At the word *Gentiles*, exclamation:—'Away with him....he is not fit to live:'—clothes cast off as in Stephen's case, as if to prepare for stoning him. 'Dust thrown into the air.' Present, chief captain Claudius Lysias, who commands him to be 'brought into the castle,' and 'examined by scourging.' While, for this purpose they are binding him, on Defendant crying out, '*I am a Roman citizen*,' the binding ceases, no scourging commences: the next day he is released, and the 'chief priests and all their council' are 'sent for,' and defendant is 'set before them.'"

Again, p. 350:

"Judges, chief priests in council assembled: present the high priests. Prosecutors, the said judge: other prosecutors, as far as appears none. In modern Rome-bred law, this mode of procedure, in which the parts of judge and prosecutor are performed by the same person, is styled the *inquisitorial*: in contradistinction to this, that in which the part of prosecutor is borne by a different person, is stiled the *accusatorial*.

"Charges or questions put, not stated.

"*Defendant.* 'I am a Pharisee....the son of a Pharisee. Of the hope and resurrection of the dead I am called in question.'

"Thereupon (v. 9.) 'great cry'....——10. 'Great dissention.' 'Chief captain, fearing lest' (Defendant) 'Paul should have been pulled in pieces of them,' (inuendo the said judges) 'commands soldiers,' who take him back into the castle.

"'Cry? dissention?'—whence all this? Acts has not here been explicit enough to inform us. As to Defendant's plea, that it was for believing in the resurrection that he was prosecuted, what could not but be perfectly known to him was, that it neither was true, nor by possibility could be so. Among said Judges, parties two—Pharisees and Sadducees: Pharisees the predominant. 'The Sadducees (on this occasion says v. 8.) say there is no resurrection, neither angel nor spirit; but the Pharisees confess both.' Prosecuting a Pharisee for preaching the resurrection, (meaning always the general resurrection) would have been as if a Church-of-Englandist Priest were indicted in the King's Bench for reading the Athanasian creed. Accordingly—it was a stratagem of the defendant's—this same mis-statement: such it is expressly stated to be:—when defendant '*perceived* (v. 6.) that the one part were Sadducees and the other Pharisees,' then it was that he came out with it: and, already it has been seen, how effectually it answered its purpose."

And again, p. 353:

"Scene, 'Governor' Felix's judicatory. Judge, said Governor. Prosecutor, Orator Tertullus: Present, his clients, the 'High-Priest' and 'the Elders.' Procedure, accusatorial. Time, 'twelve days (v. 11.) after Trial 1; eleven, after Trial 2.

"I. Counsel's Speech—Points touched upon in it, these:—(ver. 1.—4.)

"1. Opening compliment to Governor Judge. His 'providence' and 'clemency.'

"2. Vituperative surplusage, of course as if in B. R. though not paid for, in fees and taxes, by the sheet.—Defendant, 'a pestilent fellow.'

"'Charges three. To make the matter more intelligible, had the proceeding been by writing in the first instance, they might have been styled counts.

2. Charge 1. Defendant 'a mover of sedition among all the Jews throughout the world.'

"3. Charge 2. Said Defendant 'a ringleader of the sect of the Nazarenes.'

"4. Charge 3. Defendant 'gone about to profane the temple.'

"5. Statement made of Trial 2, and the termination given to it by Roman chief captain Lysias, taking said defendant out of their hands, and commanding accuser's appearance in this court: verses 7, 8.

"6. *Viva voce* evidence accordant: witnesses, neither quality nor number stated. 'And *the Jews* also assented, saying that these things were so.' (ver. 9.)"

[To be concluded in our next.]

Sacred Geography.

CANAAN, OR THE HOLY LAND.*

Of the principal Buildings in, and about Jerusalem.

We now proceed with a description of the church of the Holy Sepulchre, which stands partly on the low ground, and partly on the mountain. It is not entered from the Strada Dolorosa, or Mournful Way; the traveller has to ascend the next street, and then, turning to the left, to proceed along a winding descent till he arrives at the large open court in front of this sacred edifice; where he will find, says Dr. Richardson, every thing his heart can wish in the form of crucifixes, carved shells, beads and bracelets, saints and sherbet; all exposed to sale, and the venders thereof sitting on the ground beside their wares.

The front of the church presents a singular mixture of eastern and western architecture; but the combination, however contrary to the rigid chastity of taste, produces an agreeable effect. Among the small columns of the front are two of verd-antique, and the aspect of the whole cannot be denied to possess a venerable richness, though it be destitute of regular beauty. The court is bounded by the wings of the convent: that on the right contains Mount Calvary, and other sacred places; that on the left, the Greek chapel, and anciently the belfry. The door of the church faces the court, and is on the side of the building. It is open only on certain days in the week, and certain hours in each day. To get it opened at any other time, it is necessary to have an order of the two convents, the Latin and the Greek, with the sanction of the governor of the city. When open, the door is always guarded by Turks, who exact a tribute from all who enter. Once admitted, the visiters may remain all night, if they please. The crowd of persons pressing for admittance on certain days is immense; and the Turks, who keep the door, treat them in the roughest manner, notwithstanding that they pay for admission;† squeezing and beating them about like so many cattle. It must be allowed, however, that they are often extremely riotous, and conduct themselves in a manner very unbecoming their character of pilgrims, approaching the sepulchre of their Lord and Saviour.

Having passed within these sacred walls, the attention is first directed to a large flat stone in the floor, a little within the door; it is surrounded by a rail, and several lamps hang suspended over it. The

* Continued from p. 203.

† Mr. Buckingham paid 33 piastres.

pilgrims approach it on their knees, touch, and kiss it, and, prostrating themselves before it, offer up their prayers in holy adoration. This we are told is the stone on which the body of our Lord was washed and anointed, and prepared for the tomb. Turning to the left, and proceeding a little forward, you come into a round space immediately under the dome, surrounded with sixteen large columns that support the gallery above. In the centre of this space stands the Holy Sepulchre: it is inclosed in an oblong house, rounded at one end with small arcades or chapels for prayer in the outside of it, for the devotion of the Copts, the Abyssinians, the Syrian, Maronite, and other Christians, who are not, like the Roman Catholics, the Greeks, and the Armenians, provided with large chapels in the body of the church. At the other end it is squared off, and furnished with a platform in front, which is ascended by a flight of steps, having a small parapet wall of marble on each hand, and being floored with the same material. In the middle of this small platform stands a block of polished marble about a foot and a half square; on this stone sat the angel who announced the blessed tidings of the resurrection to Mary Magdalen, and Joanna, and Mary the mother of James: "He is not here, he is risen, as he said: come, see the place where the Lord lay." Advancing a step, and taking off your shoes and turbans at the desire of the keeper, he draws aside the curtain, and stepping down and bending almost to the ground, you enter, by a low narrow door, into this mansion of victory, where Christ triumphed over the grave, and disarmed death of all his terrors.

The tomb exhibited is a sarcophagus of white marble, slightly tinged with blue; it is six feet one inch and three quarters long, three feet three quarters of an inch broad, and two feet one inch and a quarter deep, measured on the outside. It is but indifferently polished, and seems as if it had at one time been exposed to the pelting of the storm and the changes of the season, by which it has been considerably disintegrated: it is without any ornament, and is made in the fashion of a Greek sarcophagus, and not like the ancient tombs of the Jews, which we see cut in the rock for the reception of the dead; nor like those stone troughs, or sarcophagi, which were shewn to Dr. Richardson, and called the beds of the Lord Jesus, of Mary, of John, and of Zacharias. There are seven silver lamps constantly burning over it, the gifts of different potentates, to illuminate this scene of hope and joy. The sarcophagus occupies about one half of the sepulchral chamber, and extends from one end of it to the other. A space about three feet wide in front of it is all that remains for the reception of visiters, so that not above three or four can be conveniently admitted at a time.*

The accompanying plate, for which we are indebted to the kindness of Mr. Charles Taylor, shews not only the *outer chamber*, where the pilgrims are represented in acts of devotion, as is their custom, at the commemoration of the crucifixion and resurrection, but the *inner chamber* also, with the altar marking the place where the

* Richardson's Travels along the Mediterranean, &c. ii. pp. 319—322.

HOLY SEPULCHRE AT JERUSALEM.

body of Jesus was laid. The figures in this chamber are an Armenian, and a Coptic priest. The entrance is guarded by Turkish janissaries; and the pilgrims in the outer chambers, are from various eastern parts. The stone, which lies down, and which a pilgrim is kissing, is *supposed* to be that which blocked up the entrance at the time of the resurrection: be that as it may, it is of a size exactly fitted to the door-way of the sepulchre.

The whole of these sacred premises is ornamented with hangings of damask and gold, at the expence of the King of Spain, (we think Charles III.), who also so far patronised the convent, as to pay the arrears of its debt to the Turks, for permission to attend the sacred precincts. The paucity of pilgrims, during late years, having been insufficient to pay the expences of the place, the convent, of course, was distressed; and must have been abandoned, but for this royal generosity and zeal.

Having lately inspected a model of this building, says Mr. Taylor, brought from Jerusalem, by one of the British officers who accompanied Sir Sidney Smith, in his ever-memorable defence of Acre, I am led to think that Mr. Mayer, who made the drawing from which our plate is engraved, in order to shew the inner chamber advantageously, has made the entrance too large: as it certainly is impossible, judging by that model, to see the altar in the inner chamber, as shewn in the print.

The walls of the sepulchral chamber are of greenish marble, the species of that beautiful breccia vulgarly called *verd-antique*.*

Leaving this hallowed spot, the visiter is led to the place where Christ appeared to Mary Magdalen; to the "chapel of apparition," where he appeared to the Virgin; and then to the Greek chapel facing the sepulchre, in the centre of which the Greeks have set up a globe, to mark out the spot as the centre of the earth; thus transferring, as Dr. Richardson remarks, the absurd notions of their ancient heathen priests respecting the navel of the earth, from Delphi to Jerusalem. A dark, narrow stair-case of about twenty steps conducts the pilgrim up to Mount Calvary. Here are shewn the place where Christ was nailed to the cross, where the cross was erected, the hole in which the end was fixed, and the rent in the rock, all covered with marble, perforated in the proper places, so that the ancient recipient of the cross, and the rent in the rock may be seen and touched.

Descending from Calvary, the traveller enters the chapel of St. Helena, in the low rocky vault beneath which the cross is said to have been found. In this murky den, the discovery of the cross is celebrated in an appropriate mass by the Latins on the 3d of May. It is large enough to contain about thirty or forty persons, wedged in close array, and on that occasion it is generally crowded. The year that Dr. Richardson was at Jerusalem, it happened that the day on which the festival was to be celebrated by the Latins, was the same as that on which it was to be celebrated by the Greeks; and he witnessed all the tug of war between the ecclesiastical combatants,

* Clarke's Travels, iv. p. 315.

who, with brick-bats and clubs, teeth and nails, fought for their chapel like kites or crows for their nest. The Romans were routed. "The devil aids the Greeks," exclaimed the superior of the Latin Convent, panting from the effects of a blow; "they are schismatics; and you Englishmen, who live in our convent, see us beaten, and do not assist us." "How can you expect it," it was rejoined, "when, if we fell in your cause, you would not allow us Christian burial?" "Humph!" said the Roman, and called for the apothecary to rub his back with the balsam of Jerusalem, that had been well basted with the blows of the cudgel, and undulated with lumps that rose like tubercles on the sides of a burning mountain. The Greeks spent the night in firing pistols and rejoicing; and were fined by the cadi next morning for disturbing his repose.

The fathers of the Latin convent annually perform the crucifixion. Maundrell, who was present on one occasion, has given a particular description of the dramatic ceremonies.

Their ceremony begins on Good Friday night, which is called by them the *nox tenebrosa*, and is observed with such an extraordinary solemnity, that we shall subjoin this faithful writer's very particular description of it.

"As soon as it grew dusk, all the friars and pilgrims were convened in the chapel of the Apparition, (which is a small oratory on the north side of the holy grave, adjoining to the apartment of the Latins,) in order to go in a procession round the church. But, before they set out, one of the friars preached a sermon in Italian in that chapel. He began his discourse thus: *In questa notte tenebrosa, &c.*, at which words all the candles were instantly put out, to yield a livelier image of the occasion. And so we were held by the preacher, for near half an hour, very much in the dark. Sermon being ended, every person present had a large lighted taper put into his hand, as if it were to make amends for the former darkness; and the crucifixes and other utensils were disposed in order for beginning the procession. Amongst the other crucifixes, there was one of a very large size, which bore upon it the image of our Lord, as big as the life. The image was fastened to it with great nails, crowned with thorns, besmeared with blood; and so exquisitely was it formed, that it represented in a very lively manner the lamentable spectacle of our Lord's body, as it hung upon the cross. This figure was carried all along in the head of the procession; after which, the company followed to all the sanctuaries in the church, singing their appointed hymn at every one.

The first place they visited was that of the pillar of Flagellation, a large piece of which is kept in a little cell, just at the door of the chapel of the Apparition. There they sung their proper hymn; and another friar entertained the company with a sermon in Spanish, touching the scourging of our Lord.

From hence they proceeded in solemn order to the prison of Christ, where they pretend he was secured whilst the soldiers made things ready for his crucifixion; here, likewise, they sung their hymn, and a third friar preached in French.

From the prison they went to the altar of the division of Christ's garments; where they only sung their hymn, without adding any sermon.

Having done here, they advanced to the chapel of the Derision; at which, after their hymn, they had a fourth sermon (as I remember) in French.

From this place they went up to Calvary, leaving their shoes at the bottom of the stairs. Here are two altars to be visited: one where our Lord is supposed to have been nailed to his cross; another where his cross was erected. At the former of these they laid down the great crucifix (which I but now described) upon the floor, and acted a kind of resemblance of Christ's being nailed to the cross; and after the hymn, one of the friars preached another sermon in Spanish, upon the crucifixion.

From hence they removed to the adjoining altar, where the cross is supposed to have been erected, bearing the image of our Lord's body. At this altar is a hole in the natural rock, said to be the very same individual one in which the foot of our Lord's cross stood. Here they set up their cross, with the bloody crucified image upon it; and, leaving it in that posture, they first sung their hymn, and then the father-guardian, sitting in a chair before it, preached a passion sermon in Italian.

At about one yard and a half distance from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of nature; when (as St. Matthew, chap. xxvii. verse 51, witnesseth) 'The rocks rent, and the very graves were opened.' This cleft, as to what now appears of it, is about a span wide at its upper part, and two deep; after which it closes; but it opens again below (as you may see in another chapel, contiguous to the side of Calvary), and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord's passion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him; for the sides of it fit like two tallies to each other; and yet it runs in such intricate windings as could not well be counterfeited by art, nor arrived at by any instruments.

The ceremony of the passion being over, and the guardian's sermon ended, two friars, personating, the one Joseph of Arimathea, and the other Nicodemus, approached the cross, and with a most solemn, concerned air, both of aspect and behaviour, drew out the great nails, and took down the feigned body from the cross. It was an effigy so contrived that its limbs were soft and flexible, as if they had been real flesh; and nothing could be more surprising than to see the two pretended mourners bend down the arms, which were before extended, and dispose them upon the trunk, in such a manner as is usual in corpses.

The body, being taken down from the cross, was received in a fair large winding sheet, and carried down from Calvary; the whole company attending, as before, to the stone of unction. This is taken

for the very place where the precious body of our Lord was anointed and prepared for the burial (John xix. 39.). Here they laid down their imaginary corpse, and, casting over it several sweet powders and spices, wrapt it up in the winding sheet: whilst this was doing, they sung their proper hymn, and afterwards one of the friars preached in Arabic, a funeral sermon.

These obsequies being finished, they carried off their fancied corpse, and laid it in the sepulchre, shutting up the door till Easter morning. And now, after so many sermons, and so long, not to say tedious a ceremony, it may well be imagined, that the weariness of the congregation, as well as the hour of the night, made it needful to go to rest.

The next morning nothing extraordinary passed, which gave many of the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation, do it in this manner: they have stamps in wood of any figure that you desire, which they first print off upon your arm with powder of charcoal; then taking two very fine needles, tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox-gall, they make with them small punctures all along the lines of the figure which they have printed; and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw the blood.

In the afternoon of this day the congregation was assembled in the area before the holy grave, where the friars spent some hours in singing over the Lamentations of Jeremiah, which function, with the usual procession to the holy places, was all the ceremony of this day.

On Easter morning the sepulchre was again set open very early. The clouds of the former morning were cleared up, and the friars put on a face of joy and serenity, as if it had been the real juncture of our Lord's resurrection. Nor, doubtless, was this joy feigned, whatever their mourning might be, this being the day in which their Lenten disciplines expired, and they were come to a full belly again.

The mass was celebrated this morning just before the holy sepulchre, being the most eminent place in the church, where the father-guardian had a throne erected; and being arrayed in episcopal robes, with a mitre on his head, in the sight of the Turks, he gave the host to all that were disposed to receive it; not refusing children of seven or eight years old. This office being ended, we made our exit out of the sepulchre, and, returning to the convent, dined with the friars."*

Dr. Richardson was not in Jerusalem in time to witness the celebration of the crucifixion by the Latin Church, but was present at the service of the Greek Church, on their anniversary of the resurrection. "The rules of this Church," he remarks, "do not permit he exhibition of graven images in their worship; but, as some ensible representation of the body of our Saviour was deemed neces-

* Maundrell's Journey, pp. 96—101.

sary, either in the way of mockery or devotion, one apparently lifeless was extended on a board, and carried round the sepulchre, with a mighty uproar; boys and men going alongside of it striking fire from flint. The ceremony began about eleven o'clock; the church was full in every quarter. The conduct of many of the attendants shewed that they entered the holy place in a becoming frame of mind; these sat retired in the different chapels or recesses that surround the sepulchre, and were chiefly females. The galleries above were also crowded; many Turkish officers were present. The governor was expected but did not arrive. The mob occupied the body of the house, and their behaviour was disorderly in the extreme; they hallooed and ran about, leaped on one another's shoulders, revelling in the most unseemly manner, more like bacchanals, or unchained maniacs, or a set of rioters at a fair, then celebraters of the resurrection of the blessed Jesus. Numbers of Turkish soldiers were placed in the church to act as constables, and did their best to preserve order and decency; but, notwithstanding all their efforts in beating them with clubs, pulling and thrusting them about like so many disorderly animals, the noise and uproar continued till about two o'clock, when the grand quackery of the day began to be played off by the grand charlatan, the Greek bishop of Jerusalem; for, with all possible respect for his sacred office, I cannot designate him or his exhibition by any other names that will adequately describe their character. The juggle attempted to be played off, is usually denominated the Grecian fire, which, it is pretended, bursts from the holy sepulchre in a supernatural manner, on the anniversary of this day, and at which all the pilgrims of this persuasion light their lamps and torches, believing that they have thus received fire from heaven.

"Before the ceremony commenced, the higher ecclesiastics entered the sepulchre, and in a little time light was perceived at a small window in its side. Thither all the people crowded in wild disorder, and lighted their torches at the flame, which, from the place where we stood, the station of the organ belonging to the Roman Catholic church, was distinctly seen to issue from a burning body, placed on the lower part of the window, within the tomb. This, when some of the wicks were of difficult accession, was raised up and pushed nearer; at other times the flame was lowered down, and was out of sight, intimating that Heaven required to draw its breath, and the fire to receive a fresh supply of combustible materials; when again raised up, it burned with greater brilliancy, and, on becoming fainter, was again lowered down as before; which shewed that the priests meant to be very artful, and were in reality very ignorant; for I am sure there is not a pyrotechnist in London who would not have improved the exhibition. Thus, however, they continued raising the light when strong, and lowering it when it became faint, till all the torches were lighted. No one, like the Druids of old, under the pain of excommunication, durst light his torch at that of another; all behoved to be regularly set on fire by the flame from the window, otherwise they were held in detestation all the year round. As soon,

however, as this illumination was accomplished, the bishops and priests sallied forth from the tomb, and, joined by the other ecclesiastics who were waiting without in their canonicals, and with torches in their hands, all arranged themselves according to the precedency of their churches, Greeks, Armenians, Copts, Syrians, &c. &c., and marched three times round the church, bearing their flaming torches high above their heads. The effect was particularly brilliant, more especially when they passed down or came up from encompassing the Greek chapel. The torches, by this time, were either burnt out or extinguished, and here the ceremony closed. The priests laid aside their robes and their torches, and the multitude dispersed, more convinced of any thing, if they reasoned at all, than of the celestial origin of the fire by which their torches had been lighted up." "Need we be surprised," adds this intelligent writer, "that monotheistical Moslems deride the Christian devotion, insult them to their face, and call them dogs and idolaters? Had I been summoned without any premonition to witness such a ceremony, I should have enquired, who is the God, when such are the rites, and these are the priests?"*

In the year 1808, the church of the holy sepulchre was entirely destroyed by fire: but it is remarkable, that the chapel containing the holy sepulchre, &c., received not the least injury, although situated immediately under the cupola, which fell in with a dreadful crash, pouring forth streams of liquid fire, from the quantity of lead with which it was covered:—not even the silk hangings with which it was decorated, nor the splendid painting of the resurrection placed at the entrance of the sepulchre, sustained the least injury. The architecture and decoration of the interior of the present building are said to be much inferior to those of the original edifice. The general plan of the whole building, and the arrangement of the holy stations which it contains, are, however, so exactly preserved, that the descriptions of the earliest visitors, apply as correctly to its present as to its former state.

[To be continued.]

Sonnet to the Deity.

O Thou, at whose behest the passive light
Obsequious sprang from the dark caves of night!
Thou speak'st, and, lo! each animated frame
Assum'd its form, and into being came!
Old Chaos heard, and, trembling at thy word,
Acknowledg'd Thee as universal Lord.
All live and move, and are sustain'd by thee,
That tread the earth, and range the boundless sea!
And e'en when empires fail, and states decay,
Rocks decompose, and mountains melt away;
When orb on orb consumes, and world on world,
And all creation's in combustion hurl'd,
Thou wilt, unmov'd, the wreck of time survive;
Tho' nature's self expire, her God shall live.

Imp. Mag

* Travels, pp. 328—331.

The Death of Absalom.

2 Samuel, xviii. 24—33.

In dread suspense beneath the tower,
Sat Israel's minstrel king,
His harp had lost its soothing power,
And mute was every string;—
As near approach'd the battle hour,
Sad thoughts were seen to fling
Their shadows o'er the brows so fair,
Of him who sat in silence there.

"Watchman, thy station yet retain:"
Such was the monarch's cry,
"Mark well, if o'er the dusty plain
A messenger draws nigh;
For dreadful thoughts distract my brain,
And phantom spectres fly
Before my sight; as if to tell
That Absalom my son hath fell."

The gazing sentinel replied,
"A warrior hastens on,
Fleet as the roe, the mountain's pride,
Equalled in speed by none:—
He nears,—'tis like the martial stride
Of noble Zadock's son."
The king then—"If alone his flight
He bringeth tidings from the fight."

"And now another greets my view,
Behind the first not far,
His step is soldier-like and true,
As if from fields of war,
Upon a courier's wings he flew,
The battle's messenger."
"He too," exclaimed the anxious king,
"Doth tidings from the battle bring."

Before the throne Ahimaaz fell,
And prostrate kiss'd the sod,
Exclaiming breathless, "All is well,
Bless'd be the Lord thy God,

CHAPTER II.

THE REIGNS OF ABIJAH, ASA, AND OTHERS, UNTO AHAB.

	Sect. 1.	The government and victory of Abijah, son of Rehoboam.	2 Chr. XIII. 1—22. 1 Kings XV. 1—8.	
	—— 2.	The pious reformation and successes of Asa.	—— XIV. 1—15. 1 Kings XV. 9—15.	
A. M.				B. C.
	—— 3.	The national devotions and prosperity of his people.	—— XV. 1—15, 18, 19.	
From				From
	—— 4.	War with Baasha, King of Israel: and death of Asa.	—— XVI. 1—14. 1 Kings XV. 16—24.	
3046				958
	—— 5.	The death of Jeroboam and his son.	1 Kings XIV. 1. to end.	
to				to
	—— 6.	Reigns of Nadab, Baasha, Elah, Zimri, and Omri, in Israel.	—— XV. 25—XVI. 28.	
3090.				914.
	—— 7.	The beginning of Ahab's rule, son of Omri.	—— XVI. 29. to end.	

2 CHRON. XIII. 1.—Abijah, in 1 Kings XV. 1. is called Abijam; but such changes are frequent in Scripture, and may be owing to a variety of circumstances. Lightfoot's Chron. i. p. 78, 79.

2 CHRON. XVI. 12.—Asa's disease is only expressed by עַד לְמַעְלָה *(Od le-moleh)*, and whether it was the *gout* or *œdematous*, (according to Scheuzer) it seems difficult positively to say. Script. illustrated by Nat. Science, p. 122.

HESIOD and HOMER are supposed to have lived about this period. Several resemblances in their writings to parts of Holy Scripture are interestingly noticed in Dr. Gray's Connect. of Sac. and Prof. Literat. ii. p. 8—50.

2 CHRON. XVII. 7—9.—The very spirit of our own Missionary and Bible Society days is here displayed! But wherefore the circumstance of verse 9—the scarcity of the Scriptures?—only one copy in the whole kingdom? A history of the Bible, the composition of its several parts, extent of its possession and use, within its own periods from Genesis to Revelation, and founded entirely on its own explicit testimony, would present numerous similarly affecting events. *But where is such a history to be found?*

2 CHRON. XX. 1—26.—How remarkable a narrative throughout; and how worthy the notice of *the friends of the Peace Society*, as most decidedly countenancing the object of that truly christian institution! What signal success attended the display of praying, pacific principles! Behold, their sanguinary invaders were "by these heavenly arms subdued"! *Christians!* go and do likewise.

PSALM CXV. and XLVI.—The former was probably written by Jehoshaphat (Wells), and the latter perhaps in his reign. Rosenmüller.

2 CHRON. XX. 36.—Respecting the commerce and trade hence conducted with Africa, Persia, India, &c. some important information is communicated in Dr. Prideaux's Connect. of the Old and New Test. i. p. 33—40.

2 CHRON. XXI. 12.—This "writing" might have been a prediction of Jehoram's impiety and miserable death, delivered in the time of the prophet, and was now laid before this wicked king for the first time. Dr. A. Clarke. It was the first written prophecy of which we read, which confined itself to the judgments about to be inflicted on an individual. Townsend's Arrangement, &c. ii. p. 171; Kennicott's Remarks, &c.

CHAPTER III.

THE SUCCESSIVE REIGNS OF JEHOSHAPHAT AND JEHORAM.

		KINGDOM OF JUDAH.		
	Sect. 1.	The auspicious government of Asa's son, Jehoshaphat.	1 Kings XXII. 41-47. 2 Chr. XVII. 2—6.	
	—— 2.	His public religious exertions and honour.	2 Chr. XVII. 7—XVIII. 2. XIX. 1—7. Psalm LXXXII. 2 Chr. XIX. 8—11.	
	—— 3.	Triumph of his arms divinely guided and acknowledged.	—— XX. 1—26. Ps. CXV. XLVI. 2 Chr. XX. 27—37. 1 Kings XXII. 49. 2 Kings VIII. 16.	
	—— 4.			
A. M.		His exemplary character and death.	—— XX. 31—34. 1 Kings XXII. 45—50.	B. C.
	—— 5.			
	—— 6.	" Jehoram, his son, reigned in his stead."	—— XXI. 1, 5—7, 2—4.	
from	—— 7.	His public idolatry, and Elijah's awful " writing to him."	—— XXI. 11—15. 2 Kings VIII. 17—19.	from
3090		Multitude of his enemies, and his " unlamented" death.	—— XXI. 8—10, 16-20. 2 Kings VIII. 20—24.	914
to		KINGDOM OF ISRAEL.		to
	—— 8.	Elijah's prediction to Ahab, of a drought.	1 Kings XVII. 1-7.	
3119.	—— 9.	His miracles in a widow's house at Zarephath.	—— XVII. 8. to end.	885.
	—— 10.	Glorious triumph over Baal's priests, and calling of Elisha.	—— XVIII. and XIX.	
	—— 11.	" Benhadad, King of Syria," wars against them, but is twice defeated.	—— XX. 1. to end.	
	—— 12.	Ahab seizes Naboth's vineyard, but is reproved by Elijah.	—— XXI. 1. to end.	
	—— 13.	His conflict with the Syrians, and his death.	—— XXII. 1—41. 2 Chr. XVIII. 3—34.	
	—— 14.	The reign and death of the idolatrous Ahaziah.	—— XXII. 51—53. 2 Kings I. 1—18.	

CHAPTER V.

REIGNS OF AMAZIAH, UZZIAH, AND JOTHAM.

		KINGDOM OF JUDAH.		
	Sect. 1.	Amaziah punishes the murderers of his father.	1 Kings XIV. 1-6.	
	—— 2.	His wars with Edom and Israel.	2 Chr. XXV. 5—16. 2 Kings XIV. 7—14.	
	—— 3.	His general character and latter end.	—— XXV. 27, 28, 25, 26, 1—4, 17—24. 2 Kings XIV. 19, 20, 17, 18.	
	—— 4.	The early reign and prosperity of Uzziah.	—— XXVI. 1—15. 2 Kings XV. 1.	
	—— 5.	Joel predicts Judah's overthrow by a foreign enemy.	Joel I—III.	
A. M.	—— 6.	The king punished with leprosy for his sacrilege.	2 Chr. XXVI. 16—21.	B. C.
From	—— 7.	Isaiah's appointment to, and discharge of, the prophetical office.	Isa. I. 1. VI, II, III, IV, V.	From
3166	—— 8.	The death and burial of Uzziah.	2 Chr. XXVI. 22, 23. 2 Kings XIV. 21, 22. and XV. 2—7.	838
to	—— 9.	The government and conduct of Jotham.	2 Kings XV. 32, 35. 2 Chr. XXVII. 1—4.	to
3262.	—— 10.	Micah's prophecies "concerning Samaria and Jerusalem."	Micah I and II.	742.
	—— 11.	Jotham's "acts and his ways," and death.	2 Chr. XXVII. 3—9. 2 Kings XV. 33—38.	
		KINGDOM OF ISRAEL.		
	—— 12.	Reigns of Jehoash, and Jeroboam the Second.	2 Kings XIII. 22-25, 11—13. XIV. 15, 16, 23, 24—27.	
	—— 13.	Hosea's first appeal to the ten tribes.	Hosea I—III.	
	—— 14.	Denunciations of Amos concerning Israel and other people.	Amos I—VII. 1—9.	
	—— 15.	Jonah's extraordinary relation and character.	Jonah I—IV.	

Sect. 16.	Prediction of Amos, and Jeroboam's death.	2 Kings XIV. 28. Amos, VII: 10—17. VIII, IX. 2 Kings XIV. 29.
—— 17.	Interregnum after the death of Jeroboam.	Hosea, IV. 1—19.
—— 18.	Reigns of Zechariah, Shallum, Menaham and Pekahiah.	2 Kings XV. 8-26.
—— 19.	Pekah's dominion, who "did evil."	—— XV. 27—29.

JONAH.—Some part of his life is celebrated by pagans: Grotius de Verit. lib. i. c. 16; Bocharti Opera, tom. iii. p. 742; Nos. 3, 145 and 472 of Fragments by the editor of Calmet, explain certain difficult portions of his present remaining book.

HOSEA IV—contains a description of the violence, idolatry and disorder which existed in Israel during the interregnum between Jeroboam's death and Zechariah's accession. A civil war raged in the country, and a general and increasing corruption of manners characterized the apostate tribes. Wells, Taylor and Townsend.

2 KINGS XV. 29.—These were never again restored to Israel. Lightfoot's Chron. p. 100. The captivities of Israel, Judah, &c. are severally enumerated and illustrated in Calmet's Bib. Encyclop. tom. i.

OBADIAH.—The time of his prophecy has not yet been unanimously determined. Its tenor compared with 2 Chron. XXVIII. 17. may justify its insertion in the present connection. Townsend and Dupin.

ISAIAH XVIII.—On this most obscure of his prophecies consult Lowth's notes; Horsley's Bib. Criticisms, ii. p. 107—178; Critica Biblica, i. p. 241—245, 406, *note*.

NAHUM's subject is the destruction of Nineveh, and the ruin of the Assyrians, for their cruel tyranny over the Israelites. He probably escaped into Judah, when Israel was taken captive. Newcome, Gray, Horne.

ISAIAH XIV—contains a poem superior to any thing of its kind extant in any language. Dr. Lowth.

ISAIAH XIX. 1, 3, 18.—Lensden's Hebrew Compend. and Burder's Orient. Customs, i. p. 165.

ISAIAH XXXII—XXXV.—From the manner in which the whole of these four chapters are connected together, by the allusions contained in them to that glorious king, who shall "reign in righteousness," and to the future events of the latter days, they are inserted together in this place. See Drs. Lightfoot, Lowth and Horsley.

PSALM XLIV.—It is not unlikely that Hezekiah was the author of this Psalm, and perhaps soon after the blasphemous message of Rabshakeh. Mudge.

PSALM LXXV—is supposed to have been written by Asaph, on the destruction of the Assyrian army under Sennacherib. Travell.

PSALM LXXVI.—This is a song of triumph on God's deliverance of Jerusalem from a powerful army which threatened its destruction, probably the army of Sennacherib. Green.

ISAIAH XL—LXVI.—These prophecies were, in all probability, delivered in the latter years of Hezekiah's reign. They may be divided, according to the plan of Vitringa and Tomline, into sections. Horne's Introd; Townsend's Arrangement. The "double sense," or secondary application, of prophetical language, is yet very far from being judiciously and satisfactorily explained by writers in general. Must not the *Scriptures themselves* be our only guide and rule?

CHAPTER VI.

SUCCESSIVE REIGNS OF AHAZ AND HEZEKIAH.

		KINGDOM OF JUDAH.		
	Sect. 1.	The idolatrous character of Ahaz.	2 Kings xvi. 1-4.	
	— 2.	Invasion, by Rezin of Syria and Pekah of Israel.	— xvi. 5. Isa. vii—x. 1—4.	
	— 3.	Threatenings against Damascus and Jacob, partly executed.	Is. xvii, xxviii. 2 Chr. xxviii. 4—19. and Is. i. 2. to end.	
	— 4.	"The vision of Obadiah," concerning Edom and Jacob.	Obad, ver. 1—21.	
	— 5.	Alliance with "Tiglath-pileser, King of Assyria."	2 Kings xvi. 6-18. 2 Chr. xxviii. 20—25.	
	— 6.	Hosea's reproof, and threatened punishment.	Hosea v. and vi.	
A. M.	— 7.	Death of Ahaz, and prediction of Hezekiah's power.	2 Chr. xxviii. 26, 27, 1-3. 2 Kings xvi. 19, 20. Isa. xiv. 28—32.	B. C.
from	— 8.	The reforming and prosperous administration of Hezekiah.	2 Kings xviii: 1-6. 2 Chr. xxix. 3—xxxi.	from
3282	— 9.	Prophecy of Isaiah concerning Moab.	Isa. xv. and xvi.	742
	— 10.	The reformation supported by the prophet Micah.	Mic. iii — vii. 2 Kings xviii. 7, 8.	
to	— 11.	Prediction of the ten tribes, of Egypt, and of Assyria.	Isa. xviii. & xix.	to
3306.	— 12.	The prophecy of Nahum against Nineveh.	Nahum i—iii.	698.
	— 13.	Destruction of Tyre prophesied.	Isa. xxiii. 1. to end.	
	— 14.	On the invasion by the Assyrian army.	— x. 5—xiv. 1—27.	
	— 15.	General prophecies respecting Judæa and Babylon.	—xxiv—xxvii. xxii. 1—14. xxi.	
	— 16.	Sennacherib's invasion, and Hezekiah's submission.	2 Chr. xxxii. 1—8. 2 Kings xviii. 13—16. Is. xx. xxix—xxxi.	
	— 17.	The sickness and recovery of Hezekiah.	— xxxii. 24—26. 2 Kings xx. 1-19. Is. xxxix-xxxv. xxxviii. 9—21.	

Sect. 18.	Second invasion by Senancherib, King of Assyria.	2 Chr. XXXII. 9—23. 2 King. XVIII. 17—XIX. 7. and Ps. XLIV.
—— 19.	Army of Sennacherib destroyed by the Simoom.	2 Kings XIX. 8—37. Ps. LXXIII—LXXV. & LXXVI.
—— 20.	A series of prophetic poems or discourses.	Isa. XL—LXVI.
—— 21.	The honored death and sepulture of Hezekiah.	2 Chr. XXXII. 27—33. XXIX. 1, 2. Is. XXXVI—XXXIX. & 2 Kin. XX. 20, 21.
	KINGDOM OF ISRAEL.	
—— 22.	The administrations of Pekah and Hoshea.	2 Kings XV. 30, 31. XVIII. 1, 2.
—— 23.	Hoshea invaded by Shalmaneser, King of Assyria.	—— XVII. 3, 4.
—— 24.	Captivity foretold; and the people admonished.	Hosea, VII—XIV.
—— 25.	"Israel carried away into Assyria."	2 Kings XVII. 5—23. XVIII. 9—12.

ROME commenced its existence about these times, the foundation of which is commonly dated 753 years before the birth of Christ. Sir W. Rawleigh's Marrow of Historie, p. 221—227. and Bossuet's Univ. Hist. p. 30, 31.

2 CHRON. XXXII. 27—33.—Towards appreciating correctly the character of this monarch and the splendour of his reign, considerable assistance may be obtained from Calmet's notice of *Hezekiah*, with the Fragments there adverted to, in the last edition of his Bib. Encyclop. vol. i. and Prideaux's Connect. vol. ii.

HOSEA VII—XIV.—These chapters must have been delivered before the ten tribes were taken captive, as the prophet not only denounces vengeance against them, but constantly addresses them, as a nation still in existence: they must likewise have been spoken, after Hoshea, King of Israel, had revolted from Assyria, and entered into treaty with So, King of Egypt, (2 Kings, xvii. 4), because the prophet alludes to this circumstance in chap. vii. 11. and xii. 1. Gray's Key, and Lightfoot's Chronicle.

2 KINGS XVIII. 11.—The most remarkable circumstance, attending the captivity of Israel, is the loss of the ten tribes; we hear nothing more respecting them, excepting the remnant of them who returned with Judah and Benjamin from Babylon. Josephus and Jerome suppose them to be absorbed in the nations among whom they were scattered. This appears also to be the prevailing opinion. We have probably yet to receive from the East much light on this subject, and cannot now pretend to decide, or even to discuss the question; but we may remark, that the very obscurity into which they have dwindled, if they exist at all, is the result of their separation from the line of the Messiah, which took place when they voluntarily resigned their interest in the house of David. (Encyclop. Metrop. part ii. History, p. 94.) This circumstance, together with a similar event in Pekah's reign, seems most deeply to affect the question, sometimes entertained, of *the Jews final restoration to Palestine*. But is that to be partial, or universal? Where, indeed, is the probability, or the propriety, of its being accomplished at all?

CHAPTER VII.

MANASSEH, AMON, AND JOSIAH, IN SUCCESSION, OVER JUDAH.

	Sect. 1.	The idolatrous practices of Manasseh.	2 Kings XXI. 1—16.	
	—— 2.	A prediction of the captivity of Shebna.	Isa. XXII. 15. to end.	
	—— 3.	The captivity and death of Manasseh.	2 Chr. XXXIII. 11—20. 2 Kings XXI. 17, 18. 2 Chr. XXXIII. 1—10.	
	—— 4.	The former Provinces of the ten tribes.	2 Kings XVII. 24. to end.	
	—— 5.	Idolatrous reign and murder of Amon.	—— XXI. 19—26. 2 Chron. XXXIII. 21—25.	
A. M.	—— 6.	The early piety and reformation of Josiah.	—— XXII. 1, 2. 2 Chr. XXXIV. 3—7.	B. C.
from	—— 7.	Commencement of Jeremiah's prophetical office.	Jerem. I, II, III. 1—5.	from
	—— 8.	The temple repaired, and the Scriptures discovered.	2 Chr. XXXIV. 8—32.	
3306	—— 9.	Zephaniah begins his prophetical career.	Zeph. I, II, III.	698
to	—— 10.	Religion reformed, and a passover celebrated.	2 Kings XXIII. 4—20. 2 Chr. XXXIV. 33. and XXXV. 1—19.	to
3394.	—— 11.	Backsliding of the people reproved, and their captivity described.	Jerem. III. 6—25. IV, V, VI.	610.
	—— 12.	Habakkuk foretels the punishment of the people.	Habak I, II, III.	
	—— 13.	The lamentation and exhortation of Jeremiah.	Jerem. VII—X.	
	—— 14.	The people reminded of the covenant of Josiah.	—— XI and XII.	
	—— 15.	The death of, and lamentation for Josiah.	2 Chr. XXXV. 24—27. XXXIV. 1, 2. and 2 Kings XXII. 3—20. XXIII. 1—3, 21—24, 28—30.	

2 KINGS XXI. 13.—"I will wipe, etc." The meanness of the image is fully equalled by the plainess and inelegance of the expression; and yet, such is its consistency, such the propriety of its application, that I do not scruple to pronounce it sublime. Lowth's Sac. Poetry, i. p. 155.

CHAPTER VIII.

CONCLUDING REIGNS OF JEHOAHAZ AND JEHOIAKIM.

	Sect. 1.	The short reign of Jehoahaz, son of Josiah.	2 Chr. xxxvi. 1—4. 2 Kings xxiii. 31—35.	
	—— 2.	Accession of his brother Eliakim, named Jehoiakim.	2 Kings xxiii. 36, 37.	
	—— 3.	The captivity and destruction of Jerusalem predicted.	Jerem. xiii—xix.	
A. M. from 3394 to 398.	—— 4.	Predictions, and the prophet's various persecutions.	—— xx. xxii. 1—23. xxvi. xlvi. 1—12.	B. C. from 610 to 606.
	—— 5.	The Rechabites flee to Jerusalem from the Chaldeans.	—— xxxv. 1. to end.	
	—— 6.	Prophecy of the seventy years' captivity.	—— xxv. 1. to end.	
	—— 7.	Baruch reads "a roll of a book," and is comforted.	—— xxxvi. 1—8. and xlv.	
	—— 8.	The beginning of the captivity.	2 Kings xxiv. part of 1. 2 Chr. xxxvi. 6, 7. Dan i. 1—7. 2 Kings xxiv. 3, 4.	

2 KINGS. XVII. 24.—41.—What an affecting view is here given of the prevalent idolatries of the day! "Some account of the ancient Samaritans" appears in Fleury's Manners, etc. p. 346—350: but the long and luminous discussion of the subject *Samaritans*, in Calmet's Bib. Encyclop. must be referred to, as communicating very abundant information.

JEREMIAH.—His predictions are to be placed in the following order.—(1.) In the reign of Josiah, ch. i.—xii. (2.) In the reign of Jehoiakim, xiii.—xx. xxii. xxiii. xxxv. xxxvi. xlv.—xlviii. and xlix. 1—33. (3.) In the reign of Zedekiah, xxi. xxiv. xxvii.—xxxiv. xxxvii.—xxxix. xlix. 34.—39. and l. li. (4.) Under the government of Gedaliah, xl.—xliv.—Dr. Blayney, whose translation and Notes might, it is presumed, be improved by similar additions to those already suggested in reference to Dr. Lowth's Isaiah.—Carpzov has written an elaborate disquisition on the variations between the Hebrew and the Sept. in the order of these prophecies, and has given a table illustrating those variations. Introd. Bibl. Lib. Vet. Test. iii. p. 144; Horne's Introd. iv. p. 195—206; and Townsend's Arrang. ii. p. 383—388, furnish most useful explanations.

2 CHR. XXXIV. 14; 2 KINGS. XXII. 8—Intellige. vel *Αντιγραφον* Mosis, quod jussu Dei in sacrario repositum erat, Deut. xxxi. 24: vel quemvis librum Legis. Adeo neglecta erat sub Manasse et Amon lex Dei, ut pro re magna et extraordinaria habitum sit re pestum fuisse librum Legis in templo Impii illi Reges sacros libros aut combusserunt aut compresserunt Adeo ut Josias non dum habuerit librum Legis. "In the house, etc." Vel in arca aliqua pecuniaria dum inde argentum ad Templi fabricam et funderetur; vel in muro Templi hinc inde perfosso, in quo sacerdotes aliqui libros Legis abscondenant in secretis loculamentis quæ jam per carmentarios dum santa tecta instaurant, aperta et libri in lucem producti sunt. Poole's Synops. i. col. 698. The Scriptures discovered! Thanks to Providence for their wonderful preservation, and the growing extent of their diffusion in modern

times. *The British and Foreign Bible Society* proposes as its worthy, unrivalled object, that "the book of the law should be found," not "in the house of the Lord" only, but "in the house" of every human being throughout the world!

ZEPHANIAH—probably addressed those idolatrous priests who were not yet extirpated by the religious zeal of Josiah. (Zeph. i. 4, 5—9, comp. with 2 Kings xxiii 5, 6—12).—Prophecies chiefly accomplished by Nebuchadnezzar. Lightfoot's Chron; Gray's Key.

2 CHRON. xxxv. 18.—This passover was celebrated in exact conformity to all the rules appointed by Moses; so that no such passover had been kept since the days of Samuel the Prophet. Watts' Script. Hist. chap. xii. Q. 59.

HABAKKUK.—It seems probable that he lived after the taking of Nineveh; as he prophesies of the Chaldeans, and is silent on the subject of the Assyrians. He stands high in the class of the Hebrew poets.—Newcome, Wells, Green.

2 CHRON. xxxv. 25.—Public characters were lamented in anniversary solemnities with mournful music, and oftentimes in such a manner as might represent the circumstances of their affliction or death, as far as they could with propriety. Harmer's Observat. iii. p. 435.

JEREM. xxxv. 1—19.—On the peculiarities of the Rechabites, the reader is advised to look at Calmet's Bib. Encyclop. tom ii. and Dr. Blayney's Jeremiah.

DANIEL—was one of the greatest of the Prophets: he conversed familiarly with God, and not only predicted future events (as other prophets did), but also determined the time in which they should happen. Josephus, Antiq. Jud. lib. x. c. 11. Sect. 7. See more in Horne's Introduct. iv. pp. 210—219.

DAN. i. 1.—The year of the Captivity must be dated from A.C. 606, the fourth year of Jehoiakim; for the decree of Cyrus was issued at the end of the seventy years, in the year 536. Townsend ii. p. 451. Encyclop. Metrop. Part iii. History p. 178.

[To be continued in the next.]

Paraphrase of

ECCLES. i. 9.

"*There is no new thing under the sun.*"

In vain we search for something new,
In all we hear, in all we view;
For things of every kind have been,
In substance, what they now are seen.
In proof, among the names of note,
A Solomon we freely quote,
Who rang'd the field of knowledge o'er,
And left us nothing to explore.
That which is now with rapture seen,
As it before had never been,
Is but the child of former times,
Or other men, or other climes.
The same pursuits mankind engage;
The same vile passions rule, or rage;
The same their fears, and hopes, and joys,
Their arts, their studies, and their toys:
Man is but man, whate'er his name,
And right and wrong are still the same. J. B.

Haverfordwest.

The Soul.

[*We print the following beautiful stanzas, on the Soul, from a work just published, and entitled, "An Apology for Don Juan"! we wish it an extensive circulation. ED.*]

I.

Maker of all things! good and wise art thou,
And powerful, as thy wondrous works declare!—
Yet not those glories, that adorn the brow
Of sable-vested night—not moon, nor star,
Nor aught sublime or beautiful below,
Can with thy noblest work, the Mind, compare!
Though bright and lovely, yet unconscious these
'Tis Mind alone, that lives, and feels, and sees

II.

If minds had not existed, all beside,
Of great and glorious, had been made in vain;
Without the conscious spirit to reside
Beneath this concave heaven, the wide domain
Of nature were a vast, unoccupied,
And dreary waste—the solitary reign
Of everlasting silence:—'tis the soul—
That spark divine—that animates the whole.

III.

The soul—that looks around, and sees, unseen,—
That, with one glance, unnumber'd worlds descries,—
That ponders all that is, or e'er hath been,
And into the dark future boldly pries:—
Bears she no value? seems her nature mean?
By the bright worlds that throng yon azure skies,
The glorious worth and dignity she boasts
Outweigh the pomp of all yon glittering hosts!

IV.

Hail! everlasting spirit—breath divine
Of the Almighty—Heaven's bright offspring, hail!
When sun, and moon, and stars shall cease to shine,
And earth, and air, and ocean's waters fail,
Thou still shalt be—immortal vigour thine,
Their history shall be unto thee a tale
Of times so distant, ages so long past,
Thou would'st forget them, could thy knowledge waste.

V.

Hail! thou bright effluence of the Eternal Mind!
Made in his image, form'd for his delight;
Ordain'd to triumph in the unconfined,
And blissful presence of the Infinite—
Yes, thou shalt live, shalt really live, and find,
Age, sickness, sorrow, pain, death, vanish'd quite;—
Unless thou now thy proffer'd good refusest,
And earthly pleasure for thy portion choosest.

VI.

How lovely and how lasting are the forms
Which thy imagination can give birth to!
To distant ages they preserve their charms,
And shall continue while the heavens and earth do
But that which time with such importance arms,
That I know nothing to compare its worth to,
Is, that our deeds in their effects shall live
For ever, and their endless meed receive.

Biblical Translations.

PAUL'S DEFENCE BEFORE THE ATHENIAN JUDICATURE.

THEN Paul, standing up in the midst of the Areopagus, said:
Athenians! I perceive that you are exceedingly religious;
For passing along, and looking at the objects of your devotion,
I found even an altar, on which there was inscribed—
"TO THE UNKNOWN GOD"!
Whom, therefore, without knowing, ye worship,—
Him proclaim I unto you.
The God, who made the world and all things which are in it
The same being Lord of heaven and earth, doth not dwell in temples made by hands:
Neither is he served by human hands, as if he needed any thing.
Himself giving to all, life and breath and all things.—
Besides, he hath made of one blood every nation of men,
To dwell upon the whole face of the earth;
Having prescribed the appointed seasons and the boundaries of their habitation:
To seek God, if then indeed they might feel after Him, and find Him;
Although He is not far from each one of us.
For in Him we live, and are moved, and exist:
As also some of your own poets have declared:
"For we even His offspring are".
Being therefore the offspring of God, we ought not to imagine,
That the Deity is like unto gold, or silver, or stone,
A sculpture of the art and contrivance of man.
But overlooking these times of ignorance,
God, now, charges all men every where to repent:
Because he hath fixed a day in which he will judge the world in righteousness,
By the Man to whom he hath determined it.
Offering assurance to all, having raised Him from the dead.

Evangelist Luke, in his "Acts of the Apostles"; ch. xvii. ver. 22—31.

The above was lately read before a society, in one of the midland counties of England, who meet monthly, for the purpose of promoting their mutual improvement on subjects of *Biblical Literature*, and is now offered for the use and service of the Critica Biblica,—by

The Translator.

A Bibliographical and Critical Account

OF

THE VARIOUS EDITIONS OF THE OLD AND NEW TESTAMENTS*

BIBLIA POLYGLOTTA.

III.—BIBLIA SACRA, *Hebraice, Chaldaice, Græce, Latine, et Germanice, studio* JOHANNIS DRACONITIS. *Vitebergæ* 1563, —5. *fol.*

THIS Polyglott came out in parts, at different times: the title of the first is:

Geneseos Patriarchæ Sex, Adam, Noah, Abram, Isaac, Jacob, Joseph, cum translationibus fontis Hebraici, Chaldaica, Græca, Latina, Germanica, ac explicatione grammatica linguæ et scripturæ sanctæ et indice Christi Salvatoris Mundi. Doctor Johannes Draconites, Vitebergæ, excudebat Johannes Crato MDLXIII.

It is generally understood that one reason for this Bible having appeared at different periods is, that the editor travelled about from place to place, and thus completed his work, and this supposition is borne out by the fact of the various parts having been printed alternately at Leipsic, and Wirtemberg; we shall give the titles of these parts as briefly as possible.

Psalterium cum translatione fontis Hebraici, Chaldaica, Græca, Latina, Germanica, ac explicatione grammatica linguæ ac scripturæ sacræ, et indice regni Christi. Doctor Johannes Draconites. Vitebergæ, excudebat Johannes Crato. MDLXIII. *fol.*

Iesaias Propheta cum translatione, etc. Doctor Johannes Draconites. Lipsiæ, excudebat Joh. Rhamba. MDLXIII. *fol.*

Proverbia Salomonis. Cum translationibus, etc. Doctor Johannes Draconites. Vitebergæ, Johannes Crato excudebat, anno MDLXIII. *fol.*

Malachias Propheta. Cum translationibus, etc. Doctor Johannes Draconites. Lipsiæ, Johannes Rhamba excudebat. Anno MDLXIIII. *fol.*

Joel Propheta. Cum translationibus, etc. Doctor Johannes Draconites. Vitebergæ, excudebat Johannes Crato. Anno MDLXV. *fol.*

* Continued from p. 171.

subjoining a list of detached books or portions of the Holy Scriptures which Hutter edited.

Genesis, Ebraice, Græce, Latine et Germanice. Studio Eliæ Hutteri, 8vo. Norimbergæ, 1601. 8vo.

Esaias, Hebraice, Græce et Latine. Studio Eliæ Hutteri, 4to. 1601.

Malachias duodecim Versionum. Studio Eliæ Hutteri, 4to. Norimbergæ, 1600.

Malachias, Hebraice, Chaldaice, Græce, Latine et Germanice. Studio Eliæ Hutteri, 4to. Norimbergæ, 1601.

Psalterium harmonicum, Ebraice, Græce, Latine et Germanice; pro verbi Dei et linguarum studiosis, editum studio et labore, Eliæ Hutteri, Germani, 8vo. Norimbergæ, 1602.

Specimen quatuor linguarum harmonicum in Psalterium, studio. Eliæ Hutteri. Norimbergæ, 1602, 8vo.

Sanctus Matthæus, Syriace, Italice, Ebraice, Hispanice, Græce, Gallice, Latine, Anglice, Germanice, Danice, Bohemice, Polonice, ex dispositione et adornatione Eliæ Hutteri, Germani, Norimbergæ, MDXCIX. 4to.

Sanctus Marcus, Syriace, etc., dispositione et adornatione, Eliæ Hutteri, Germani, Norimbergæ, MDC. 4to.

Novum Testamentum harmonicum Ebraice, Græce, Latine et Germanice. Pro verbi Dei et linguarum cultoribus editum ab Elia Huttero, Germano. Noribergæ cum Sac. Cæs. Majestatis: etc., nec non Regis Galliorum et Navarræ, etc. Privilegiis, 4to. anno MDCII.

Specimen trium linguarum harmonicum in Novum Testamentum, studio Eliæ Hutteri, 8vo. Noribergæ, 1602.

To these may be added:

Biblia Ebræa, cura et studio Eliæ Hutteri, fol. Hamburgi, MDLXXXVII.

This edition we shall shortly have occasion to notice in course. See further, Le Long and Masch, tom. i. p. 390-1-2-3. Clement, tom. iv. p. 184. to 190. Dibdin, vol. i. p. 31, to 33. Vogt. etc.

V.—(I.) Biblia Sacra Polyglotta, *Textus Archetypos Versionesque præcipuas ab Ecclesia antiquitùs receptas complectentia.* 4to. et 8vo. *Lond.* MDCCCXXI.

(II.) Biblia Sacra Polyglotta, *Gallice, Italice, Hispanice, et Germanice, Versiones præcipuas ab Ecclesias* Christianis Hodie *receptas aut vulgo approbatas complectentia.* 4to. et 8vo. *Lond.* MDCCCXXI.

The great rarity and value of all former Polyglotts being such as to preclude the greater portion of biblical scholars from obtaining this assistance, so necessary to their studies, induced Mr. Bagster, the publisher of the above, to undertake this beautiful and generally

accurate edition, which is notorious for its accessible price to all descriptions of purchasers. It contains the Hebrew text of the Old Testament, the Samaritan Pentateuch, the Septuagint Greek version, the vulgate Latin, and the authorised English versions of the entire Bible; the Greek text of the New Testament, and the Peschito or old Syriac version of it. The types (stereotype) used in printing this edition are entirely new, and, with the paper, of great beauty and lustre. The Hebrew text is taken from Vander Hooght; the Samaritan Pentateuch, from Dr. Kennicott's edition of the Hebrew Bible, is supplied in the shape of an appendix. The Septuagint is from Bos's edition of the Vatican text. At the end of the Old Testament are added various readings of the Hebrew and Samaritan Pentateuchs, together with the Masoretic notes, termed Keri and Ketib, the various lections of the Alexandrine MS. as edited by Dr. Grabe, and the Apochryphal chapters of the book of Esther. The New Testament (Greek), is printed from Mill's edition, celebrated as the Textus Receptus, with the whole of the valuable readings given by Griesbach in his edition of 1802; the Peschito or old Syriac version is taken from Widmanstadt's edition, published at Vienna, 1555, collated with an edition lately put forth under the sanction of the British and Foreign Bible Society. The Apocalypse and such of the epistles as are not found in the Peschito, are given from the Philoxenian or new Syriac version. The Apocalypse is printed from the edition of that learned orientalist, Louis de Dieu, from the Elzevir press, Lugduni Batavorum, 1627; and the epistles from the edition of Dr. Pocock, Lugduni Batavorum, 1680. The Latin Vulgate is taken from that of Pope Clement VIII. The English version is accompanied with the marginial renderings, and a valuable and copious selection of parallel texts.

The second part contains, as expressed in the title, the modern versions, viz. French, Italian, Spanish, and German, taken both in the Old and New Testaments,—as we gather from Mr. Bagster's prospectus, for we have not been able to obtain satisfactory information from the publisher, who is extraordinary taciturn upon this subject;—but, to return to the point, the French version is from the Basle edition, the Italian from Diodati, the Spanish from P. Scio, and the German from Luther's translation. We do not give this information with confidence for the reasons above stated, although we have little doubt but that we are correct. This edition besides being printed in 4to. and 8vo. possesses this singular advantage, that "a number of copies are printed, combining the original texts with one or other of the respective versions; and others containing similar combinations of the versions only." This arrangement affords abundant opportunity to the biblical student, to obtain such versions of the Holy Scriptures as he may require at a reasonable rate. To show more fully the susceptible arrangement of languages in Mr. Bagster's editions, we annex the following diagram, by which it will be seen that either two of the Languages may be united in one Volume.

" Thi geerde and thi staf: thei hane coumfortid me. Thou hast greythid in my sygt a bord: agens hem that angryn me.
" Thou fattide myn heed in oyle; and my chalyt drunkenyng what is cleer.
" And thi mercy shal folewe me: in alle the dayes of my lyf.
" And that I wone in the hous of oure lord in the lengthe of dayes."

The infamous council of Toulouse, held in the year 1229, by Romanus, cardinal of St. Angelo, and the Pope's legate, formed the first courts of Inquisition, and published the first canon which forbade the Scriptures to the laity. Innocent III. about the commencement of this century, had commissioned certain Cistercian monks to denounce heretics to the civil magistrate, to be corporally punished; and Dominic, the celebrated Spaniard, founder of the order of Dominicans, or preaching friars, had afterwards received a similar commission: but it was in the council of Toulouse that the Inquisition received its designation, by the decree, for the erection in every city of a *council of Inquisitors*, consisting of one priest, and three laymen. In 1223, Gregory IX. nominated two Dominican friars, in Languedoc, the first inquisitors, an office generally entrusted to that order by succeeding pontiffs.

About the year 1155, NICHOLAS BREAKSPEAR, an Englishman, who, by a train of singular adventures, had risen from the lowest condition to the papal dignity, under the name of Adrian IV. sent over for the use of the English people, who were directed to commit them to memory, metrical versions of the *Creed* and *Lord's Prayer*. These curious proofs of the high regard of the Roman pontiff for his countrymen, are here copied from Stow's Chronicle (pp. 150, 151. Lond. 1615, folio.):

THE CREED.

I beleue in God Fadir almichty shipper of heuen and earth,
And in Jhesus Crist his onlethi son vre Louerd,
That is iuange thurch the holy ghost: bore of Mary maiden,
Tholede pine vnder Pounce Pilat, picht on rode tree, dead and yburfid,
Licht into helle, the thridde day from death arose,
Steich into heauen, sit on his fadir richt honde God almichty,
Then is cominde to deme the quikke and the dede,
I beleue in the holy ghost,
All holy chirche.
Mone of alle hallwen: forgiuenis of sine,
Fleisa vprising,
Lif withuten end, Amen.

THE LORD'S PRAYER.

Vre fadir in heuene riche.
Thi name be haliid eueriliche.
Thou bring vs to thi michil blisce,
Thi will to wirche thu vs wisse,
Als hit is in heuene ido,
Euer in earth ben hit also,
That holi bred that lasteth ay,
Thou sendhit ous this ilke day
Forgiue ous all that we hauith don,
Als we forgiuet vch other mon,
He let us falle in no foundling,
Ak scilde us fro the foule thing, Amen.

This singular instance of a Pope of Rome deeming it necessary to transmit to England, a vernacular version of the *Creed* and *Pater Noster* sufficiently indicates the low state of religious information among the inferior classes of the people, and certainly is not very creditable to the literary abilities of the catholic clergy of that period.

The Exodus.

1

Lo! yonder toiling, fetter'd band
Of captive wretches—who are they?
Beneath oppression's iron hand,
They struggle thro' the live-long day.

2

There stands, in human shape, a fiend
Whose breast no pity ever knew;
he tyrant's dreaded minion—screen d
From vengeance, and from justice too.

3

He lifts the knotted, wirey scourge—
That scourge which drips with human gore;
Onward each trampled slave to urge—
With toil o'ercome—what can they more?

4

Each breath appears a groan supprest,
Each step a pang, each look despair;
No gleam of comfort warms that breast;
O God! regard the wretches' prayer.

5

Forbear ye dogs of hell—or dread
That power who makes their cause his own;
And fear *His* arm with vengeance red,
Which your proud crest shall soon bring down.

6

Israel rejoice—your father's God
Shall smite your chains and break your yoke;
Proud Pharaoh soon shall own his rod,
And Egypt feel the avenging stroke.

7

'Tis night—all nature now is hush'd,
Except *his* prayer whom sorrow wrings:
Hark—what was that which by me rush'd?—
The sounding of immortal wings.

8

And hark again—the death-cry sounds,
The shafts of terror thickly fly.
By heav'nly hands and unseen wounds,
Ere morning light the first-born die.

9

'Tis morn; and Israel's host go on
(With Egypt's spoils) their gladsome way,
But will not Pharaoh venture one
Last desperate struggle for his prey?

10

In grim array his armed host,
With fierce pursuit at length appear;
While Israel crowd the Red Sea coast,
Like timorous, trembling, death struck deer

11

But lo! where on that hated strand,
The aged seer o'erlooks the flood;
And at Jehovah's high command,
He smites the waters with his rod.

12

That sign the murmuring waves obey;
The roaring deep its channel bares,
And leaves an open untrod way,
Which ransom'd Israel safely dares.

13

"Drive on and vengeance be our cry,"
The frowning, furious monarch said,
"For Egypt's Gods the ocean dry,
That we may conquer in its bed.

14

"Is not the earth and sea our own?
This our right hand what power shall brave?
Not ev'n Jehovah from his throne
You rebel host from death shall save."

15

As night descends, they onward rush,
With clattering arms and curses loud:
But now, the streams of light which gush
Thro' darkness from yon pillar'd cloud

16

Arrest their headlong, thundering speed;
And dire dismay each bosom feels:
Confusion grows as they recede—
The morning watch their grief reveals—

17

Israel hath gain'd the shore—and lo!
The spell-bound waves again give way;
Jehovah bids the waters flow—
Can Egypt's monarch bid them stay?

18

The tempests roar, the surges lash,
And each expiring shriek they smother:
Deep calls to deep and billows dash
The mailed warriors' gainst each other.

19

That shore is strew'd with many a corse,
By hungry dogs and vultures torn:
And Egypt—thy o'erwhelmed force,
Now let thy widow'd daughters mourn.

20

So may oppression perish—so
May pride and cruelty be broken:
And let earth's haughty tyrants know,
In *thine*, of their own doom the token.

Daventry. J. W. T.

Critical and Historical Notices,

INTRODUCTORY TO THE STUDY OF THE SCRIPTURES.*

THE BOOK OF RUTH.

THE book of Ruth, so called from its relating the history of a Moabitess of that name, has generally been considered as a supplement to that of Judges, and as an introduction to those of Samuel; hence it is placed, in our Bibles, between those books. In the Hebrew canon it formed part of the book of Judges; but the modern Jews generally make it one of the five *Megilloth*,† which they place immediately after the Pentateuch. At the feast of Pentecost this book is publicly read by the Jews, because the circumstances it relates took place at the time of harvest.

There is considerable difficulty in settling the chronology of this book. Moldenhawer after some Jewish writers, assigns it to the time of Ehud [A. M. 2679.]; Lightfoot, to the period between the administration of Ehud and Deborah; Usher to the time of Shamgar; Junius and Townsend, to the days of Deborah; Bishop Patrick and Mr. Horne, to the time of Gideon; Rabbi Kimchi, to the time of Ibzan; and Josephus to the administration of Eli: but Augustine brought it down much lower, referring it to the time of the regal government of the Israelites.

The chief difficulty which exists in settling the chronology of this period, arises from its being stated by St. Matthew,‡ that Salmon, the father of Boaz (who married Ruth), was the husband of Rahab (Ραχαβ), by whom is generally understood Rahab the harlot, who protected the spies sent into the land by Joshua; and yet that Boaz was the grandfather of David, who was born above 360 years after the siege of Jericho. We must, however, in this case conclude, either with Usher, that the ancestors of David, as eminent for righteousness, or as designed to be conspicuous, because in the lineage of the Messiah, were blessed with extraordinary length of life: or else, that only such names are mentioned in the genealogy as were distinguished and known among the Jews:§ or that the Ραχαβ of Matthew, and the רחב of Joshua, (written Ρααβ, Heb. xi. 3; and James ii. 25.) are different persons, which seems sufficiently indicated by the orthography. Without attempting to decide, where so many eminent biblical writers differ, we shall refer our readers who wish to investigate the matter further, to Lightfoot's Harmony of the Old Test; Gray's Key, on Ruth; Macknight on Matt. i, 6; and Dr. A. Clarke's preface to Ruth.

This book, like the two preceding ones, has been attributed to various authors. Some consider it as the production of Hezekiah, others, as that of Ezra; but, the best founded opinion appears to be that which ascribes it to Samuel, and in this the Jews coincide. That it could not have been written before the time of Samuel is certain, from the genealogy recorded in chap. iv. 17—22.

The design of the author of this book appears to be, to trace the genealogy of David from Judah, from which tribe the Messiah was to spring, according to the prophecy of Jacob.||

The history related in this book is extremely interesting, and is detailed with the most beautiful simplicity; while it exhibits, in a striking and affecting manner, God's providential care over those who walk in his fear, and sincerely aim at fulfilling his will. It has generally been considered that the Holy Spirit, by recording the adoption of a Gentile woman into that family from which the Saviour was to descend, intended to intimate the future admission of the Gentiles into the church, and the comprehensive design of the Christian Dispensation.

The authenticity of the book of Ruth has never been disputed; and the Evangelists, in their genealogical tables, have followed its history, in placing Ruth among the ancestors of our Saviour.

---

* Continued from p. 176.

† Containing the Song of Solomon, Ruth, the Lamentations of Jeremiah, Ecclesiastes, and Esther.

‡ Chap. i. ver. 5. § Gray's Key, p. 164. || Gen. xxix. 35.

Characteristic Notices of Biblical Works.

NOT PAUL BUT JESUS, *by Gamaliel Smith, Esq.**

In our last we introduced the reader to this learned personage, informed him of the very laudable object he had set himself to accomplish, and gave him a specimen of the method he had adopted to secure his purpose.

It has been seen with what facility Mr. Smith throws his difficulties in the way of Paul's divine commission, and investiture with the apostolic office; we now propose, to shew, that, with equal facility, he disposes of what less gifted minds would be led to view as difficulties of at least equal magnitude in the way of his own theory.

Chapter xiii. is devoted to an examination of Paul's "supposable miracles," which is quite characteristic of the school to which our author belongs. A few examples will afford an idea of Gamaliel Smith's summary method of disposing of every argument which may derived from such considerations.

In the case of Elymas the sorcerer (Acts xiii. 6—12.), who was struck with blindness, we have only to suppose "that by an understanding between Paul and Elymas—between the ex-persecutor and the sorcerer—the sorcerer, in the view of all persons, in whose instance it was material that credence should be given to the supposed miracle,—for and during '*the season*' that was thought requisite, kept his eyes shut"! p. 303. There is surely no necessity for believing in a miracle when the cripple at Lystra (xiv. 8—11.), who had been lame from his mother's womb, was healed, "so long as a vagrant was to be found, who, without any risk, could act a part of this sort for a few pence,"! p. 305. Then as to the account of the damsel being dispossessed of the spirit of Python (xvi. 16—18.), how can any man credit it, when the writer has not informed us, "What the shape of the devil was? What the substance? Whence he last came? To what place, to what occupation, after being thus dislodged, he betook himself, and so forth?" p. 307. The "earthquake-liberation" at Philippi, and the consequent conversion of the jailer, presents too many difficulties to be accounted for on the supposition of a collusion between the parties, as in the other cases; it is, however to be dismissed with perfect ease, by making it the subject of a little wholesome ridicule. "Paul when introduced into the prison, found no want of comrades: how then happened it, that it was to Paul's imprisonment that the earthquake, when it happened, was attributed, and not to any of his fellow prisoners? Answer: it happened thus. Of the trade, which, with such brilliant success, Paul,—with this journeyman of his (Silas),—was carrying on, a set of songs with the name of God, for the burthen of them, constituted a part of the capital, and, as it should seem, not the least valuable. When midnight came, Paul—the trader in godliness—treated the company in the prison with a duet: the other prisoners, though they shared in the benefit of it, did not join in it. While this duet was performing, came in the earthquake; and Paul was not such a novice as to let pass, unimproved, the opportunity it put into his hand....By the earthquake, not only were 'foundations shaken' 'and doors opened,' but 'bands loosened.' The 'feet' of the two holy men had been 'made' fast in the stocks (v. 24.), from these same stocks, the earthquake was ingenious enough to let them out, and, as far as appears, without hurt: the unholy part of the prisoners had each of them bands of some sort, by which they were confined; for (ver. 26.), 'every one's bands were loosed:' in every instance if they were locked, the earthquake performed the office of a picklock. Earthquakes, in these latter days, we have but too many: in breaking open doors they find no great difficulty; but they have no such nicety of touch, as the earthquake which produced to the self constituted apostle a family of proselytes: they are no more able to let feet out of the stocks, or hands out of hand-cuffs, than to make watches," p. 310. Of the appearance of the angel to Paul, on board the vessel

* Continued from page 240.

which was carrying him to Italy (xxvii. 20—25.), our author asks, "Is it really to be believed, that this angel, whom, in a deckless vessel, no person but Paul either saw or heard, was really sent express from the sky by God Almighty, on such an errand? If not (that is, if Mr. Smith cannot believe it), then we have this additional proof,—if any additional proof can be needed,—to help to satisfy us,—that, where a purpose was to be answered, falsehood, or as *he* would call it *lying*, was not among the obstacles, by which Paul would be stopped, in his endeavours to accomplish it. p. 328. Thus our author goes through the whole series of "Paul's *supposable* miracles," and by the adoption of either the one or other of these methods, completely divests him of all claims to a communication of supernatural power. But for the purpose of making sure work of this part of the subject, upon which so much of his success depends, nothing surely can be more ingenious than Mr. Smith's discovery, that if the book, containing an account of these miracles be *false*,—palpably and *wilfully false*, no credit can be due to its details. "There the writer says so-and-so, but then"—What then?—"but then these words, how much more than any other words, of the same length, in the same number, did they cost the author of this story?" p. 305. "From nothing that is here said, is any such conception meant to be conveyed, as that the history called *the Acts*, is from beginning to end, like that of Geoffrey of Monmouth's *History of Britain*, a mere falsity. In a great part, perhaps even by much the greatest, it is here looked upon as true: in great part true, although in no inconsiderable part incorrect, (to say no worse:) and, in particular, *on every point, in which the colour of the marvellous is visible*," p. 339. "Does it not seem, that this story, about the deputation of Paul and Barnabas to the Apostles and brethren at Jerusalem from the Apostles at Antioch, and the counter deputation of Judas Barsabas, and Silas, to accompany Paul and Barnabas on their return to Antioch, bearing all of them together a letter from the Apostles at Jerusalem,—was an invention, of the anonymous author of the Acts? or else a story, either altogether false, or false in a great part, picked up by him, and thus inserted?" p. 180.

Upon all this farrago of absurdity we will not say one word: here, as in most other parts of the book, the learned author's reasoning carries with it its own refutation.

Of Mr. Gamaliel Smith's qualifications as an expositor, the reader may take the following as a sample. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9.). Upon this it is sagaciously remarked: "A cheap enough rate this, at which salvation is thus put up. Of what use then morality? Of what use is abstinence from mischievous acts, in what degree soever mischievous? 'Oh! but,' says somebody, 'though Paul said this, he meant no such thing:' and then comes something—any thing—which it may suit the defender's purpose to make Paul say," p. 273. Again (ver. 12.), "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." This passage, no more than the former, would present any difficulty to a person but moderately acquainted with those sublime writings from which they are quoted, but that they should, to a person who like our author is obliged to search for the substance of the Scriptures through "Cruden's Concordance" is not at all to be wondered at. This last passage he considers as "another receipt for making salvation still cheaper than as above," and in direct contradiction to the doctrines of Jesus, p. 273.

One specimen of our author's logic and we have done with this part of the subject, "Under the head of *Independence Declared*," says he, "in Paul's Epistle to his Galations (i. 11, 12.) the reader will find these words. 'But I certify you, brethren, the Gospel which was *preached of me is not after man: for I neither received it of man*, neither *was I taught; but by the revelation of Jesus Christ*.' Thus far Paul. If then, it was not received by him by the revelation of Jesus Christ—this gospel of his; nor yet, as he assures us, '*of man*,'—the consequence is a necessary one—it was made by him, out of his own head"! p. 368. No wonder that Mr. Gamaliel Smith is so successful in discovering Paul's "classical reasoning," of which he presents us "a sample wrapt up as usual in a cloud of tautologies and paralogisms the substance of which amounts to this.—Jesus

Biblical Intelligence.

ENGLAND.

Collegiate Library, Manchester.—This excellent Institution, originally founded by *Humphrey Chetham Esqr.** now contains about 18,000 volumes; and "is open to the public in general at the hours appointed, with a degree of liberality which few similar establishments in this country present." In every department of Theology and of History it is peculiarly rich; it is stored with the best editions of the Greek and Roman classics; it possesses some valuable works on Natural History, several fine collections of engravings, and a few Manuscripts."

The catalogue is scientifically arranged into "Theologia—Jurisprudentia—Historia—Scientiæ et Artes—Literæ Humaniores—Libri Manuscripti." Under the first of these departments are classed "Scriptura Sacra, Bibliorum Interpretes, S. S. Patres et Scriptores Ecclesiastici, Jus Canonicum et Pontificum Liturgiæ, Scriptores Scholastici et Dogmatici, Theologia Miscellanea."

An interesting *Roll* of the *Hebrew Pentateuch* is here; but it has apparently hitherto excited little attention. The library contains a MS.† account of one examination of it; and, in a printed‡ book there, that statement also appears, but with some alterations. Thus writes the Rev. T. Yeates.—"The following are the particulars of this Roll lately communicated to me by a learned friend, a clergyman, on whose skill and accuracy the reader may rely. It is a large double Roll of the Hebrew Pentateuch, composed of brown African skins, 45 in number, and measures in length 106 feet, containing 204 columns of writing, and each column having about 48 lines. The breadth of the Roll is about 20 inches, and of each column about 4 inches. The letters are black and well preserved, and the whole text is without points, accents and marginal additions.—There are in it some few erasures or defaced places, where there have been corrections. Some of the letters have the Coronæ: and as to the great and small letters in certain words, this MS. has them in common with other copies. It has not been collated: the donor's name is Byron*." The reader is requested to look at the subjacent notes, which supply some needed additions and corrections.

Portesian Bible Society.—The first annual meeting of the Portesian Bible Society was held on Tuesday May 25, at the Freemason's Tavern, and was most respectably attended; Major Moody, of the royal engineers was in the chair. The object of this Society, of which his Royal Highness the Duke of Sussex is the Patron, is to circulate the authorized English Version of the Holy Scriptures, with the more interesting and devotional chapters pointed out by certain marks in the

---

sages. "They (the Apostles) showed—and with a disinterestedness, which has never scarce had, nor seems destined to have, any imitators—that, in the Christian world, *if government in any shape* has divine right for its support, it is in the shape of democracy;—representative democracy—operating by universal suffrage. In the eye of the Christian, as well as of the philosopher and the philanthropist, behold here the only legitimate government," p. 217. "And these deacons, by whom appointed? by the Apostles? No; but, by the whole communion of the Saints;—and in the way of free election,—*election, on the principle of universal suffrage*. Monarchists and Aristocrats! mark well! *of universal suffrage*, p. 203.

* See a small sixpenny pamphlet, called, "Some account of the Blue Coat Hospital and Public Library in the college Manchester, founded by Humphrey Chetham Esqr. in the year 1651. Manchester, 1824.

† With this sentence subjoined: "This account was taken by the Rev. George Strong, of St. Asaph."

‡ Collation of the Pentateuch, &c. by the Rev. T. Yeates.

margin, and an index of reference &c. at the commencement. The report stated that nearly 15,000 copies of the society's publications had been circulated through the united Kingdom, and on the continent of Europe, and that the most beneficial effects had been produced. It was also stated, in the course of the meeting, that such was the anxiety manifested in some places abroad, to obtain a copy of this edition of the Scriptures, that many individuals had borrowed from others for the purpose of transcribing, and this had been done to a very great extent in the West Indies. Our trans-atlantic brethren so highly approved of the measure, that, as soon as the publication became known at New York, a meeting of the inhabitants was convened for the formation of a society to print and circulate the Scriptures upon a similar plan, which society is now in active operation.

Society for the conversion of the Jews.—The London Society for promoting Christianity amongt he Jews, have just published their sixteenth report, in which it is stated, that the number of Bibles, Testaments, &c. issued by the Society during the past year, is as follows:

Hebrew Testaments	1,497	
German-Hebrew do	341	
Judeo-Polish do	2,634	4,472
Hebrew Prophets	1,334	
German-Hebrew do	2,243	3,577
Hebrew Bibles and Testaments together	243	
Bibles alone	39	
Prophets and Testaments together	1,228	1,510
Total Scriptures in whole or part		9,559

The places and countries to which these have been sent, are, besides the united Kingdom, Paris, Amsterdam, Hamburg, Frankfort on the Maine, Leipzic, Dresden, Berlin, Königsberg, Breslaw, Posen, various parts of Poland and Russia, Gibraltar, Leghorn, Palestine, Madras and Calcutta. And when it is considered that most of the places here enumerated are resorted to by Jews from almost every part of the Globe, and that there is a continual intercourse kept up among them, it will appear probable that the range of the Society's publications is much wider than it is possible to define.

London Hibernian Society.—The eighteenth report of this Society, which is just published, states that the number of schools, under its direction, amounts to 1,072, and the number of scholars to 71,554, three fourths of this number being the children of Roman Catholics. Sixteen thousand three hundred and two copies of the Scriptures have been given out of the depository within the year, making the total distribution amount to 108,902, since the foundation of the Society.

British and Foreign School Society.—The annual meeting of this Society was held at Freemason's-Hall on May 10th. His Royal Highness the Duke of Sussex in the chair.

---

* Not Byron, but Byrom. The name, however, and his titles ought to have appeared in full—"John Byrom, M.A. F.R.S."—The celebrated author of the Short-hand system of writing, who died Sept. 28th, 1763, aged 72, and respectfully remembered in Manchester by name of Dr. Byrom. See Gregson's Fragments, relative to the Antiquities of Lancashire.

where the following important particulars, among others, are stated: 1st. These people, in dress and manners, resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. 2nd. They have Hebrew names of the same kind, and with the same local termination, as the Sepoys in the 9th Regiment Bombay Native Infantry, already described. 3rd. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindu. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise *their own* children. 7th. They observe the יום כפור, Kippoor, or great expiation-day of the Hebrews. 8th. They call themselves "Gorah Jehudi," or White Jews, and they term the Black Jews "Collah Jehudi." 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th, They use the same prayer as those of whom we have already heard, namely, "Hear, O Israel, the Lord our God (Jehovah Elohim) is one Lord (Jehovah.)" (Deut. vi. 4.). 11th. They have no Cohen (priest), Levite, or Nasi among them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem; that the time of his appearance they think will soon arrive, and their return, at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more.

From the preceding, therefore, I think it is fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them "Israelites," and not Jews of the two tribes and a half; and to distinguish the race, as well from the White Jews, as Black Jews at Cochin; and that it does not consist of a bare description of a people observing certain Jewish customs, but contains evident marks of such as have descended from the parent stock at one time or other; and probably from all circumstances, we may safely include them among the offspring of the long-lost ten tribes: though, if we are to believe Esdras, (xiii. 40, 41.) "The ten tribes went into a further country where never mankind dwelt." Conceiving them, however, to be Israelites, their idolatrous practices are evident; they invoke Ramah, (which is only another name for the Indian Camah,) the deity of love, who was produced from the egg the serpent they adore holds in his mouth; and although whilst performing their idolatrous ceremonies they call upon Jehovah, the God of Israel, yet their idolatry is sufficiently marked by the existence of the idol among them, to fulfil the prophecy of Moses the man of God, (Deut. xxviii. 64.) who denounces the judgments of the Lord against them; "The Lord shall scatter thee among all people, from the one end of the earth to the other, *and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone.*"

In regard to the list of the names of the places where Beni-Israel are stated to reside, given by Moosajee and Isajee, inserted at the foot of Mr. Sargon's Report, as it was requisite to obtain some clue to their discovery, Mr. Sargon was requested to extend his inquiries, and has accordingly since transmitted three lists of villages, which he says he obtained from a very intelligent person, the free servant of a Black Jew at Cochin, who has been in the practice of passing through them, going and coming, upward of fifteen years: they form the enclosure marked G. On comparing these with the other list, a number of places which that list does not contain will be observed, and some of the same name differing in the pronunciation, are so expressed in the orthography. In each of these villages, this person says, a portion of the Beni-Israel reside, but is not prepared to state the number; he supposes however, (with the exception of Bombay, where more are to be found,) that there may be from ten to sixty families dwelling in each; but that they have been so long connected with the Heathen, that they have followed them in almost every usage, and that he could scarcely perceive any difference between the Hindoo woman and those of the Beni-Israel, in those parts.

The committee hope to be able, next year to depute Mr. Sargon again among them; and although we do not expect much additional information to prove these Beni Israel to be of the long-lost ten tribes, yet we may look for varied accounts, that may reflect light upon each other.

Biblical Illustrations.

JOHN VIII. 3—9.

And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? this they said tempting him, that they might have to accuse him, &c.

THE law in this case was, that *both* the culprits should be brought before the council, where, if condemned, *the whole audience*, COUNCIL INCLUDED, were to stone them. By bringing this woman only to Jesus, the Jews were guilty, 1. Of partiality, as they ought to have brought the adulterer also; 2. They desired Jesus to take on himself the office of the council, which would have been assuming political power, and would have endangered his life: this plot he retorts on themselves by saying: "Do you, on your own proposals, assume that conduct which you well know the council would pursue in such a case; consider this prisoner as *ipso facto* condemned by the circumstances in which she was apprehended; therefore, do you cast stones at her, as the council would cast stones at a person so condemned." This they declined, being aware of its tendency; and they shrunk from that action to which they had urged Jesus. To *this* his words seem more particularly to allude, "Let him, who is without *sin*—not moral guilt; merely, but *political offence*—he who can be innocent in assuming that power of life and death, which is legally lodged elsewhere, let him act the judge, and stone her." And so speaking to the woman, "Has nobody *officially condemned* thee—executed the *condemnation* of the law on thee, by stoning thee? neither do I *officially condemn* thee;—I do not execute condemnation on thee by stoning thee: remember the narrow escape thou hast now experienced: go, and sin no more."*

* Additions to "Adultery" in Calmet.

Sacred Geography.

CANAAN, OR THE HOLY LAND.

Of the principal Buildings in, and about Jerusalem. *

THE remarkable fidelity of Mr. Maundrell's narrative is too well known and appreciated, to render any apology necessary for our transcribing, from him, an account of those places, still to be described in or about the Holy City. In his Journal, under date April 5, 1697, he thus writes:

This morning we went to some more of the curiosities which had been yet unvisited by us. The first place we came to was that which they call St. Peter's prison, from which he was delivered by the angel (Acts xii.). It is close by the church of the Holy Sepulchre, and still serves for its primitive use. About the space of a furlong from thence, we came to an old church, held to have been built by Helena, in the place where stood the house of Zebedee. This is in the hands of the Greeks, who tell you, that Zebedee, being a fisherman, was wont to bring fish from Joppa hither, and to vend it at this place. Not far from hence we came to the place where they say stood anciently the iron gate, which opened to Peter of its own accord. A few steps farther is the small church built over the house of Mark, to which the Apostle directed his course, after his miraculous gaol delivery. The Syrians (who have this place in their custody) pretend to shew you the very window at which Rhoda looked out, while Peter knocked at the door. In the church they shew a Syriac manuscript of the New Testament in folio, pretended to be eight hundred and fifty two years old, and a little stone font used by the Apostles themselves in baptizing. About one hundred and fifty paces farther, in the same street, is that which they call the house of St. Thomas, converted formerly into a church, but now a mosque. Not many paces farther is another street crossing the former, which leads you on the right hand to the place, where they say our Lord appeared, after his resurrection, to the three Marys (Matt. xxviii. 9.). *Three* Marys, the friars tell you, though in that place of St. Matthew, mention is made but of *two*. The same street carries you on the left hand to the Armenian convent. The Armenians have here a very large and delightful space of ground for their convent and gardens taking up all that part of Mount Sion which is within the walls of the city.† Their church is built over the

* Continued from page 248.

† This establishment is spacious, and well provided with every comfort *for* the accommodation of pilgrims, as the Armenians are compelled to receive *and* maintain all the worshippers of their sect during their stay in Jerusalem, which is not the case with any other of the Christian churches. Dr. Clarke states that every thing belonging to this convent "is Oriental."

place, where they say St. James, the brother of John, was beheaded (Acts xii. 2,). In a small chapel, on the north side of the church, is shewn the very place of his decollation. In this church are two altars set out with extraordinary splendour, being decked with rich mitres, embroidered copes, crosses, both of silver and gold, crowns, chalices, and other church utensils without number. In the middle of the church is a pulpit made of tortoise-shell and mother of pearl, with a beautiful canopy or cupola over it, of the same fabric. The tortoise-shell and mother of pearl are so exquisitely mingled and inlaid in each other, that the work far exceeds the materials*. In a kind of anti-chapel to this church there are laid up, on one side of an altar, three large rough stones, esteemed very precious, as being one of them the stone upon which Moses cast the two tables when he broke them, in indignation, at the idolatry of the Israelites: the two other being brought, one from the place of our Lord's baptism, the other from that of his transfiguration.

Leaving this convent, we went a little farther to another small church, which was likewise in the hands of the Armenians. This is supposed to be founded in the place where Annas' house stood. Within the church, not far from the door, is shewn a hole in the wall, denoting the place where one of the officers of the high priest smote our blessed Saviour (John xviii. 22.). The officer, by whose impious hand that buffet was given, the friars will have to be the same Malchus whose ear our Lord had healed. In the court before this chapel is an olive tree, of which it is reported that Christ was chained to it for some time, by order of Annas, to secure him from escaping.

From the house of Annas we were conducted out of Sion gate, which is near adjoining t o that which they call the house of Caiaphas, which is another small chapel belonging also to the Armenians. Here, under the altar, they tell us, is deposited that very stone which was laid to secure the door of our Saviour's sepulchre (Matt. xxvii. 60.). It was a long time kept in the church of the sepulchre; but the Armenians, not many years since, stole it from thence by a stratagem, and conveyed it to this place. The stone is two yards and a quarter long, high one yard, and broad as much. It is plastered all over, except in five or six little places, where it is left bare, to receive the immediate kisses, and other devotions of pilgrims. Here is likewise shewn a little cell, said to have been our Lord's prison till the morning, when he was carried from hence before Pilate; and also the place where Peter was frightened into a denial of his master.

A little farther without the gate is the church of the Coenaculum; where they say Christ instituted his last supper. It is now a mosque, and not to be seen by Christians. Near this is a well,

* This pulpit is not noticed by Mr. Buckingham; but he describes a door, leading to the sanctuary of St. James, as composed of tortoise-shell, mother of pearl, gold, and silver, &c. so exquisitely inlaid and intermixed with each other, that one knows not whether most to admire the costliness of the materials, or the surprising skill of the workmanship.—Travels. p. 239, 4to.

which is said to mark out the place at which the Apostles divided from each other, in order to go every man to his several charge; and close by the well are the ruins of a house, in which the blessed Virgin is supposed to have breathed her last. Going eastward, a little way down the hill, we were shewn the place where a Jew arrested the corps of the Blessed Virgin, as she was carried to her interment; for which impious presumption, he had his hand withered wherewith he had seized the bier. About as much lower, in the middle of the hill, they shew you the grot, in which St. Peter wept so bitterly for his inconstancy to his Lord.

We extended our circuit no farther at this time, but entered the city again at Sion gate. Turning down as soon as we had entered, on the right hand, and going about two furlongs close by the city wall, we were had into a garden lying at the foot of Mount Moriah, on the south side. Here we were shewn several large vaults, annext to the mountain on this side, and running at least fifty yards under ground. They were built in two aisles, arched at top with huge firm stone, and sustained with tall pillars, consisting each of one single stone, and two yards in diameter. This might possibly be some underground work made to enlarge the area of the temple. For Josephus seems to describe some such work as this erected over the valley on this side of the temple. Ant. Jud. lib. xv. cap. ult.

From these vaults, we returned toward the convent. In our way, we passed through the Turkish Bazars, and took a view of the beautiful gate of the temple. But we could but just view it in passing, it not being safe to stay here long, by reason of the superstition of the Turks.

The next morning, we took another progress about the city. We made our exit at Bethlehem gate, and turning down on the left hand under the castle of the Pisans, came in about a furlong and half to that which they call Bathsheba's pool. It lies at the bottom of Mount Sion, and is supposed to be the same in which Bathsheba was washing herself, when David spied her from the terrace of his palace. But others refer this accident to another lesser pool in a garden, just within Bethlehem gate; and perhaps both opinions are equally in the right.

A little below this pool begins the valley of Hinnom; on the west side of which is the place called anciently the Potter's Field, and afterwards the Field of Blood, from its being purchased with the pieces of silver which were the price of the blood of Christ; but at present, from that veneration which it has obtained amongst Christians, it is called Campo Santo. It is a small plot of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabric twelve yards high, built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick dispatch with the corpses committed to it, which is commonly reported. The Armenians have the command of this

T. Copeland sculp.

Printed by O. Hallmandel

VALLEY OF JEHOSHAPHAT.

London Pub.d by W. Booth Duke St.t Manchester Sep.r 1st 1824.

burying place, for which they pay the Turks a rent of one sequin a day. The earth is of a chalky substance here about.

A little below the Campo Santo is shewn an intricate cave or sepulchre, consisting of several rooms one within another, in which the Apostles are said to have hid themselves, when they forsook their master and fled. The entrance of the cave discovers signs of its having been adorned with paintings in ancient times.*

A little farther the valley of Hinnom terminates, that of Jehosaphat running across the mouth of it. Along the bottom of this latter valley runs the brook Cedron; a brook in winter time, but without the least drop of water in it all the time we were at Jerusalem.

In the valley of Jehosaphat, the first thing you are carried to is the well of Nehemiah, so called because reputed to be the same place from which that restorer of Israel recovered the fire of the altar, after the Babylonish captivity (2 Mac. i. 19.). A little higher in the valley, on the left hand, you come to a tree, supposed to mark out the place where the evangelical prophet was sawn asunder. About one hundred paces higher, on the same side, is the pool of Siloam. It was anciently dignified with a church built over it.—But when we were there a tanner made no scruple to dress his hides in it. Going about a furlong farther on the same side, you come to the fountain of the Blessed Virgin, so called, because she was wont (as is reported) to resort hither for water; but at what time, and upon what occasions, it is not yet agreed. Over against this fountain, on the other side of the valley, is a village called Siloe, in which Solomon is said to have kept his strange wives; and above the village is a hill called the Mountain of Offence, because there Solomon built the high places mentioned 1 Kings xi. 7; his wives having perverted his wise heart to follow their idolatrous abominations in his declining years. On the same side and not far distant from Siloe, they shew another Aceldama or Field of Blood, so called, because there it was that Judas, by the just judgment of God, met with his compounded death (Matt. xxvii. 5; Acts i. 18, 19.). A little farther, on the same side of the valley, they shewed us several Jewish monuments. Amongst the rest there are two noble antiquities, which they call the Sepulchre of Zachary, and the Pillar of Absalom.† Close by the latter is the Sepulchre of Jehosaphat, from which the whole valley takes its name.

Upon the edge of the hill, on the opposite side of the valley, there runs along, in a direct line, the wall of the city. Near the corner of which there is a short end of a pillar jetting out of the wall. Upon this pillar the Turks have a tradition, that Mahomet shall sit in judgment at the last day, and that all the world shall be

---

* Dr. E. D. Clarke appears to have been much struck with the freshness and colours of these paintings. He ascribes them to the second century. They represent the Apostles, the Virgin, &c. with circles, as symbols of glory, around their heads.—Travels, vol. ii, p. 570.

† See Critica Biblica, vol. i. p. 249.

gathered together in the valley below, to receive their doom from his mouth. A little farther northward is the gate of the temple. It is at present walled up, because the Turks here have a prophecy, that their destruction shall enter at that gate, the completion of which prediction they endeavour, by this means, to prevent. Below this gate, in the bottom of the valley, is a broad hard stone, discovering several impressions upon it, which you may fancy to be footsteps. These, the friars tell you, are prints made by our Blessed Saviour's feet, when, after his apprehension, he was hurried violently away to the tribunal of his blood-thirsty persecutors.

From hence, keeping still in the bottom of the valley, you come, in a few paces, to a place which they call the Sepulchre of the Blessed Virgin.* It has a magnificent descent down into it of forty-seven stairs. On the right hand, as you go down, is the sepulchre of St. Anna, the mother, and on the left, that of St. Joseph, the husband, of the Blessed Virgin.

Having finished our visit to this place, we went up the hill toward the city. In the side of the ascent, we were shewn a broad stone, on which they say St. Stephen suffered martyrdom; and not far from it is a grot, into which they tell you the outrageous Jewish zealots cast his body, when they had satiated their fury upon him.—From hence we went immediately to St. Stephen's gate, so called from its vicinity to this place of the protomartyr's suffering; and so returned to our lodging.

The next morning we set out again, in order to see the sanctuaries, and other visitable places upon Mount Olivet. We went out at St. Stephen's gate; and crossing the valley of Jehosaphat, began immediately to ascend the mountain. Being got about two thirds of the way up, we came to certain grottos cut with intricate windings and caverns under ground. These are called the sepulchres of the prophets. A little higher up are twelve arched vaults under ground, standing side by side. These were built in memory of the twelve apostles, who are said to have compiled their creed in this place. Sixty paces higher, you come to the place where they say Christ uttered his prophecy concerning the final destruction of Jerusalem (Mat. xxiv. 2.): and a little on the right hand of this, is the place where they say he dictated a second time the Pater Noster to his disciples, (xi. 1, 2.). Somewhat higher is the cave of St. Pelagia; and as much more above that a pillar, signifying the place where an angel gave the Blessed Virgin three days' warning of her death. At the top of the hill you come to the place of our Blessed Lord's ascension. Here was anciently a large church, built in honor of that glorious triumph;

---

* The earliest notice of this sepulchre as that of the Virgin, occurs in the writings of Adamnanus, the Irish monk, who described it from the testimony of Asculfus, in the seventh century. Neither Eusebius, Epiphanius, nor Jerome mentions a syllable to authorize the tradition, which affords strong negative evidence that the sepulchre is of comparatively recent workmanship. Pococke thinks it probable that it was the sepulchre of Melisendis, queen of Jerusalem.

but all that now remains of it is only an octagonal cupola, about eight yards in diameter, standing, as they say, over the very place where were set the last footsteps of the Son of God here on earth. Within the cupola there is seen, in a hard stone, as they tell you, the print of one of his feet. Here was also that of the other foot some time since; but it has been removed from hence by the Turks, into the great mosque upon Mount Moriah. This chapel of the Ascension the Turks have the custody of, and use it for a mosque. There are many other holy places about Jerusalem, which the Turks pretend to have a veneration for, equally with the Christians; and, under that pretence, they take them into their own hands. But whether they do this out of real devotion, or for lucre's sake, and to the end that they may exact money from the Christians for admission into them, I will not determine.

About two furlongs from this place, northward, is the highest part of Mount Olivet; and upon that was anciently erected an high tower, in memory of that apparition of two angels to the Apostles, after our Blessed Lord's ascension (Acts i. 10, 11.), from which the tower itself had the name given it of *Viri Galilæi!* This ancient monument remained till about two years since, when it was demolished by a Turk, who had bought the field in which it stood; but nevertheless, you have still, from the natural height of the place, a large prospect of Jerusalem, and the adjacent country, and of the Dead Sea, &c.

From this place we descended the mount again by another road. At about the midway down, they shew you the place where Christ beheld the city, and wept over it (Luke xix. 41.). Near the bottom of the hill is a great stone upon which, you are told, the Blessed Virgin let fall her girdle after her assumption, in order to convince St. Thomas, who, they say, was troubled with a fit of his old incredulity upon this occasion. There is still to be seen a small winding channel upon the stone, which they will have to be the impression made by the girdle when it fell, and to be left for the conviction of all such as shall suspect the truth of their story of the assumption.

About twenty yards lower they shew you Gethsemane, an even plat of ground, not above fifty-seven yards square, lying between the foot of Mount Olivet and the brook Cedron. It is well planted with olive-trees, and those of so old a growth, that they are believed to be the same that stood here in our blessed Saviour's time. In virtue of which persuasion, the olives, and olive stones, and oil which they produce, become an excellent commodity in Spain. But that these trees cannot be so ancient as is pretended, is evident from what Josephus testifies (de Bell. Jud. lib. vi. cap. 1.), and in other places, viz. that Titus, in his siege of Jerusalem, cut down all the trees within about one hundred furlongs of Jerusalem; and that the soldiers were forced to fetch wood so far for making their mounts when they assaulted the temple.

At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place on which the Apostles Peter, James, and John, fell asleep during the agony of our Lord. And a few paces

from hence is a grotto, said to be the place in which Christ underwent that bitter part of his passion.

About eight paces from the place where the Apostles slept, is a small shred of ground, twelve yards long, and one broad, supposed to be the very path on which the traitor Judas walked up to Christ saying: "Hail, master! and kissed him." This narrow path is separated by a wall out of the midst of the garden, as a *terra damnata;* a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very ground on which was acted such an infamous treachery.

From hence we crossed the brook Cedron, close by the reputed sepulchre of the Blessed Virgin, and entering at St. Stephen's gate, returned again to the convent.

Friday, April 9.—We went to take a view of that which they call the pool of Bethesda. It is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches in which sate that multitude of lame, halt, and blind (John v.), but the mischief is, instead of five, there are but three of them. The pool is contiguous on one side to St. Stephen's gate, on the other to the area of the temple.

From thence we came to the convent or nunnery of St. Ann. The church here is large and entire, and so are part of the lodgings, but both are desolate and neglected. In a grotto under the church, is shewn the place where, they say, the Blessed Virgin was born. Near the church they shew the Pharisee's house, where Mary Magdalen exhibited those admirable evidences of a penitent affection towards our Saviour; *washing his feet with her tears, and wiping them with her hair* (Luxe vii. 38.). This place also has been anciently dignified with holy buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to see Mount Gihon, and the pool of the same name. It lies about two furlongs without Bethlehem gate westward. It is a stately pool, one hundred and six paces long, and sixty-seven broad, and lined with wall and plaster, and was, when we were there, well stored with water.*

[To be continued.]

* Maundrell's Journey, pp. 131—146.

Scripture Encyclopædia.*

EXHIBITING, IN EIGHT PRINCIPAL DIVISIONS A SYNOPTICAL VIEW OF THE GENERAL SUBJECTS AND SCIENCE, IN THE SACRED WRITINGS.

PART III.

THEOLOGY.

Ἐρευνᾶτε ΤΑ͂Σ ΓΡΑΦΑ͂Σ·
Ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ΖΩΗ͂Ν Α͂ΙΩ͂ΝΙΟΝ ἔχειν·
Καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ΕΜΟΥ͂.—JESUS CHRIST.

CHAP. II.

THE DIVINE BEING.

THIS is doubtless the primary object of Theology: but with what humility and reverence should creatures, like men, engage in its contemplation! In gracious condescension, Names are assumed, Attributes made known, and the Divine Character exhibited by a thousand works and ways. With the volumes of Creation and Revelation in our possession, what an appropriate and abundant disclosure is made of Deity! Nor must it be omitted, that a correct and complete acquaintance with the Scripture testimony on this essential subject, is of the very first importance.†

Sect. 1.—*Names or Appellations.*

Accommodation to Creatures.]—The appropriation of these to the Supreme Being is, of course, purely in accommodation to his creatures. He wants them not‡ for his own sake; sufficiently distinguished must Divinity be from every other sort of being, or order of creatures. But as He has condescended to represent Himself by various Names, our attention is demanded; for our instruction is designed. What an association is there of the awful and the amiable, in this topic of Revelation!

In various Languages.]—It would be a subject of curious and yet comparative utility, to notice the names of Deity in the several languages of mankind:‖ but more particularly so in those tongues, whose

* Continued from p. 219.

† "To error here all other error may be traced: and if this foundation be laid in truth, there is good reason to hope for a solid edifice; a provision is made for symmetry and durableness, and facilities are afforded for detecting occasional deviations." Dr. Smith's Script. Test. i. p. 91.

‡ "Illis non habeat opus, per se distinctissimus." Marckii Christ. Theol. Med. p. 40.

‖ "Dissertatio iv. de Nominibus Dei Orientalium," by the learned Hottinger, is a most elaborate production, the reader of which, however, must be an Oriental scholar, in order duly to appreciate its importance. pp. 249—377.

antiquity and native country may claim a near relationship to the Sacred Writings. We have, however, at present, mainly to do with those which appear in that volume, which, of all other Holy Books, alone possesses indisputable claims to a heavenly Inspiration.

אלהים]—The first of these appellations, in the order of Scripture, is אלהים *(alehim)*, which properly denotes, the adorable Being, the God to be feared or worshipped.* In a comparative sense it is applied to human beings; and may be rendered, worshipful, excellency.

יהוה]—Jehovah, (יהוה) the Self Existent,† is a name altogether Divine; nor can it ever be given to another being. If any explanation be needed, let the testimony of John, in Rev. i. 4, suffice. "Who is, and who was, and who is to come"! From the record of Moses, Exod. iii. 15, he would seem to have made a special selection of this name (or at least of one radically the same) even to perpetuity:

> "This is MY NAME for ever:
> And this is *My Memorial* from generation to generation."

שדי]—Another Sacred title is, Almighty, Παντοκρατωρ; for so is שדי *(shidi)* often translated, which, perhaps, would more literally be, All Bountiful. This name appears to have been very early desecrated to purposes of idolatry (Deut. xxxii. 17; Ps. cv. 37; and Gen. xlv. 3, 8, 10.). The latter clause of ver. 3. in Exod. vi. should doubtless be read interrogatively.‡ "But by my name Jehovah was I not known?"

Κυριος.]—The greek term Κυριος, importing authority, lordship,‖ has been commonly used for Jehovah יהוה: but unlike that essentially divine appellation, it is also applied to inferior beings. It is frequently a mere title of respect, like Sir in English, Matt. xxvii. 63; Acts. xvi. 30.

Θεος.]—Very different, however, is the meaning of Θεος, which has ever been appropriated exclusively to what is Divine.§ It is worthy of recollection, tha the Sept. have usually rendered, אלהים *(alehim)*, when signifyingthe true God, by Θεος in the singular number.¶

God.]—The word God (Germ. Gott, and Belg. Godt.) is pure Anglo-Saxon,** and among our ancestors signified not only the Divine

---

* Derived from the SS. Arabic, אלה to adore, worship: "Cum sacro horrore ac veneratione coluit, adoravit." Wilmet. See also Scheidii Glossar. Arab. Lat. Manuale, p. 6. and Critica Biblica, vol. i, pp. 21—24.

† Stockius and Parkhurst's Heb. Lex.; Flacii Clavis Script. Sac.; and Calmet's Bib. Encyclop.

‡ Dr. Shuckford's Connect. of Sac. and Prof. Hist. ii. p. 400; Hodges and Ganganelli, cited and approved by Dimock.

‖ "Hoc derivatur a κύρο sum." Mintert's Lex. Græc. Lat. in Nov. Test.; Stockius, pp. 659, 660. and Parkhurst's Gr. Lex. in voce.

§ "Ha dictus explerorumque sententia a Θεειν currere quia Deus virtute sua infinita omnia percurrit." Schleusner, p. 761; but see Parkhurst, in voce.

¶ Thus "they inculcate the grand point of God's unity, and at the same time did not deny a plurality of agents or persons in the Divine Nature." Parkhurst, voce Θεος.

** Calepini Dict. undecim Ling. p. 413, Barclay's Dictionary; Dr. A. Clarke's Notes on Gen. i. 1, and Crit. Bib. vol. i, p. 21.

Being, but also Good, as in their apprehension God and Good were correlative terms. They considered Him the Good Being: O that he were always thus represented and obeyed!

*Sect 2.—Attributes or Perfections.**

Proclaiming His Name.]—What a sublime description is furnished by Exod. xxxiv. 5—7: when the Deity condescended to "proclaim" His own "Name"! How impressively are his sovereignty and equity here displayed: properties these, which summarily express, or imply, the main perfections of the Godhead!

Incomprehensible.]—Yet, with all the amplitude of Revelation, "how little a portion is heard of Him" (Job xxvi. 14.). Among the prime characteristics† of this Being, must be specially noted that of Incomprehensibility. How inadequate is finite, fully to understand infinity; and what reasons, consequently, are there for humble and hearty devotion!

Spirituality.]—That God is a Spirit (John iv. 24); incorporeal, invisible, is the uniform doctrine of Scripture. Hence the well known prohibition of the Decalogue, in Exod. xx. 4, 5; and therefore the just condemnation of the foolish and criminal practices of idolatry, in Rom. i. 21—25.

Omniscience.]—In speaking of the Divine Omniscience, his Ubiquity or Omnipresence is, of course, necessarily implied. And in this term, must also be comprehended the Prescience of God; for His universal knowledge embraces all periods in time and eternity, as well as all places in every world! The sublimities of Scripture (as 1 Kings viii. 27; and Ps. cxxxix.) on this subject, are as much above the effort of an uninspired genius, as they are in want of human commendation.

Holiness.]—Of the Purity or Holiness of God, what deeply impressive indications are comprised in the Bible! The histories of both Testaments are full of them:—the message of the Gospel most emphatically reveals it. What a foundation is there, in the possession of every attribute of excellency and perfection, for the Supremacy and Sovereignty of Jehovah:—for "the Equity of Divine Government and the Sovereignty of Divine Grace"!

Eternity.]—Finally, this God, (of whom, at present, we are only noticing some properties,) is without beginning and ending, in His existence—eternal. He alone hath immortality (1. Tim. vi. 16.). Immutable therefore is He, and independent, for ever.

---

* "These infinite excellencies of Deity are inseparable from the Divine Essence, and from each other, and are essential to God." "Syllabus of Lectures on the most important subjects in Theol.", by the late Dr. E. Williams, p. 27.

† "The Scripture Character of God," by H. F. Burder; contains, in twelve discourses, plain and useful illustrations: though perhaps (with due respect and deference for the excellent author) not so original and judicious as might have been expected.

Sect. 3.—The Divine Persons.

Reverential Caution.]—A subject of such deep solemnity, and of pure Revelation, should manifestly be approached with the devoutest awe. It is indeed "sacred ground," on which we now are treading; nor is any mind fitted for the contemplation, unless deeply imbued with humble piety* and reverential caution. How repeatedly is this spirit inculcated by the Sacred Writings; and how necessary is its possession for a truly rational and satisfactory view of the Divine Character? Well has a Psalmist said:

"Holy and Reverend is his Name"!

Imperfection of Language.]—On no subject like the present, is the inadequacy of human language so much felt. Our very conceptions, even to their utmost stretch, are infinitely below the elevated theme: how much more incompetent, then, must be any attempted expressions of the awful reality! And how reasonable that He, whose very being is incomprehensible, should be likewise incomprehensible in the manner of his existence!†

Personality.]—The term person, it is well known, has been applied here, as expressing the idea of Υποστασις and Προσωπον, in Heb. i. 3; and 2 Cor. iv. 6. Its signification is, of course, different from that in which it is used of a human being; being employed to designate the modal subsistence of the Divine Nature. It is alike remote from a divine attribute, and a separate being.‡

Trinity.]—Since the Bible does not profess to furnish a complete Religious Dictionary, and the English Version cannot be identified with the language of Inspiration, there must, of necessity||, be some words brought into requisition, which are not literally and verbally scriptural. Of such a character is the term Trinity, importing,

---

* Dr. Smith's Script. Testimony to Person of Christ, i. p. 111, 112:—where also a note is given from Frank's "Manuductio, &c." which does not appear, from its connection, exactly accordant with the author's primary intention. Jaques' Translat. p. 47.

† Page 28, of the Rev. J. Whitridge's Ordination Service. Carlisle, 1814.

‡ Dr. E. Williams' Notes to Doddridge's Works, vol. v. p. 177, Leed's edit. 1804.

|| "The propriety of employing these expressions rests upon the same foundation as the use of general terms in all scientific investigations; namely, that they are abbreviations of language and serve as instruments of thought. Revelation, like physical nature, presents a vast collection of particular objects and facts: and, in both, the processes of comparison, deduction, analysis, and combination, by which alone we can form comprehensive systems of knowledge, cannot be carried on, with convenience and perspicuity, without the use of general terms. It is unreasonable to object that these identical words are not found in Scripture. The proper consideration is, whether the objects and facts for which they are used as a compendious notation are not asserted and implied in the Scriptures'!"—Dr. Smith's Script. Testimony, ii. p. 754.

three in one; a fact which is most unequivocally expressed by the general phraseology of Scripture, but especially by such texts as Matt. xxviii. 19; and 2 Cor. xiii. 14. It is worthy of remark, that, in some of the Jewish Writings,* the following words occur, as indicating a belief of this doctrine, שלישית *(Shelishith)* Trinity, שלשה באחד *(Shelshe be ached)* Three in One; and אחד בשלשה *(Ached be shelshe)* One in Three.

Father.]—The Deity is often addressed in Scripture by the endearing epithet of אב *(ab)*, Πατηρ,† Father. Most appropriately does it denote the relationship He has condescended to sustain, and the kindness which He delights to manifest towards his creatures (Deut. xxxii. 6; Is. lxiv. 8; Rom. viii. 15.). This term expresses His relation to Jesus Christ also: that Divine complex person, in whom are united the properties of Deity and Humanity. Ps. ii. 7; Matt. vii. 21; 1 Pet. i. 3.

Son.]—This Sacred Person, therefore, is emphatically and pre-eminently styled, "the Son of God." Under this appellation‡ and character, he had been predicted by ancient prophets (Is. ix. 6. 7.): and in due season was publicly and powerfully declared such in our world (Luke i. 35; Rom. i. 4.). The word Παιδα in Acts iv. 27, should, doubtless, be rendered *Son*, and not "Child." What a display of infinite love, is His mission to our world!

Holy Spirit]—In the Old Testament, "the Holy Spirit," רוח קדש *(Ruach Quodash)* only appears in Ps. li. 11; and Is. lxiii. 10, 11. It is worthy of reflection, that "the Spirit of God" is always expressed by רוח אלהים *(Ruach Aleim,)* as in Gen. i. 2; xli. 38; Exod. xxxi. 3; xxxv. 31; Num. xxiv. 2; 1 Sam. x. 10; xi. 6; xix. 20. 23; 2 Chron. xv. 1; and Ezek. xi. 24: except in Job xxvii. 3; and xxxiii. 4; in the former of which, it is רוח אלוה *(Ruach Alue)*; and in the latter, רוח אל *(Ruach Al)*. The "Spirit of Jehovah", however, רוח יהוה, *(Ruach Jeve)* does also frequently occur. The well known fact of the Holy Spirit being sometimes designated by the use of masculine pronouns, though Πνευμα‖ itself is neuter, may likewise be here mentioned.§ John xiv, xv; xvi; Eph. i. 14.

---

* Calmet's Bib. Encyclopædia on Trinity", vol. ii. Histor. Introd. prefixed to Horæ Solitariæ, pp. 1—85.

† De variis vocum אב et πατηρ, in SS. notionibus copiose disputavit *Fesselius* in Adversa. SS. iv. c. 6. Schleusneri Græc. Lex. Nov. Test. p. 346. πατηρ, Pater, when used in the religious addresses of the Greeks and Romans, related to the divine influence of the deity, call'd *Pator*, an Egyptian word. Holwell's Etymol. Diction. p. 332.

‡ On the application of this name to Christ, a recognised designation of the Messiah, and on the phrase—"Only-begotten," the Reader may obtain ample satisfaction by reading Dr. Smith's invaluable production, already quoted, Script. Test. to the Messiah, &c. i. pp. 213, 215: and ii. pp. 47, 49, 51, 55, 63, 533, 537.

‖ For all required exposition of this term it is scarcely necessary to refer to Mintert, Stockius, Pasor, Schleusner, and Parkhurst, and their respective Lexicographical Disquisitions.

§ "On the Doctrine of the Holy Spirit"—see Appendix, No. ii. to Smith's Script. Testim. ii. pp. 742.—748.

precisely stated in Scripture; though it is there expressly affirmed what it is not (Luke xxiv. 39.). Nor does the name* (which is well known to have the same meaning in most languages) convey those significant discriminations, which the terms of a rightly constructed Nomenclature usually afford.

Universally acknowledged.]—Whatever difficulties attend a philosophical and satisfactory explanation, the existence of spirits has been universally and at all times acknowledged. The subject is naturally and necessarily obscure; as the God of the spirits of all flesh (Numb. xvi. 22.) has given it no revelation.

Angels.]—Equally veiled in obscurity is the consideration of angels: for however repeatedly the fact of their being is declared, how little is definitely known concerning them! The term† itself is of very extensive application in the Sacred Writings, and is evidently a designation of office, and not of nature. There is little doubt that מלאך *(Melak)* should be much more frequently rendered, a messenger, and referred to human beings, than at present appears in the English Translation. It is also very often applied to the mere agents or operations of nature; as Ps. civ. 4.‡

Number and Names.]—The number of angels is not mentioned by the Divine writers: but it is always represented as very great and innumerable (Ps. lxviii. 17; Dan. vii. 10; Matt. xxvi. 53.). Nor are their names even noticed at all, prior to the Israelitish captivity at Babylon;|| and, after that period, they are but incidentally observed.

Their Character.]—We have, however, a more sure word of testimony, in regard to their moral condition and character. In express language, some are said to be ministers of good (Heb. i. 14.); while others are declared to be in a state of apostacy (Jude 6.).

Sect. 2.—*Compound.*

Man.]—Such a being is a man, possessed of a body and a soul: נתן *(give)* (Job xx. 25.); and נפש§ *(nupesh)* (Gen. xxxv. 18.). But this

---

* Schleusner's Græc. Lex. Nov. Test. pp. 436—449, Calepine's Diction. undecim Linguarum, p. 1372.

† This is most interestingly amplified by the late editor of Calmet, in vol. i. of the Bib. Encyclop.

‡ There is an internal probability of the justness of this version, arising from the perspicuous and close connexion of the parts, and an improbability in the common version, arising from their obscurity and want of connexion.—Campbell's Prelim. Dissert. No. 8. p. 344. Lowth's Sac. Poet. i. p. 181.

|| Daniel, who lived at Babylon, some time after Tobit, mentions Michael and Gabriel: chap. viii. 16; ix. 21; and x. 21.—Calmet's Bib. Encyclop. on "Angels."

§ נפש hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must, for myself, confess, that I can find no passage where it hath undoubtedly this meaning. Gen. xxxv. 18; 1 Kings xvii. 21. 22; Ps. xvi. 10, seems fairest for this signification. But may not נפש in the former three passages be most properly rendered *breath*, and in the last, a *breathing* or *animal frame?*—Parkhurst's, Lex. sub. נפש.

compound character is not expressed by any of his names; whether אדם *(adam)* or אנוש *(anush)*, or *ανθρωπος*. The animal and intellectual lives are supposed* to be intimated by the נשמת חיים *(nushmeth chiim)* of Gen. ii. 7; "the breath of lives."

Primitive State.]—In the glorious image of their Creator were mankind originally formed (Gen. i. 27.). This state consisted pre-eminently in the possession of righteousness and true holiness (Eph. iv. 24); besides their intellectual endowments and their providential superiority over all the earth, Gen. i. 28, 29.

Apostacy.]—How deplorable is the fact of their apostacy! Who can read the painful records of Gen. iii, with their comment and confirmation furnished by every page of subsequent Scripture, without the most poignant sensations of sorrow and shame!

Recovery.]—Nevertheless, the very same revelation discloses to our view the means of recovery which Divine wisdom and compassion have contrived: and means these, which exhibit an amplitude† and appropriateness most worthy of the blessed Jehovah! Let the citation of Rom. v. 18; 1 Cor. i. 30; and 1 John ii. 1. 2, at present suffice. Behold the goodness and glory of God!

Sect. 3.—*Corporeal.*

Beasts.]—A beast or brute is בהמה *(beme)*, Ps. xxxvi. 7; destitute of speech, *Υποζυγιον αφωνον* (2 Pet. ii. 16). Of a more general import is חיה *(chie)* or חית *(chith)*, a living creature, an animal including birds, beasts and reptiles (Gen. viii. 17), exclusive of fish and fowl (Gen. i. 28, 30); but frequently a wild beast, as being more vigorous and lively than the tamer species, (Gen. i. 25; vii. 21; Lev. xxv. 7). In the plural (חיות *chiuth*) it is used for marine creatures or fishes, Ps. civ. 25.

Variously applied.]—The term is also figuratively or emblematically employed: as Dan. iv. 12. 21; vii. 11, Rev. iv. 6; but *ζωα*, in Rev. iv. 6, 8; vii. 11, should be translated (not by the demeaning appellation of "beasts," but) living creatures,‡ as evidently denoting rational animals.

Void of Reason.]—In Eccles. iii. 18, 19, 21, whether he proposes his own thoughts, or those of the philosophers and free thinkers of his time, the writer expresses himself in a manner which might be understood to insinuate, that beasts possess understanding, and rea-

---

* By Dr. Adam Clarke, who is cited in the 1st vol. of the Critica Biblica, p. 310. note.

† "Sub multorum nomine non partem mundi tantum designat, sed *totum humanum genus*."

‡ It was a most unhappy mistake in our translators to render the word *ζωα* beasts: it certainly signifies any other kind of animals, that is, of creatures which have animal life, as well as beasts. The word beast not only degrades the signification, but the animals here mentioned, have parts and appearances, which beasts have not, and are represented as in the highest sense rational; Doddridge's Fam. Expositor on Rev. iv. 6.

sonable souls.* But, among the many objections against this vainly pretended hypothesis, how does it happen that there is no appearance whatever of any intellectual improvement here? May the בהמות (*behemoth nudamus*) of Psal. xlix. 20, be rendered "the beasts are silent"; as intimating the idea of rational or mental inertion?

[To be continued.]

Jerusalem.

City of David! Thou art desecrate;
And fall'n Jerusalem sits captive now
In dust and darkness. Every holy one
Has long forsaken the polluted land.
Where stood the cross, the avenger's ensign waved:
The Roman came, and thy proud temple fell.
The Pagan brought his idols: these displaced,
The mumming priest usurp'd the christen'd fane,
With stores of relics, crosses, holy wares,
And venal pardons; till the Saracen
Came in his might, with zeal iconoclast,
And swept away the unhallow'd trumpery.
Now—for the honour of the prince of peace—
Europe pours forth her motley Christian hordes,
Frenzied with demon zeal, to plant anew
The red cross banner on the guilty soil.
Again the nameless horrors of the siege
Were acted o'er. The conqueror blush'd to take
His golden crown, yet not refused the name,
King of Jerusalem. Brief the boast profane.
Again the crescent triumph'd. Palestine
Shook back into the sea the leaguer'd hosts
Of arm'd Apostles, churchmen militant.
Then domes and minarets, with convent towers,
Again commingling rose. Then pilgrims came
Crouching to Turkish lords, and rival sects
Bargain'd and quarrell'd for the sepulchre.
Ineffable disgrace! Loathsome abuse
Of names and things most holy! Trodden down
By all in turn, Pagan, and Frank, and Tartar,—
So runs the dread anathema,—trodden down
Beneath the oppressor; darkness shrouding thee
From every blessed influence of Heaven;
Thou hast thus lain for ages, iron-bound
As with a curse. Thus art thou doomed to lie:
Yet not for ever."—

JOSIAH CONDER.

---

* Calmet on Beasts, in his Bib. Encycl; both Desvoeux and Hodgson render רוח (*ruach*) breath, and that it means the living principle, seems evident from ch. xii. 7. Dr. Boothroyd, Bib. Heb. ii. p. 216.

Biblical Criticism.

1 Chron. xi. 5. 6.

And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which (is) the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

2 Sam. v. 6—8.

And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion; the same (is) the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and blind, (that are) hated of David's soul, (he shall be chief and captain.) Wherefore they said, The blind and the lame shall not come into the house.

The reason of placing the whole sentence together being obvious, let us proceed to consider the several parts of it, in the two chapters. The words *inhabitants of Jebus*, which are not in the original of Samuel, are not in the Vat. Copy of the LXX. in Chronicles; but the Alexandrian translates regularly according to the present Hebrew text. In Samuel there is a clause or two in the speech of the Jebusites, which is omitted in Chronicles for brevity; as the history in Chronicles is regular, and the sense complete without it. But though the history be regular and very intelligible in Chronicles, yet the additional clauses in Samuel make the history there remarkably perplexed; and (as Dr. Delany observes) incumber it with more difficulties than are ordinarily to be met with. In full proportion to the difficulties has been the number of different interpretations; and yet there seems to be very sufficient room for offering another interpretation, in some material points differing from them all. The words in Samuel, so far as the text in Chronicles coincides, are clear and determinate in their meaning—*And the inhabitants of Jebus said to David, Thou shalt not come hither.* But the succeeding words in Samuel are very difficult; or, at least, have been variously interpreted. The present English translation is—*Except thou take away the blind and the lame, thinking, David cannot come in hither.*

The chief difficulty here lies in determining who are *these blind and lame;* whether Jebusites, or the Jebusite *deities*, called *blind and lame* by way of derision. The latter opinion has been maintained by some considerable writers; but seems indefensible. For however David and the Israelites might be disposed to treat such idols with scorn and contempt, it is not at all likely the Jebusites should revile *their own* deities; and we must remember, that these deities are supposed to be here called *blind and lame* by the Jebusites themselves. But, admitting them to be idol deities, what meaning can

there be in the Jebusites telling David—*he should not come into the citadel, unless he took away the deities upon the walls?* If he could scale the walls, so as to reach these guardian deities, he need not ask leave of the Jebusites to enter the citadel. But (which is much more difficult to be answered) what can possibly be the meaning of the last line—*Wherefore they said, the blind and the lame shall not come into the house?* For, Who said? Did the Jebusites say, their own deities (before expressed by *the blind and the lame*) *should not come into the house*—should not (according to some) come *where they were*,—or, should not (according to others) come *into the house of the Lord?*—Or, *could* these deities *say*, David and his men should not come into the house? The absurdity of attributing such a speech, or any speech to these idols, is too clear to need illustration; and it is a known part of their real character, that *they have mouths, but speak not.*

But, though these deities could not denounce these words, yet the Jebusites might; and it is possible (it has been said) that the *blind and the lame*, in this latter part of the sentence, may signify the Jebusites; not any particular Jebusites, so maimed: but the Jebusites in general, called *blind and lame*, for putting their trust in *blind and lame* idols. This seems too refined an interpretation; and we may safely conclude—that the same expression of the *blind and lame* means the same beings in the two different parts of the same sentence. It has been farther observed, that these *blind and lame* are here spoken of as different from the Jebusites—*Whosoever smiteth the Jebusites, and the lame and the blind;* and if they were different, it requires no great skill at deduction to determine they were not the same.

Perhaps then these *blind and lame* were, in fact, a few particular wretches, who laboured under these infirmities of blindness and lameness; and therefore were different from the general body of the Jebusites. But here will it not be demanded at once—how we can then account rationally for that bitterness with which David expresses himself here against these *blind and lame;* and how it was possible, for a man of David's humanity to detest men for mere unblameable, and indeed pitiable, infirmities? And lastly, the authors of *the Universal History*, in their note on this transaction, mention the following, as the first plausible argument against the literal acception—"How could David distinguish the halt, or the lame, or the blind, from able men, when posted upon lofty walls; since those infirmities are not discernible but near at hand?" This, it must be allowed, would be a difficulty indeed, if David's information here had been only from his eyesight. But this objection immediately vanishes, when we reflect, that the Jebusites are said in the text to have told David—*the blind and the lame should keep them off:* for certainly David could easily conceive the men, who were placed upon the walls to insult him, were *blind and lame;* when he was told so by the Jebusites themselves; and told so, to render this insult of theirs the greater.

Having thus mentioned some of the present interpretations, it

may be now proper to submit another to the judgment of the learned reader. And here, for the sake of clearness, I shall first give what seems to be the true interpretation of this passage; and then subjoin the several arguments in defence of it.

And the inhabitants of Jebus said to David, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Sion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, that are hated of David's soul, because the blind, and the lame continued to say, he shall not come into this house—shall be chief captain.

That the connected particles כי אם (*Ki am*) rendered *except*, in Samuel, signify *for* in this place, is evident, because the words following are rather *causal* than *objective;* and we have several instances of this sense of the two particles given us by Noldius: thus Prov. xxiii. 18. they are rendered *for* in the English translation; and so in the English, Greek, Syriac, and Arabic versions of Lam. v. 22. That the verb הסירך (*Esirek*) rendered *to take away*, is not here the infinitive, but the preter of Hiphil, is apparent from the sense; that it has been so considered, is certain from the Massoretic pointing, as De Dieu and other critics have observed: and we see it is translated as such by the LXX. in the plural number, *αντεσησαν*. From this version, then, and from the plurality of the two nouns, which are necessarily the nominatives to this verb, we may infer, that it was originally הסירוך (*Esiruk*) *to keep off*, the *vau* having been dropt here as in many other places.

Enough having been said of the *number*, let us now consider the *tense* of this verb; which being preter, some have translated it by a word expressive of time past. But the sense necessarily requires it to be translated as future in *other* languages, though it be more expressive in the original, in the preter tense, it being agreeable to the genius of the Hebrew language frequently to speak of events yet future, as having actually happened, when the speaker would strongly express *the certainty* of such event. This observation is peculiarly applicable to the case here. For this castle of mount Sion had never yet been taken by the Israelites, though they had dwelt in Canaan about 400 years; as we learn from the sacred history, Josh. xv. 63; Judg. i. 21; xix. 10; and from Josephus, lib. vii. cap. 3.

The Jebusites, then, absolutely depending on the advantage of their high situation and the strength of their fortification (which had secured them against the Israelites so many hundred years), looked upon this of David's as a vain attempt, which therefore they might safely treat with insolence and raillery. Full of this fond notion, they placed upon the walls of the citadel the few blind and lame that could be found amongst them, and told David—*He should not come thither; for the blind and lame* were sufficient to *keep him off:* which they (these weak defenders) should effectually do, only *by their shouting David shall not come hither.*

That the blind and the lame were contemptuously placed upon the walls by the Jebusites, as before described, we are assured not only by the words of the sacred history before us, but also by the concurrent testimony of Josephus, lib. vii. cap. 3. Now that these blind and lame, who appear to have been placed upon the walls, were to insult and did insult David in the manner before-mentioned, seems very evident from the words—*The blind and the lame shall keep thee off* BY SAYING, etc. and also from the impossibility of otherwise accounting for David's indignation against these (naturally pitiable) wretches. And the not attending to this remarkable circumstance seems one principal reason of the perplexity so visible among the various interpreters of this passage.

It is very remarkable, that the sense before given to כי אם הסירך *(ki am esirek), For the blind and the lame shall keep thee off*, is confirmed by Josephus in the place just cited. And it is farther remarkable that the same sense is given to these words in the English Bible of Coverdale, printed in 1535, in which they are rendered, Thou shalt not come hither, but the blind and lame shal drive the awaie. This is one great instance to prove the credit due to some parts of this very old English version; as the sense of this passage seems to have been greatly mistaken both before and since. That it has been changed for the worse *since* that edition, is very evident; and that it was improperly rendered *before* appears from *Wickliff's* MS. version of 1383, where we read—Thou shalt not entre hidur: no but thou do awey blynd men and lame, etc.

After this additional clause of Samuel, in the speech of the Jebusites, the two histories agree in saying, *David took the strong hold of Sion, which was afterwards called the city of David.* By this strong hold of Sion, or city of David, we are led by the words of the text to understand—not the fortress or citadel (which was not yet taken, as appears from the order of the history in both chapters), but the town of the Jebusites, or city of David, which was spread over the wide hill of Sion: and is what Josephus means when he tells us—David first took the lower town, the town which lay beneath the citadel; after which he tells us, that the citadel remained yet to be taken, lib. vii. cap. 3.

The two chapters having agreed in this circumstance of David's making himself master of the town or city, they now vary as before; and here also the history in Chronicles is regular, though it takes no notice of some farther circumstances relating to the blind and the lame: and indeed the latter circumstances were to be omitted of course, as the historian chose, for brevity, to omit the former. But as to Samuel, there is in that book a deficiency of several words, which are necessary to complete the sense; which words are preserved in the text of Chronicles. And as the difficulty *here also* lies entirely in the text of Samuel, let us see whether it may not be cleared up to satisfaction.

David having now possessed himself of the strong town of the Jebusites, situate upon the hill of Sion, proceeds, *the same day*, to

attack the citadel or fortress; which was considered by the Jebusites as impregnable. And probably the Israelites would have thought so too, and David had retired from before it, like his forefathers, if he had not possessed himself by stratagem, when he found he could not storm or take it by open force. For this seems in fact to have been the case; and the history of this success may be properly introduced by a similar case or two.

And first, Dr. Prideaux (in his Connection, part i. book 2.) tells us of the city of *Babylon*,—that when it was besieged by Cyrus, the inhabitants thinking themselves secure in their walls and their stores, looked on the taking of the city by a siege as an impracticable thing; and therefore *from the top of their walls scoffed at Cyrus, and derided him or every thing he did towards it.* (A circumstance most exactly parallel to that of the history before us.) But yet, that Cyrus broke down the great bank or dam of the river, both where it ran into the city, and where it came out; and as soon as the channel of the river was drained, in the middle of the night, while Belshazzar was carousing at the conclusion of an annual festival, *the troops of Cyrus entered through these passages in two parties, and took the city by surprise.*

And there is a second remarkable case related by Polybius, which will farther illustrate the present history; and was communicated to me by a learned friend. *Rabatamana*, says Polybius, *a city of Arabia, could not be taken, till one of the prisoners shewed the besiegers a subterraneous passage, through which the besieged came down for water.* (Ed. Casaubon, vol. i. p. 578.)

Now this fortress of the Jebusites seems to have been circumstanced like Rabatamana; in having also a subterraneous passage which is called in the original צנור *(tzenur)*, a word, which occurs but once more in the Bible, and does not seem commonly understood in this place. The English version calls it *the gutter*—the Vulgate, *fistulas*—Vatablus, *canales*—Jun. and Trem. *emissarium*—Poole, *tubus aquæ*—and Bochart, *alveus*, &c. But not to multiply quotations, most interpreters agree in making the word signify something hollow, and applying it to water: just the case of the subterraneous passage, or great hollow, of Rabatamana through which men could pass and repass for water. That this צנור *(tzenur)* in the text was such an underground passage might be strongly presumed from the text itself; but it is proved to have been so by Josephus. For, speaking of this very transaction, he calls them *subterraneous cavities*, putting this interpretation upon a very solid footing.

That the preposition ב, rendered *in*, prefixed to צנור *(tzenur)*, sometimes signifies *by* is evident from Noldius; and that it signifies so in this place is certain from the nature of the context, and the testimony of Josephus, who expresses it thus: the verb יאמרו *(iamru)*, rendered *they said*, in this sentence is very properly future; as Hebrew verbs in that tense are known to be *frequentative*, or to express *the continuance of doing any thing;* and therefore that

tense is with great propriety used here to express the frequent repetition of the insolent speech used by *the blind and the lame* upon the walls of the fortress.

It only remains here to make an observation or two on the reward proposed by David, and the person who obtained it. The text of Chronicles tells us—*David said, Whosoever smiteth the Jebusites first, shall be chief and captain*, or *head and prince*. We are to recollect, that Joab the son of Zeruiah (David's sister) had been general of his army, during the civil war, between the men of Judah under David, and the Israelites commanded by Abner, in favour of Ishbosheth the son of Saul: but that the Israelites, having now submitted to David, he was king over the whole twelve tribes. David, we know, frequently endeavoured to remove Joab from his command of the army, on account of his haughtiness, and for several murders; but complained, that *this son of Zeruiah was too hard for him*. One of these attempts of David seems to have been made at the time Israel came in to David, by the persuasion of Abner; when it is probable the condition on Abner's side was to have been made David's captain general: and perhaps Joab suspected so much, and therefore murdered him. The next attempt seems to have been made at the taking this strong citadel of the Jebusites. For David proposes the reward absolutely to every officer of his army—*Whosoever smiteth the Jebusites first;* i. e. whosoever will ascend first, put himself at the head of a detachment, and march up through the subterraneous passage into the citadel, *shall be head and captain*.

This proposal, we may observe, was general; and yet, how much soever David might wish Joab safely removed, it is reasonable to think that he made Joab the first offer. And, we find, that however dangerous and dreadful this enterprize appeared, yet Joab had prudence enough to undertake it, and courage enough to execute it: *and Joab went up first*, or *at the head* of a party, and was accordingly declared head, or chief-captain, or (in the modern style) captain-general of the united armies of Israel and Judah.

It is not unlikely that the men of Israel expected, that though Abner their general had been basely murdered by Joab, yet David's chief captain should be chosen from amongst *them;* or at least that they should have a chance for that first post of honour, as well as the men of Judah. And if they had declared any expectation of this kind, David seems to have taken the wisest step for determining so important a point—by declaring, that neither relation, nor fortune, nor friendship should recommend upon the occasion; but, as the bravest man and the best soldier ought to be commander in chief, so this honour should be the reward of the greatest merit; that there was now a fair opportunity of signalizing themselves in the taking this important fortress; and therefore his resolution was—that *Whosoever would head* a detachment up this subterraneous passage, and should first make himself master of the citadel, by that passage, or by scaling the walls, or by any other method, should be *head and captain*, i. e. captain-general.

It is remarkable, that the text in Samuel is very incomplete in

this place: David's proposal to the army is just began, and a circumstance or two mentioned; but the reward proposed, and the person rewarded, are totally omitted. We may presume the text could not have been thus imperfect originally, since no ellipsis can supply what is here wanting; and therefore the words in the coinciding chapter of Chronicles, which regularly fill up this omission, were doubtless at first also in Samuel, and are therefore to be restored: the necessity of thus restoring the words not found in the present copies of Samuel is apparent.

The English version, then, of these texts in Chronicles is—

And the inhabitants of Jebus said to David, Thou shalt not come hither. But David took the strong hold of Sion, which is the city of David. And David said, Whosoever first smiteth the Jebusites, shall be head and captain. So Joab the son of Zeruiah went up first, and was chief captain,

And the English version of these texts in Samuel is—

*And they spoke unto David, saying, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Sion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and by the subterraneous passage reacheth the blind and the lame, which are hated of David's soul, (because the blind and the lame continued to say, He shall not come into this house)—shall be head and captain. So Joab the son of Zeruiah went up first, and was head—or captain-general.**

Sonnet.

THE THIRD DAY

The born of chaos like a vast machine
Had twice already on its axis turn'd,
Sublimely grand, tho' rude, and unadorned
With aught of beautiful—nor meadow green,
Nor tree, nor herb, nor flower might yet be seen,
An awful waste! it seem'd as tho' it scorn'd
The aid of ornament—while ocean spurned
The then weak barriers, and uncheck'd between
The distant poles its troubled waters flowed,
'Till God commanded.—Quick the mighty flood
Obey'd *His* fiat!—Earth its surface showed,
Clad with luxuriance—blossom, leaf, and bud,
All vegetations complicated scheme
Was formed from nothing—like a brilliant dream! H. D.

* Kennicott. Comp. Parkhurst's Heb. Lex. and Taylor's Concordance, in voce רֹאשׁ.

three in heaven bear witness: and *these three*, Saint John adds, *are one*, not only in the unity of a consentient testimony (as the Apostle's argument requires they should be) but also *one God*, the names, attributes, and perfections of Deity being ascribed to each of these divine persons in the Holy Scriptures.

And there are three that bear witness in earth, viz.

1. *The Spirit*, still sent down from Heaven in his illuminating, renewing and sanctifying operations, which continue to produce the noblest and most blessed effects; for, at this very day, when any are converted to the faith of Christ, and turned from idolatry, and from sinful thoughts and practices to the love and practice of holiness, it is owing to the testimony which the Holy Spirit bears to Christ: *the Spirit testifies of him*, and thereby produces conviction or consolation in the soul (John xv. 26; xvi. 7—11.).

2. *The Water* also bears witness, in baptism, wherein we are dedicated to the Son, together with the Father and the Holy Spirit, which water typifies his spotless purity, and the inward purification of our nature; and,

3. *The Blood* bears witness, being represented in the sacrament of the Lord's supper, and applies by faith to the consciences of believers: *and these three agree in one.* They harmoniously agree with the three witnesses in heaven, in one and the same truth, and testify that Jesus is the divine, the complete, the only Saviour of the world."

Upon this explanation I observe,

1. That *the three earthly witnesses*, whoever or whatever they may be, bear testimony to the *unity of the three heavenly witnesses* before mentioned.

If the reader will turn to a former paper on this subject, at page 226 of the present volume, he will find it to be, I think, incontestably proved, that the word ἕν joined to the article must refer to ἕν in the preceding verse. But if the words τὸ ἕν refer to ἕν *grammatically*, they must also refer to it in the sense.

2. I would remark the apparent improbability of the Holy Spirit's being introduced in two separate capacities, viz. as an earthly and as a heavenly witness. Especially as the character of the earthly witnesses is lower than the heavenly witnesses: *if we receive the witness of men* (evidently the witness τῶν μαρτυρουντῶν ἐν τῇ γῇ) *the witness of God* (τ. μ. εν τῷ ουρανῷ) *is greater.* But if the Holy Spirit was meant in both cases, they would both have the same weight.

3. The connexion requires τὸ ὕδωρ and τὸ αἷμα to have the same signification, as the same words in the 6th verse, where Christ is said to have come by water and blood. But how can Christ be said to have come by baptism and the Lord's supper? He might indeed be said to have come by baptism, with reference to his own submission to it, upon his first entrance upon his ministry. But the holy communion appears to have more to do with his departure than his coming; since that was the time and the occasion of its institu-

tion. Not to mention that Cyril and some extant MSS.* in the sixth verse have δι' ὕδατος καὶ αἵματος ΚΑΙ ΠΝΕΥΜΑΤΟΣ, which, although it is not permitted me to consider it as the genuine reading, yet shews that Cyril and the writers of the MSS. (and probably others of the same age), could not understand it, as it is generally interpreted. For it is absolute nonsense to say that Christ came by baptism, the Lord's supper, and the Holy Ghost!

4. The adjuncts or adjectives agreeing with τὸ πνεῦμα, τὸ ὕδωρ, and τὸ αἷμα, are all of the *masculine* gender, τρεῖς εἰσιν οἱ μαρτυροῦντες, while the substantives are all of the *neuter* gender. Supposing these words to be understood in the commonly received sense, it will be difficult to account for the change of gender, and we should be rather inclined to expect τρία εἰσι τὰ μαρτυροῦντα instead of τρεῖς εἰσιν οἱ μαρτυροῦντες. The explanation which the Classical Journal seems to take for granted, is insufficient. For it *is* "difficult to conceive that the Sacred Writer, when about to express the earthly Witnesses in the next verse, might carry on the same expression, or adjuncts to that verse": although, in the Writer's opinion, "the correspondence in the number of Witnesses and the similarity of their design in bearing witness to the truth of the religion of Christ, may tend to confirm that sentiment"†. I know of no example of such a kind of *attraction* in the sacred or profane classics: at least, if there are examples, it was the Writer's part to have adduced them; especially since, if this be disallowed, his argument falls to the ground.

But I have already exceeded due limits; and must therefore forbear to mention my own view of the subject, till (εἰ Θέος θέλῃ) a future communication.

GRAIUS.

---

* Vide Middleton in loc.

† Classical Journal, vol. ii. p. 871.

ration, that it was something to which Job attached considerable importance. It is not likely that he was actuated by the desire of posthumous renown: his circumstances, at the time, will not permit us to entertain such a supposition. It is most true that man is not only capable of anticipating futurity, but that he naturally feels a wish to identify himself with the sentiments and opinions of distant ages. He grasps at the phantom of immortality, and all unmindful of the blessings of which he is in possession, and disgusted with whatever is present, sighs forth the poet's wish, "What shall I do to be for ever known!"

This feeling, however, though one which, in some minds, adversity itself cannot subdue, is seldom indulged to any great degree, while the mind is suffering under the pressure of extreme affliction. When, therefore, we consider that the wish of Job, so vehemently expressed, was felt and uttered at a time when he was enduring an accumulation of evil; that he had undergone the privation of his substance, the estrangement of his friends, and the loss of his children; that he was he subject of a loathsome disease, that his character was beclouded, and that he had just uttered this pathetic exclamation, "Have pity upon me! O, ye my friends, for the hand of God hath touched me." When we consider these circumstances, we surely may conclude that, at such a time, it could not be the lust of fame that inspired the sufferer. Had Job been the most ambitious of mortals, yet that at such a moment his ambition should have gained such an ascendency over him as to become incapable of concealment, is incredible. His wish can therefore be accounted for on no other ground than the conviction he had of the importance of that declaration which was its object.

Job possessed the testimony of a good conscience: if therefore we regard the words as referring to his future temporal prosperity, their being recorded was of little importance to him personally; and as to recovery of the good opinion of his friends of which he might feel desirous, the enunciation of those words, expressive of his conviction, was as likely to be effectual as their being recorded in the most lasting manner: it could, therefore, have been only with regard to distant ages that Job wished to have this profession recorded so as to escape the ravages of time, and that not for the clearing up of his own character so much as for the justification of Providence, and the communication of a truth universally interesting and important to the human race.

If Job *had* anticipated his restoration to health and prosperity, it could only have been by a direct revelation to him on the subject. If such a revelatiou had been made, he would doubtless have rested in expectation of it, confident that *the event* would justify his character, and the conduct of Providence, in the eyes of his contemporaries and of all posterity, The event would have been sufficient of itself without his prediction of it; nor should we have been in any danger of mistaking in either of these respects, though the prediction had never been uttered, or had never been recorded, instructed as we are by the event itself—the prosperity of Job in his latter end.

There appears, therefore, on the supposition which we are com-

batting no ground at all for the exclamation of Job, expressing so vehemently his anxious desires, that those words of his should be preserved as a depositum for the human race.

But when we consider this good man as anticipating and predicting the redemption of mankind, and as expressing his confidence in the certainty of a future state, a state of enjoyment in another world, then all is natural and consistent, and his desire to have it recorded is fully accounted for.

In those early ages, little information existed as to the coming of the Saviour and the blessings of eternity. All that was known on these subjects was probably the sole result of dim and distant tradition. Darkness covered the earth, and gross darkness the people. And if Job, like Abraham, saw the day of Christ and spake of *him*, if he was enabled to look forward through the vista of years to the coming of the Redeemer—to the time when he should first appear in pain and then in glory—what wonder was it either that he desired with intense anxiety, or that God fulfilled his desire that these words should not be lost—that this inspired prediction should, for the benefit of his countrymen, and the world in every succeeding age, be placed on high, as a star lit up by heaven, to alleviate and cheer the gloom of that intellectual and moral night which had overspread the dwellings of mankind.

This interpretation of the passage would be confirmed had we time to consider its different clauses: but having already so far trespassed, I shall conclude with the following translation of it.

For I know (that) my Redeemer (is) living,
And that at last (or afterwards)
He will rise (or stand up) over the dust:
And (though) after my skin they mangle this,
Yet from my flesh shall I see God,
Whom I shall see for myself
And mine eyes shall behold and not a stranger
(Though) my reins be consumed within me.
Therefore ye should say, "why persecute we him?"
Since the root of the matter (or word) is found in me.
Fear ye for yourselves from the face of the sword,
For wrath afflicteth (or punisheth) with the sword,
That ye may know there is a judgment.

Coventry, J. W. T.

Critical and Historical Notices,

INTRODUCTORY TO THE STUDY OF THE SCRIPTURES.*

THE BOOKS OF SAMUEL.

Year from the creation, 2833.—Year before the Incarnation, 1171.—Anno ante 1. Olympiad, 395.—Year before the building of Rome, 418.—Year of the Julian Period, 3543.—Year of the Dionysian Period, 351.—Cycle of the Sun, 15.—Cycle of the Moon, 9.

These, and the two following books, were formerly termed the first, second, third, and fourth books of Kings. In the Jewish Canon, the two books of Samuel formed but one; in the Septuagint they are called the first and second books of Kings, or of the kingdoms (*βασιλειων*), as being two of the four books, in which the history of the Kings of Judah and Israel is related.

Concerning the author of the books of Samuel, there have been various conjectures among Biblical Writers. The most probable opinion appears to be that which attributes the former part of the first book to the prophet whose name it bears, and the latter part, with the whole of the second book, to the prophets Gad and Nathan. That these three persons committed to writing the transactions of David's reign, is certain from 1 Chron. xxix. 29; where it is said: "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer". That part of the history, which was from the pen of Samuel, could not have been brought lower than the end of the twenty fourth chapter, his death being recorded in the first verse of the succeeding chapter; what of the remaining part of this book, and what part of the following one, is to be respectively attributed to Gad and Nathan, it is difficult to determine. Mr. Reeves conjectures, that as it appears from 1 Sam. xxii. 5, that Gad was then with David in the hold or place where he kept himself secret from Saul; and since it is thought that Gad, being bred under Samuel, was privy to his having anointed David king, and had therefore resolved to accompany him during his troubles; it has, from these circumstances, been supposed that the history of what happened to David, from the death of Samuel to his being made king at Hebron over all Israel, was penned by the prophet Gad. He seems the most proper person for that undertaking, having been an eye-witness to most of the transactions. This part of David's history takes up the seven last chapters of the first book of Samuel, and the four first chapters, and the former part of the fifth chapter of the second book.

The first mention of the prophet Nathan occurs in 2 Sam. xii. 2; a short time after David was settled at Jerusalem. Nathan is frequently mentioned in the subsequent part of David's reign; and he was one of those who was appointed by David to assist at the anointing of Solomon (1 Kings i. 32.). As this event took place not long before David's death, it is probable that Nathan might survive the royal psalmist: and, as he knew all the transactions of his reign, from his settlement at Jerusalem to his death, it is most likely that he wrote the history of the latter part of David's reign; especially as there is no mention of Gad, after the pestilence sent for David's numbering the people, which was about two years before his death, during which interval Gad might have died. Gad must have been advanced in years, and might leave the continuation of the national memoirs to Nathan. For these reasons, it is probably thought that Nathan wrote all the remaining chapters of the second book of Samuel after the five first†.

There is another opinion which deserves consideration, viz. that these books are more recent than the persons already named; but that they were *composed out of their memoirs*. But by whom were they compiled? Some of the most learned among the Jews suppose it to have been the work of the prophet Jeremiah; and that the style bears a near resemblance to his prophecies. That they were the work

* Continued from p. 279. † Reeves, preface to 1 Sam.; Horne. iv

a more recent author than Samuel, &c. Grotius thinks evident from this circumstance, that the names of the *months* are comparatively *modern*, and were not known among the ancient Jews. Others have attributed them to David, others to Hezekiah, and others to Ezra the Scribe, on his return from Babylon.

The opinion of Father Calmet merits attention, viz. That these books were written by the same hand, though composed out of the memoirs left by persons who were contemporary with the transactions recorded; and that the compiler has generally used the same terms he found in those memoirs; adding here and there some thing of his own, by way of illustration. The equality of the *style*, the frequent eulogiums on the character and conduct of Samuel, the connexion of the materials, particular quotations and remarks on certain events, are, he thinks, proofs sufficiently clear of what he assumes. It is clear these books contain remarks and expressions which could only proceed from a contemporary author, and others which are evidences of a much later age.

1. We read (chap. iii. 1.), "The word of the Lord was precious in those days;" there was no open vision, *i. e.* in the days of Eli, the high-priest: hence it is evident that the author lived in times when prophecy was more common; which, in fact, it was after Samuel, under David, and the succeeding Kings of Israel and Judah.

2. Again, in the time of the author of these books, *Bethel* was called *Beth-Aven* (xiii. 5.); which name was given to it in derision, *after* Jeroboam had placed there his golden calves.

3. It is said (vi. 18.) that the ark of the Lord was set down in the field of Joshua the Bethshemite, where it remained to the time of this author; and yet in (chap. vii. 15.) he speaks of Samuel, as being already dead: And Samuel judged Israel all the days of his life.

4. It is not natural to suppose that Samuel would have spoken of himself as is done (chap. ii. 26.) "And the child Samuel grew, and was in favour both with the Lord and with men:" but if he were dead, when this book was written, any author might have added this with the strictest propriety.

5. In (chap. xvii. 6.), it is said that Achish gave Ziklag to David, "wherefore Ziklag pertaineth to *the Kings of Judah* unto this day." This is a proof that, when this book was written, the kingdoms of Judah and Israel were separated; and that, although the tribe of Simeon belonged to the Kings of *Israel*, yet Ziklag, which was in that tribe, remained in the hands of the Kings of *Judah*.

Here therefore are proofs that these books—the *first*, at least, to which the above references are made, contain matters which must have been written by a contemporary author; and others, which could not have been inserted but in times much posterior. These seeming contradictions are reconciled by the hypothesis, that the books were compiled by a comparative recent author, out of materials of a much prior date; the author not changing many of the expressions which he found in those ancient documents.

Several other proofs might be here adduced, to support this opinion; but it is unnecessary. Those who wish to see the subject farther discussed, may consult Calmet. We may rest satisfied with these three things: (1.) That the books of Samuel were constructed out of original and authentic documents. (2.) That the compiler was not contemporary with the facts he narrates; and (3.) That both the author, and the time in which he compiled his history, though comparatively more recent than the facts themselves, are nevertheless both uncertain.*

The first book of Samuel contains the political and ecclesiastical history of the Israelites, from the birth of Samuel, during the administration of Eli, to the death of Saul, their first king; a period of nearly eighty years. It is difficult to fix the chronology of this period; we have adopted that of Usher, being, perhaps, as consistent and well attested as any other system.

In these books the inspired author illustrates the characters, and describes the events of his history in the most engaging manner. The weak indulgence of Eli is well contrasted with the firm piety of Samuel. The rising virtues of David, and the sad depravity of Saul, are strikingly opposed. The sentiments

* Dr. A. Clarke's, preface to 1 Sam.

and instructions scattered throughout, are excellent; and the inspired hymn of Hannah, which much resembles that of the Blessed Virgin, discloses a grand prophecy of Christ, who is here for the first time in Scripture spoken of as the Messiah, or the Anointed of the Lord, whose attributes are proclaimed as those of the exalted sovereign and appointed judge of the earth.*

The first book of Samuel is divided into three parts:

PART I.—*The transactions under the administration of Eli.*

1.	The birth of Samuel and the thanksgiving song of Hannah	Chap. i, ii. 1—10.
2.	The mal-administration of Eli's sons	—— ii. 11—36.
3.	The call of Samuel, and the denunciations against Eli's house	—— iii.
4.	The victory of the Philistines over the Israelites, the capture of the ark, the death of Eli, and the birth of Ichabod	—— iv.

PART II.—*The history of the Israelites under the administration of Samuel.*

1.	The destruction of Dagon, the chastisement of the Philistines for retaining the ark, its restoration to Israel, and the destruction of the men of Beth-shemesh for profanely looking into it	—— v, vi.
2.	The ark brought to the house of Abinidab, the Israelites renounce the worship of idols, repent at Mizpeh, and subdue the Philistines	—— vii.
3.	The mal-administration of Samuel's sons induce the Israelites to ask for a king, the destination of Saul to the kingly office, his inauguration, and victory over the Ammonites	—— viii—xi.
4.	Samuel assembles the Israelites, appeals to them in proof of his integrity, reproves them for their sins, and exhorts them to repentance	—— xii.

PART III.—*The transactions during the reign of Saul.*

1.	The war with the Philistines, Saul sacrifices at Gilgal, for which he is reproved by Samuel, and informed of God's purpose to take the kingdom from him	—— xiii.
2.	Jonathan smites the garrison of the Philistines, Saul's unadvised adjuration hinders the victory, the people save Jonathan from death	—— xiv.
3.	Saul sent to destroy Amalek, rebels, by saving Agag and the best of the spoil, for which he is rejected from the kingdom	—— xv.
4.	David anointed by Samuel at Bethlehem, after which he is brought to play before Saul	—— xvi.
5.	David's victory over Goliath, and introduction to Saul	—— xvii.
6.	Saul persecutes David, who escapes to Ramah	—— xviii, xix.
7.	The covenant between David and Jonathan	—— xx.
8.	David goes to Nob, where he eats the shew-bread, and obtains Goliath's sword, after which he goes to the court of Achish, king of Gath, and subsequently into the land of Moab	—— xxi, xxii. 1—4.
9.	The slaughter of the priests at Nob	—— xxii. 7—23.
10.	The liberation of Keilah from the Philistines by David, his flight into the wilderness of Ziph and Maon, and second flight to Achish, king of Gath.	—— xxiii—xxvii.

* Gray's Key, p. 174.

11. Saul's consultation of the witch at Endor*..... Chap. xxviii.
12. The encampment of the Philistines at Aphek, where David is dismissed from their army.... —— xxix.
13. David pursues and defeats the Amalekites, and recovers the spoil taken from Ziklag..... —— xxx.
14. The defeat of Saul, the death of his sons, and his suicide: the Philistines abuse the dead bodies.. —— xxxi.

The second book of Samuel, carries on the history contained in the first, and brings it down to within about two years of the death of David; that is, during a period of about 40 years; and, by recording the translation of the kingdom from the tribe of Benjamin to that of Judah, it relates the partial accomplishment of the prediction delivered in Gen. xlix. 10.

The vicissitude of events which this book describes; the fall and restoration of David; the effects of his errors, and his return to righteousness, are represented in the most interesting manner, and furnish valuable lessons to mankind. The heinous sins and sincere repentance of David, are propounded, says Augustine, in order that, at the falls of such great men, others may tremble, and know what to avoid: and that, at their rising again, those who have fallen may know what to follow and imitate: though many will fall with David who will not rise with David.

Among the conspicuous beauties of this book are the feeling lamentations of David over Saul and Jonathan, the expressive parable of Nathan, and the triumphant hymn of David.

We see throughout this book the effects of that enmity against other nations, which had been implanted in the minds of the Israelites by the Mosaic law, and which gradually tended to the extirpation of idolatry. The prophecies which it contains are, first, that which blended temporal and spiritual blessings in the promises relative to Solomon and the Messiah; the permanency of David's throne, and the perpetuity of that kingdom which is prefigured.† Secondly, the predictive denunciations of Nathan‡; and, lastly, the figurative descriptions of the Psalm of David§; by whom "the spirit of the Lord spake," assuring him of an "everlasting covenant."‖

This book, likewise, as well as the former, contains other intrinsic proofs of its verity. By describing, without disguise, the misconduct of those characters, that were highly reverenced among the people, the sacred writer demonstrates his impartial sincerity; and by appealing to monuments that attest the truth of his relations when he wrote, he brought forward indisputable evidence of his faithful adherence to truth. The books of Samuel connect the chain of Sacred History, by detailing the circumstances of an interesting period. They describe the reformation and improvements of the Hebrew Church established by David; and as they delineate minutely the life of that monarch, they point out his typical relation to Christ, and likewise illustrate remarkably his inspired productions, which are contained in the book of Psalms.¶ Heathen authors have

---

* As the subject of this chapter has been discussed by several persons of distinguished learning and ingenuity, we shall reserve its consideration for a separate article.

† vii. 12, 16; Heb. i. 5. ‡ xi. 12—14. § xxii. ‖ xxiii. 2—5.

¶ Thus Psalm iii. will derive much light from 2 Sam. xv. 14, *et seq.*—Psal. iv. from 1 Sam. xxii., xxiii., xxvi.;—Psal. vii. from 2 Sam. xvi. 5. 11;—Psal. xxiv. from 2 Sam. vi. 12, *et seq.*—Psal. xxx. from 1 Sam. v. 11;—Psal. xxxii. and li. from 2 Sam. xii.;—Psal. xxxiv. from 2 Sam. xxi. 10—15;—Psal. xxxv. from 2 Sam. xv—xvii.;—Psal. xlii. and xliii. from 2 Sam. xvii. 22—24;—Psal. lii. from 1 Sam. xxii. 9;—Psal. liv. from 1 Sam. xxiii. 19, and xxvi. 1;—Psal. lv. from 2 Sam. xvii. 21, 23;—Psal. lix. from 1 Sam. xxi. 11—15;—Psal. lvii. from 1 Sam. xxii. 1, and xxiv. 3;—Psal. lix. from 1 Sam. xix. 11;—Psal. lx. from 2 Sam. viii. 3—13, and x. 15—19;—Psal. lxiii. from 1 Sam. xxii. 5, and xxiii. 14—16;—Psal. lxviii. from 2 Sam. vi. 2—12;—Psal. lxxxix. from 2 Sam. vii. 12, *et seq.*;—and Psal. cxlii. from 1 Sam. xxii. 1. and xxiv. 1. *et seq.*—Horne.

borrowed from the books of Samuel, or have collected from other sources many particulars of those accounts which the writer gives.*

This book, also, consists of three parts:

PART I.—*The prosperous part of David's reign.*

1. David's lamentation over Saul and Jonathan..... Chap. i.
2. David's triumph over the house of Saul, and confirmation in the kingdom..... —— ii—v. 1—3.
3. The subjugation of Zion, Jebus, or Jerusalem.... —— v. 4—10.
4. The congratulations of Hiram, king of Tyre.... ——v. 11, 12.
5. David's sons born in Jerusalem: he smites the Philistines, and fetches the ark from Kirjath-Jearim. —— v. 17,—vi.
6. David makes known to Nathan his purpose of building an house for the Lord; he is forbidden to do so, and his prayer on that occasion.†..... —— vii.
7. David's victories over the Philistines, Moabites, and Syrians, with the dedication of the spoils to God..... —— viii.
8. The house of Saul favoured by David..... —— ix.
9. The victories over the Ammonites and Syrians.... —— x.

PART II.—*The calamitous part of David's reign, with its causes, and his victory over the rebels.*

1. David's adultery with Bathsheba, the divine judgments pronounced against him, his repentance and pardon: and the birth of Solomon..... —— xi, xii. 1—25.
2. Renewed war with the Ammonites..... —— xii. 26—31.
3. Domestic troubles:
   1. The fratricide of Amnon, and flight of Absalom..... —— xiii.
   2. Joab procures Absalom's return home..... —— xiv.
   3. The rebellion of Absalom, and his usurpation of the throne, David's exile from Jerusalem, battle between the two armies, and Absalom's death..... —— xv—xviii.

PART III.—*The restoration of David to his throne.*

1. David's return to Jerusalem, and the insurrection of Sheba put down..... —— xix, xx.
2. The three years' famine, and last war with the Philistines..... —— xxi.
3. David's psalm of thanksgiving, and last words... ——xxii., xxiii. 1—7.
4. Catalogue of David's mighty men..... —— xxiii. 8—39.
5. David's second great offence, in numbering the people, the divine judgments in consequence thereof, David's penitence and sacrifice..... —— xxiv.

This book is imperfect, and wants 1 Chron. xxii.—xxix. to complete it.

---

* Eupol. Ap. Euseb. Præp. Lib. ix. Nic. Damasc. lib. iv. Hist. Ap. Joseph. Antiq. lib. vii. c. vi. Gray's Key, 180, 181.

† The parallel passage of 1 Chron. xvii. throws considerable light upon the remarkable prediction of the prophet Nathan in this chapter. The sun of prophecy seems to be climbing higher in its celestial progress, when we read this passage. The 19th verse and the parallel passage in the Chronicles is thus interpreted by Bishop Horsley. 2 Sam. vii. 19: "And this (namely what was said about his house in distant times) is the arrangement about the MAN, oh Lord Jehovah." 1 Chron. xvii. 17: "And thou hast regarded me in the arrangement about THE MAN that is to be from above, O God Jehovah"—that is, in forming the scheme of the incarnation, regard was had to the honour of David, and his house, as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. Townsend.

A Bibliographical and Critical Account

OF

THE VARIOUS EDITIONS OF THE OLD AND NEW TESTAMENTS*

CONCLUDING REMARKS UPON BIBLIA POLYGLOTTA.

In our last No. (p. 274,) we promised to furnish our readers with some further particulars relating to our subject generally, but particularly to Dr. Walton's Polyglott Bible; we proceed to fulfill our engagement; but, *more majorum*, we feel ourselves in some measure constrained to follow the path adopted by all former writers upon this subject, viz. the introducing an account of the *two* more celebrated editions of the Polyglott Psalter. Since it would be impossible, as well as unnecessary, to supply a lengthened detail of them here; we, refer to Le Long by Masch, where an excellent account may be found. The first Polyglott Psalter has the following title,

Psalterium, Hebræum, Græcum, Arabicum, et Chaldæum, cum tribus latinis interpretationibus et glossis. Genoæ, MDXVI, fol.

The Colophon is:

Impressit miro ingenio, Petrus Paulus Porrus, Genuæ in ædibus Nicolai Justiniani Pauli, præsidente reipub. Genuensi pro Serenissimo Francorum Rege, prestanti viro Octaviano Fulgoso, anno christianæ salutis millesimo quingentesimo sextodecimo mense VIII Ori.

The text of this work, which is not paged, is disposed in columns according to the following manner: 1. Hebrew; 2. The corresponding Latin Version; 3. The Vulgate Latin; 4. The Greek Version; 5. The Arabic; 6. The Chaldee Paraphrase; 7. The corresponding Latin translation; and, 8. The Scholia. This Polyglott was edited by Agostino Giustiani, Bishop of Nebo, who it appears had intended to have printed a complete edition of the Bible upon the same plan: but not meeting with that encouragement he had anticipated, he desisted, and bequeathed a MS. copy of the New Testament, written by himself in a similar manner, to the city of Genoa.§

It is probable that the worthy Bishop hoped to reap considerable profits from the sale of this edition of the Psalter, since he caused *two thousand* copies to be struck off upon paper, and *fifty* upon Vellum, which he presented indiscriminately to every crowned head in Europe, "whether Infidel or Christian," as Mr. Bowyer sarcastically remarks,†

From the number of copies printed, it will be readily imagined

* Continued from page 274.

§ The unfortunate editor was shipwrecked and drowned in the year 1536, on a voyage to Corsica.

|| Origin of printing, p. 120.

V.

The Articles and Charge proved in Parliament against Doctor Walton Minister of St. Martins Orgars, in Cannon Street. Wherein his subtile tricks, and popish Innovations are discovered; as also the consultations, and assistance he hath had therein by the Archbishop of Canterbury, the Bishop of Rochester, Mr. Brough, and Mr. Baker to effect the same. As also his impudence in defaming the Honourable members of the house of Commons, by scandalous aspersions and abusive language. London, Printed 1641, 4to. pp. 14.

Presuming that a summary analysis of this tract, which forms one of the most interesting features in Bishop Walton's life, will not be esteemed an useless encroachment by our readers, we shall proceed to offer several extracts from this very curious document, more especially as it appears not to have been known to the general mass of writers upon this subject.

The complaint made by the parishioners of St. Martins Orgar, is against "Bryan Walton Doctor in Divinity their Parson, but a man of an unquiet and unpeaceable carriage, making differences with his Parishioners both by the new way of officiating in his Function to the scandall and offence of many, and his eager prosecution of such of his Parishioners as are not of his party and opinion, and also by his greedy and covetous gaining into his power by indirect meanes the disposition of a great part of the Rents and proffits of the Church lands."

The charges, seven in number, are,

1. That Dr. Walton did "take the Communion Table, which then stood in the midst of the Chancell compassed in on all sides with a very faire raile, and did set it, and mount it up under the East Window in forme of an Altar."

2. "That the said Doctor hath refused to administer the sacrament of baptisme to infants, who have been presented in the Church for that purpose."

But the most grievous charge is the following,

4. "The said Doctor not content with the usual Tythes of the Parish which have been paid according to the Statute, to gaine an Augmentation of 2*s*. 9*d*. in the pound, according to the very value of men's houses." It then proceeds to state the suits instituted by the Doctor to carry into effect his intentions, "and that he never proceeded therein, merely to vex and weary out the Petitioners, making them to forsake their Dwellings."

It will be readily perceived that this petition was instigated by those principles which, too frequently, actuate the minds of men in a subordinate situation, and which were particularly active during the turbulent times of the commonwealth, and against which neither the learning nor the piety of the Editor of the Polyglott Bible could prove a safeguard.

[To be continued.]

A Hymn,

IN REFERENCE TO THE LORD'S PRAYER.

1.

" Father* of all"—thou source of light,
Enthron'd " in heav'n† on high,"
Whose pow'r supreme omniscient rules,
Thro' earth, sea, air, and sky;

2.

To thee! a suppliant rears his pray'r—
Humbly he bends his frame:—
Vouchsafe me faith, submission, hope,
Whilst " hallowed be‡ thy name."

3.

And Lord, vouchsafe, in thy good time,
Receded earthly joy,
Blest scene! transcending human reach,
" Thy kingdom|| come on high."

4.

As mutual love entwines his peace,
Celestial hosts above,
So may " thy will on§ earth be done,"
And man breathe perfect love.

5.

Tho' sweet is life, experience proves,
How soon it ends below;
Thy glance alike its spark supplies,
Or shapes the mortal blow.

6.

Yet whilst along this transient scene,
In industry I glide,
Grant me the fruit of daily toil,—
" Each daily¶ want supplied."

7.

As thou to all, or good, or bad,
Mercy and love extend;
So may I feel, thus taught by thee,
For foe as well friend.

---

* Our Father, Isaiah lxiii. 16; Malachi ii. 10; Psalm cxlv. 16; Ephesians i. 3.

† Who art in heaven, 1 Kings viii. 43: Isaiah lxvi. 1; 1 Peter i. 4; Isaiah vi. 1.

‡ Hallowed be thy name, Psalm cxv. 1; Psalm lxxxvi. 11; li. 15; 1 Corinthians x. 31.

|| Thy kingdom come, Psalm cx. 2; xvii. 8; 1 Thess. v. 23; Colossians iii. 4.

§ Thy will be done on earth as it is in heaven, Acts xxi. 14; 1 Sam. iii. 18 Psalm cxix. 36; Luke i. 6; Psalm cxix. 93.

¶ Give us this day our daily bread, Prov. xxx. 8; John vi. 34.

In the first disquisition, I have rescued power from the many impostors which have assumed the name: and seem to have approached nearer to the true nature of power, by pointing it out as essentially co-existing with value and excellence, with original choice, and with active property, and a related passive property, in suitable circumstances for valuable operation, of which it is the immediate reason. In my second disquisition I have distinguished human preference from human inclination, and have delineated the kinds of the latter, which had not been to my knowledge attempted, although so much called for by late disputes. Dismissing these preliminary objects, I advanced to show, that divine inclination is a distinct thing from mere divine preference of object to object in their own nature:—that divine choice, purpose, and will, are not eternally and infinitely settled in the divine nature: but that mere possibles and chances, existed in every case before the chusing; and that a rest or remainder existed after every past election, and will exist after every future act of divine choice.

"We now rationally conceive, that choice of God is not an eternal act, and great evidence from analogy and scripture affirm, that the Supreme Being actually makes numerous choices which are determined by the nature of their objects in conception. Suppose choices to be determined by the Divine *nature*, and choices could not exist; but in place thereof, an eternal *act of will*, exactly equivalent to the fate of the stoics. Admit a chusing God, and we rationally judge, that all his past choices through eternity, as a whole, cannot be the object of a present act of recollection, the notion involving absurdity; nor for the same reason can all future choices, through eternity to come, be the object of a present anticipation. Again, all future choices even through a limited period, cannot be certainly foreknown; because the supposition of the certain knowledge of future choices in idea, destroys the essence of a choice, and proves the object supposed to be chosen, necessary, and at most but purposed or willed." Vol. ii. part 3, p. 1.

On the hypothesis advanced and defended, in these volumes, as a theological question, we are not called to give an opinion; we may, however, be allowed to say, that it leaves room for further discussion, to a very considerable extent, between the two orthodox parties—if the expression can be tolerated—into which the Christian world is divided.

II.—*The Second Advent; or, the Glorious Epiphany of our Lord Jesus Christ: being an Attempt to elucidate, in chronological order, the prophecies both of the Old and New Testaments, which relate to the approaching appearance of the Redeemer, and "the manifestation of the sons of God"—to the judgment of the apostate nations of the Christian faith—Restoration of Israel—and the Erection of the kingdom of Christ upon earth. By the Rev. John Fry, B. A. 2 vols. 8vo. pp. 1163, Ogle and Duncan, 1l. 8s. boards.*

The method proposed and followed by Mr. Fry in conducting this enquiry, concerning the second coming of Christ, is to consult the Holy Scriptures in chronological order, to trace the connexion of the sacred oracles one with another; and by comparing the language of each prediction with preceding revelations on the same subject, to make prophecy as much as possible, its own interpreter.

The prophecies relative to the second advent of the Redeemer are here divided into three parts. I. The oracles delivered in the more ancient ages of the world, and in the age of David. II. Such prophecies as are found in the writings of those emphatically called the prophets. III. The predictions which appear on the same subject in the Scriptures of the New Testament.

The object of this enquiry is to deduce and confirm, from the foundations of Scripture alone, the doctrines of the second coming of Christ, and of his personal reign upon earth, in a strict and literal sense; and also to shew that these doctrines were held by the earliest fathers of the Christian church, and by our own reformers of the age of Edward the sixth.

In the course of the work Mr. Fry offers some valuable emendations of various passages of Scripture, and gives new translations of many others, which greatly enhances its value and renders it highly interesting to the biblical student, independently of the particular object of inquiry which is pursued throughout.

Biblical Illustrations.

DESCRIPTION OF EASTERN HOUSES.

As many doubts and difficulties have arisen from not understanding the eastern method of building houses, a particular account of the structure and contrivance of them, will not a little contribute to the clearing them up. The account is extracted from Dr. Shaw.

The general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these climates, where the summer heats are generally so intense. The jealousy likewise of these people is less apt to be alarmed, whilst all the windows open into their respective courts, if we except a latticed window or balcony which sometimes looks into the street. It is during the celebration only of some *Zeenah*, as they call a public festival, that these houses and their latticed windows and balconies are left open. For this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture: whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty, and restraint, go in and out where they please. The account we have (2 Kings iv. 30.) of *Jezebel's painting her face, and tiring her head, and looking out at a window*, upon Jehu's public entrance into Jezreel, gives us a lively idea of an eastern lady at one of these *Zeenahs*, or solemnities.

The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gateway, with benches on each side, where the master of the family receives visits and dispatches business; few persons, not even the nearest relations, having a further admission, except upon extraordinary occasions. From hence we are received into the court or quadrangle, which lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings, and the *Impluvium*, or *Cava Ædium* of the Romans; both of them being alike exposed to the weather, and giving light to the house. When much people are to be admitted, as upon the celebration of a marriage, the circumcising

of a child, or occasions of the like nature, the company is rarely or never received into the chambers. The court is the usual place of their reception, which is strewed accordingly with mats and carpets, for their more commodious entertainment. Now as this part of the house is always allotted for the reception of large companies, being also called [*El Woost*] the middle of the house, literally answering to the το μεσον "the midst" of St. Luke (v. 19), it is probable, that the place, where our Saviour and the Apostles were frequently accustomed to give their instructions, might have been in the like situation; *i. e.* in the area, or quadrangle of one of this kind of houses.

In the summer season, and upon all occasions, when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a *velum*, umbrella, or veil, which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude either to the tents of the *Bedoweens*, or to some covering of this kind in that beautiful expression, *of spreading out the heavens like a veil, or curtain.*

The court is for the most part surrounded with a cloister; as the *Cava Ædium* of the Romans was with a *Peristyllium*, or *Colonnade;* over which, when the house hath one or more stories (and I have seen them with two or three), there is a gallery erected, of the same dimensions with the cloister, having a ballustrade, or else a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloisters and galleries, we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house. From whence it is, that the cities of these countries, which in general are much inferior in bigness to those of Europe, yet are so exceedingly populous, that great numbers of people are always swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr. Lightfoot, upon 1 Cor. x. 16.

In houses of better fashion, these chambers are hung with velvet or damask from the middle of the wall downwards, are covered and adorned with velvet or damask hangings of white, blue, red, green, or other colours (Esth. i. 6.), suspended on hooks, or taken down at pleasure: but the upper part is embellished with more permanent ornaments being adorned with the most ingenious wreathings and devices, in *stucco* and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their *Coran* intermixed. The prophet Jeremiah (xxii. 14.) exclaims against some of the Eastern houses, that *were ceiled with cedar, and painted with vermilion.* The floors are laid with painted tiles or plaster of terrace; but as these people make little or no use of chairs (either sitting cross-legged, or lying at length upon these floors), they al-

ways cover or spread them over with carpets, which for the most part are of the richest materials. Along the sides of the wall, or floor, a range of narrow beds, or mattresses, is often placed upon these carpets; and for their further ease and convenience, several damask or velvet bolsters are placed on these carpets or mattresses. Indulgences that seem to be alluded to by the stretching themselves upon couches, and *the sowing of pillows to arm-holes*, as we have it expressed, Amos vi. 4; Ezekiel xiii. 18, and 29. At one end of each chamber there is a little gallery, raised three, four, or five feet above the floor with a ballustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scriptures.

The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery, to the top of the house, whither they conduct us through a door, that is constantly kept shut, to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axle-tree, or pivot; whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, while the other falls into a cavity of the like fashion in the threshold. The stone door, so much admired and taken notice of by Mr. Maundrel, in his description of the Royal Sepulchres at Jerusalem, is exactly of this fashion, and very common in most places.

I do not remember to have observed the stair-case conducted along the outside of the house; neither indeed will the contiguity and relation, which these houses bear to the street, and to each other (exclusive of the supposed privacy of them) admit of any such contrivance. However, we may go up or come down them, by the stair-case I have described, without entering into any of the offices or apartments, and consequently without interfering with the business of the house; which will be explanatory enough of Matt. xxiv, 17. *Let him that is upon the house-top not come down to take any thing out of the house*, provided the action there recorded requireth any such interpretation.

The top of the house which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it hath attained the name of *the Terrace;* a word made use of likewise in several parts of these countries. It is usually surrounded by two walls; the outermost whereof is partly built over the street, and partly maketh the partition with the contiguous houses, being frequently so low that one may easily climb over it. The other, which I call the parapet wall, hangs immediately over the court, being always breast high, and answereth to the מעקה (*maăkeh*) (Vulg. *Lorica*, Deut. xii. 8,) which we render the *battlements*. Instead of this parapet wall, some terraces are guarded, in the same man-

nor the galleries are, with ballustrades only, or latticed work: in which fashion, probably, as the name seems to import, was the שבכה (*sevachah*) net, or lattice, as we render it, that Ahaziah (2 Kings i. 2.) might be carelessly leaning over, when he fell down from thence into the court: for upon these terraces several offices of the family are performed, such as the drying of linen and flax (Josh. ii. 6.), the preparing of figs and raisins; where likewise they enjoy the cool refreshing breezes of the evening, converse with one another, and offer up their devotions. In the feast of tabernacles booths were erected upon them (Neh. viii. 16.). When one of these cities is built upon level ground, we can pass from one end of it to the other, along the tops of the houses, without coming down into the street.

Such, in general, is the manner and contrivance of the eastern houses. And if it may be presumed that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which hath lately given great offence to some unbelievers. For, among other pretended difficulties and absurdities relating to this fact, it hath been urged, that "as *the uncovering or breaking up of a roof* (Mark ii. 4.), or *the letting a person down through it* (Luke v. 19.), supposes the breaking up of tiles, spars, rafters, etc., so it was well" (as the author goes on in his ludicrous manner) "if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles, and if the rest were not smothered with dust." But that nothing of this nature happened, will appear probable from a different construction that may be put upon the words in the original. For it may be observed, with relation to the words of St. Mark, απεστεγασαν τον στεγην οπου ην, και εξορυξαντες, that as στεγη, (no less, perhaps, than *tatlito*, the correspondent word in the Syriac version) will denote, with propriety enough, any kind of covering, the veil which I have mentioned, as well as a roof or ceiling, properly so called; so, for the same reason, αποστεγειν may signify the undoing or the removal of such a covering: εξορυξαντες, which we render *breaking up*, is omitted in the Cambridge MS. and not regarded in the Syriac and some other versions: the translators, perhaps either not rightly comprehending the meaning of it, or finding the context clear without it. In St. Jerome's translation, the correspondent word is *patefacientes*, as if εξορυξαντες was further explanatory of απεστεγασαν. The same in the Persian version is expressed by *quatuor angulis tecturi totidem funibus annexis*, as if εξορυξαντες related either to the letting down of the bed, or, preparatory thereto, to the making holes in it for the ropes to pass through. Though it is still more probable that it should be joined with στεγη, and denote agreeably to the correspondent word *patefacientes* in St. Jerome's version, a further laying of it open, by breaking or plucking up the posts, ballustrades, parapet walls, or whatever else supported it. The context, therefore, according to this explication will run thus: *When they could not come at Jesus for the press, they drew back the veil*

where he was, or they laid open that part of it, especially which was spread over the place where he was sitting, *and having removed whatever should keep it extended, they let down the bed wherein the sick of the palsy lay.*

For that there was not the least force or violence offered to the roof, and consequently, that εξορυξαντες, no less than απεστεγασαν will admit of some other interpretations than what have been given to them in our version, appears from the parallel place in Luke, where δια των κεραμων καθεκαν αυτον, which we translate, *they let him down through the tiling*, as if that had been already actually broken up, should be rendered, *they let him down* OVER, ALONG THE SIDE, OR BY THE WAY OF *the roof*. For as κεραμοι, or *tegulæ*, which perhaps originally denoted a roof of tiles, like those of the northern nations, were afterwards applied to the *tectum*, or δωμα, in general, so the meaning of letting a person down agreeably to the proposed translation, is just as we may suppose Mark Anthony to have been, as mentioned by Tully in his second oration against Anthony, where he says, "How often did Curio's father thrust you out of his house? How often did he place sentinels to prevent your crossing his threshold? Yet you, favoured by night, prompted by lust, and compelled by hire, was let down through the roof." But unless it is to be understood as is proposed concerning the passage in Luke, how is it possible that it could be attended with the desired privacy? If taken in this light, all is clear and easy to be understood. The learned are referred, for similar occurrences, to Terence, (Eun. iii. 5. 37; and Phorm. iv. 4. 47.). What Lightfoot also observes out of the Talmud will further vouch for this interpretation: for, "when Rabh Honna was dead, and his bier could not be carried out through the door, which was too straight and narrow, therefore they thought good to let it down by THE WAY OF or OVER the roof," viz. by taking it upon the terrace, and letting it down by the wall that way into the street. We have a passage in Aulus Gellius, exactly of the same purport, where it is said, that "if any person in chains should make his escape into the house of the Flamen Dialis, that he should be forthwith loosed; and that his fetters should be drawn up through the impluvium upon the roof —terrace—and from thence be let down into the highway or street."

When the use, then, of these phrases, and the fashion of these houses are rightly considered, there will be no reason, I presume, for supposing any breach to have been made in the tiles, since all that was to be done in the case of the paralytic was, to carry him up to the top of the house, either by forcing their way, through the crowd, up the staircase, or else, by conveying him over some of the neighbouring terraces; and there, after they had drawn away the veil, to let him down, along the side of the roof, through the opening of impluvium, into the midst of the court, before Jesus.

To most of these houses, there is a smaller one annexed, which

sometimes rises one story higher than the house; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built, as they frequently are, over the porch or gateway, have, if we except the ground floor, which they have not, all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately from a privy-stairs (Luke xxiv. 17.) down into the porch or street, without giving the least disturbance to the house. These back-houses are known by the name of *Aliē* or *Oliāh* (for the house, properly so called, is *Dar* or *beet*), and in them strangers are usually lodged and entertained; in them the sons of the family are permitted to keep their concubines; thither likewise the men are wont to retire, from the hurry and noise of their families, to be more at leisure for meditation or diversions; besides the use they are at other times put to in serving for wardrobes and magazines.

The עֲלִיָּה *(oliāh)* of Holy Scripture being literally the same appellation, is accordingly so rendered in the Arabic version. We may suppose it then to have been a structure of the like contrivance. The little chamber consequently, that was built by the Shunamite for Elisha (whither, as the text instructs us, he retired at his pleasure, without breaking in upon the affairs of the family, or being in his turn interrupted by them in his devotions); the summer chamber of Eglon (which, in the same manner with these, seems to have had privy stairs belonging to it, through which Ehud escaped after he had revenged Israel upon the king of Moab); the chamber over the gate, (whither, for the greater privacy, king David withdrew himself to weep for Absalom); and that upon whose terrace Ahaz, for the same reason, erected his altars, seem to have been structures of the like nature and contrivance with these *oliāhs*.

Besides, as each of these places, thus called in the Hebrew text and in the Arabic version, is expressed by υπερωον in the LXX. it may be presumed that the same word υπερωον, where it occurs in the New Testament, implies the same thing. The upper chamber, therefore, where Tabitha was laid after her death, and that where Eutychus fell down from the third loft, besides other instances, may be taken for so many of these back houses or *oliāhs*, as they are indeed so called in the Arabic version.

That υπερωον denotes such private apartments as these—for garrets, from the flatness of the roof, are not known in these climates—seems likewise probable from the use of the word among classic authors. For the υπερωον where Mercury and Mars (Il. π. 184.) carried on their amours, and where Penelope (Od. ο. 515.) and the young virgins kept themselves at a distance from the solicitations of their wooers, appear to carry along with them circumstances of greater privacy and retirement, than are consistent with chambers in any other situation. Further, that

עליה (*oliäh*) or υπερωον could not barely signify a single chamber or dining room, but one of these contiguous houses, divided into several apartments, seems to appear from the circumstance of the altars which Ahaz erected upon the top of his *Oliäh*. For, besides the supposed privacy of his idolatry (which could not have been carried on undiscovered in any part of the house, because under the perpetual view and observation, as it may be supposed, of the family), if his *Oliäh* had been only one chamber of the house, (בית, *bith*) the roof would have been ascribed to the *Beth*, and not to the *Oliäh*, which, upon this supposition, could only make one chamber of it. A circumstance of the like nature may probably be collected from the Arabic version of υπερωον, Acts ix. 39, where it is not rendered as in ver. 37. but *girfat*; intimating, perhaps, that part or particular chamber where the damsel was laid. The falling likewise of Eutychus from the third loft—as the context seems to imply—of the *Oliäh*, or υπερωον (for there is no mention made of a house) may be received, I presume, as a further proof of this supposition.

For it hath been already observed that these *Oliähs* are built with the same conveniences as the house itself, consequently, what position soever the υπερωον may be supposed to have, from the seeming etymology of the name, will be applicable to the *Oliäh* as well as to the house. The word υπερωον will admit of another interpretation in our favour, denoting not so much a chamber remarkable for the high situation of it, as Eustathius and others after him give into, but such a building as is erected *upon* or *beyond* the walls or border of another—just as these *Oliähs* are actually contrived in regard to the house. Neither will this interpretation interfere with the high situation that υπερωον may be further supposed to have, from being frequently joined with words denoting ascension to, and descension from, them; because the going in or out of the *house*—whose ground floor lies upon a level with the street—could not be expressed by words of such import, whereas the *Oliähs*, being usually built over the porch or gateway, a small stair-case is to be mounted before we can be said properly to enter them, and consequently terms of ascension and descension are very applicable to structures of this description.

The eastern method of building may further assist us, in accounting for the particular structure of the temple or house of Dagon (Judges xvi.), and the great number of people that were buried in its ruins, by pulling down the two principal pillars. We read ver. 27. that about *three thousand persons were upon the roof to behold while Samson made sport.* Samson must therefore have been in a court or area below them, consequently the temple will be of the same kind with the ancient τεμενη, or sacred inclosures, surrounded only in part, or altogether with some plain or cloistered buildings. Several palaces and *Dawánas*, as they call the courts of justice in those countries, are built in this fashion; where, upon their festivals and rejoicings,

An Enquiry

INTO THE ORIGIN OF THE THREE FIRST GOSPELS.

THE subject of this enquiry has lately excited considerable interest in the public mind, especially since the publication of the hypothesis of the learned translator of Michaelis, Bishop Marsh. Deeply versed in the Biblical Literature of the German writers, Bishop Marsh has, together with many of their really useful theories, adopted some also of the fanciful and far-fetched notions of that school. It is infinitely beyond the capacity of mortals to comprehend all the phenomena which we meet with in the Scriptures;—it is foolish and absurd to attempt to do so, in many instances;—especially where we are unable to afford even the appearance of accounting for it, except from mere hypothesis and groundless conjecture, unassisted by any positive evidence;—and it is profane to attempt to do so by mutilating the Scriptures, or altering them even in a single word or letter, without sufficient authority.

It is the object of the following Essay to exhibit a concise view of the principal hypotheses, which have been assumed by various learned men, to account for the verbal harmony existing among the three first Evangelists. A table of passages in which the same thing is related in the same words, is prefixed, the necessary limits of this work compelling us to be satisfied with the mere mention of the texts.—It is a question of the utmost importance. For if the Evangelists copied from each other, their testimony will be reduced to one only: and if they used a common document, the case will be so much the worse, since that one will then be an unknown testimony. We must therefore use extreme caution lest by admitting a common source, we should lower the character of the Sacred Writers.

DIVISION THE FIRST.

Containing the Sections common to all the three first Evangelists.

Section	Matthew	Mark	Luke
1	iii. 1—12	i. 2—8	iii. 1—18
2	iii. 13—17	i. 9—11	iii. 21—22
3	iv. 1—11	i. 12—13	iv. 1—13
4	iv. 12—13	i. 14	iv. 14
5	viii. 14—17	i. 29—34	iv. 38—41
6	viii. 2—4	i. 40—45	v. 12—16
7	ix. 1—8	ii. 1—12	v. 17—26
8	ix. 9—17	ii. 13—22	v. 27—39
9	xii. 1— 8	ii. 23—28	vi. 1—5
10	xii. 9—15	iii. 1—6	vi. 6—11
11	iv. 23—25	iii. 7—19	vi. 12—19
12	xii. 22—45	iii. 20—30	
13	xii. 46—50	iii. 31—35	viii. 19—21
14	xiii. 1—34	iv. 1—34	viii. 4—18
15	viii. 18—27	iv. 35—41	viii. 22—25
16	viii. 28—34	v. 1—20	viii. 26—39
17	ix. 18—26	v. 21—43	viii. 40—56
18	x. 1—42	vi. 7—13	ix. 1—6
19	xiv. 1—12	vi. 14—29	ix. 7—9
20	xiv. 13—21	vi. 30—44	ix. 10—17
21	xvi. 13—28	viii. 27; ix. 1	ix. 18—27
22	xvii. 1—10	ix. 2—9	ix. 28—36
23	xvii. 14—21	ix. 14—24	ix. 37—43
24	xvii. 22—23	ix. 30—32	ix. 43—45
25	xviii. 1—5	ix. 33—37	ix. 46—48
26	xix. 13—30	x. 13—31	xviii. 15—30
27	xx. 17—19	x. 32—34	xviii. 31—34
28	xx. 29—34	x. 46—52	xviii. 35—43
29	xxi. 1—11	xi. 1—10	xix. 29—44
30	xxi. 12—14	xi. 15—17	xix. 45—46
31	xxi. 23—27. 33—46	xi. 27; xii. 12	xx. 1—19
32	xxii. 15—33	xii. 13—27	xx. 20—40
33	xxii. 41—46	xii. 35—37	xx. 41—45
34	xxiii. 1, &c.	xii. 38—40	xx. 45—47
35	xxiv. 1—36	xiii. 1—36	xxi. 5—36
36	xxvi. 1—5	xiv. 1—2	xxii. 1—2
37	xxvi. 14—29	xiv. 10—25	xxii. 3—23
38	xxvi. 30—46	xiv. 26—42	xxii. 39—46
39	xxvi. 47—58	xiv. 43—54	xxii. 47—55
40	xxvi. 69; xxvii. 19	xiv. 66; xv. 10	xxii. 56; xxiii. 17
41	xxvii. 20—66	xv. 11—47	xxiii. 18—56
42	xxviii. 1, &c.	xvi. 1, &c.	xxiv. 1, &c.

It must not, however, be supposed that the three Evangelists agree verbally in all these passages. And there are many additional circumstances in one which are not in another.

DIVISION THE SECOND.

Verbal Agreement between Matthew and Mark.

Section	Matthew	Mark
1	iv. 12. 17—21	i. 14—20
2	xiv. 22—xvi. 12	vi. 42—vii. 31; viii. 1—26
3	xix. 1—12	x. 1—12
4	xx. 20—28	x. 35—45

DIVISION THE THIRD.

Verbal Agreement between Mark and Luke.

	Mark	Luke
	i. 21—28	iv. 31—37

DIVISION THE FOURTH.

Verbal Agreement between Matthew and Luke.

Section	Matthew	Luke
1	v.; vi.; vii.	vi. 20—49, &c.
2	viii. 5—13	vii. 1—10
3	viii. 19—22	ix. 57—62
4	ix. 37, 38	x. 2
5	xi. 2—19	vii. 19—35
6	xi. 20—30	x. 13—15. 21, 22
7	xii. 27, 28. 30	xi. 19, 20. 23
8	xii. 38—45	xi. 24—32
9	xiii. 33	xiii. 20, 21
10	xxiii. 37—39	xiii. 34, 35
11	xxiv. 45—51	xii. 42—48

In the following remarks we have, for the sake of avoiding too frequent repetition of the same words, and unnecessary prolixity, made use of these signs, taken from Bishop Marsh's Enquiry into the Origin of the three first Gospels, at the end of the third volume of notes to his translation of Michaelis' Introduction. To him also we are indebted for the principal matter contained in the following essay.

ℵ, Represents the parts common to all the three Evangelists.

α, The additional circumstances in Matthew and Mark, but not in Luke.

β, Ditto in Mark and Luke, but not in Matthew.

γ, Ditto in Matthew and Luke, but not in Mark.

These (ℵ, with the additions α, β, γ,) belong to the First Division of the Table of parallel passages.

A, Represents whole sections in Matthew and Mark, but not in Luke. These belong to the Second Division.

B, Ditto in Mark and Luke, but not in Matthew. Third Division.

Γ, Ditto in Matthew and Luke, but not in Mark. Fourth Division.

Matthew then contains	ℵ +α +γ +A +Γ	Besides the parts peculiar to each Evangelist.
Mark	ℵ +α +β +A +B	
Luke	ℵ +β +γ +B +Γ	

REMARKABLE PHÆNOMENA IN THE VERBAL HARMONY.

Division I.—ℵ, α, β, γ.

1. In ℵ
   - *a.*) Several examples occur in which all three verbally agree, but these are not numerous nor long.
   - *b.*) Verbal agreement between Matthew and Mark is very frequent, sometimes very long and remarkable.
   - *c.*) On the other hand, not one of those sections, which are differently arranged by Matthew and Mark, agree verbally.
   - *d.*) Where Luke agrees with Matthew, Mark *always* does.
   - *e.*) Mark and Luke frequently agree verbally, but not so often nor so long as Matthew and Mark.
   - *f.*) Verbal disagreement between Mark and Luke is more frequent than agreement; yet where Matthew agrees with Luke throughout ℵ, Mark always does.
   - *g.*) In several sections Mark agrees partly with Matthew and partly with Luke.
   - *h.*) Throughout ℵ Matthew never agrees with Luke, except where both agree with Mark.
   - *i.*) Consequently Matthew no where in ℵ agrees partly with Mark, and partly with Luke, nor Luke partly with Matthew and partly with Mark.
2. In α, Matthew and Mark agree verbally in several instances, but in the longest and most remarkable (Mat. xiv. 3—12.; Mark vi. 17—29) they relate the same thing in very different words.
3. In β, there is only one short verbal agreement between Mark and Luke (viz. Mark x. 15, &c., Luke xviii. 17. in section 26).
4. In γ, the relation which Matthew bears to Luke is very different from that in ℵ: for in γ there are remarkable verbal coincidences.

Division the Second. A.

In A, the relation which Matthew bears to Mark with respect to verbal agreement is the same as in ℵ and α.

Division the Third. B.

In B, the relation which Mark and Luke bear to each other is very different from that in ℵ, and similar to that in β. For in all B, they only agree verbally once: and then all that precedes and follows is in very different words.

Division the Fourth. Γ.

In Γ, the relation which Matthew and Luke bear to each other, is the exact reverse of that in ℵ, and similar to that in γ.

Since then we find the Evangelists agreeing in this remarkable manner, not only in the substance of their narrations, but frequently in the very words, can we suppose them to have been entirely independent of each other? Many critics have imagined not; but they are not agreed whether the succeeding Evangelists copied from the preceding, or whether all three used a common document, or documents. It is the object of the present essay to examine both of these opinions.

The first, that succeeding Evangelists copied from the preceeding, may be resolved into nine forms, according as we assume one or another Evangelist to have written the first, which is a disputed point.

1. First, then, Matthew used Mark, and not Luke.
2. Matthew used Luke, and not Mark.
3. Matthew used both Mark and Luke.
4. Mark copied from Matthew and not from Luke.
5. Mark copied from Luke, and not from Matthew.
6. Mark copied from both Matthew and Luke.
7. Luke consulted Matthew and not Mark.
8. Luke consulted Mark, and not Matthew.
9. Luke consulted Matthew and Mark likewise.

1. The first hypothesis leaves the examples of verbal agreement between Mark and Luke unexplained. Besides, though Matthew and Mark agree so verbally and so frequently, yet none of those sections which have a different arrangement in Matthew to that in Mark, exhibit a single instance of verbal agreement. If Matthew therefore used Mark's Gospel, and wrote in Greek, as he must now be supposed to have done (for otherwise the hypothesis will not account for the *verbal* agreement between Matthew and Mark), the circumstance, that throughout all these sections Matthew has no verbal agreement with Mark, cannot be ascribed to an *accidental* or causeless neglect of Mark in that part. We must suppose that he did it *purposely*, or from *necessity*. There is no reason for the former, for he has the same matter, though in a different order, and the change of arrangement by no means rendered it necessary to change the words.

and Mark agree in some parts, therefore those parts were easy: again, because Mark (or Matthew) and Luke differ in the same parts, therefore they were difficult, which is impossible! therefore the explanation is not sufficient. But Semler "remarks that the verbal harmony may be caused by the alterations of later transcribers." But they had not the *power* to make alterations *only* in those where we now find a verbal harmony, unless, what no one can suppose, they made such an analysis of the Gospels, as has been made above; since without this they could not have confined their alterations to places of such a nature, as is noted above. Lastly, the passages quoted by critics as examples of independent translation (see Eichhorn Allg. Bib. vol. v. p. 832—848, &c.), prove only that, if our three first Gospels contain translations of a common Hebrew document, the translators, *in those particular instances*, were independent of each other. But we must not convert this partial inference into a general rule.

The leading features of the hypothesis of a common Hebrew document, whatever shape it assumes in other respects, are the following:

1. Before our Gospels existed, an account of Christ's Acts, &c. had been written in Hebrew, which contained all that is common to all three Evangelists.
2. To this in various transcripts, various additions were made, both in particular circumstances and whole sections.
3. Three separate copies, each differently modified and enriched, formed the respective bases of the three first Gospels.

No. 1. then, according to the notation formerly adopted, may properly be represented by ℵ. The Hebrew document may however have contained *more* than is common to all the three Evangelists. And further, wherever two Evangelists agree in their additions to ℵ, the copies belonging to both must have had that addition: therefore Matthew's copy had α and γ, Mark's α and β, and Luke's β and γ. Again, since the sections A are inserted in Matthew and Mark in the same places (with only one exception, to be considered hereafter), and also the sections B are inserted in the same parts of Mark and Luke, it follows that the sections A were contained in Matthew's [and Mark's] copy, and the sections B in Mark's and Luke's. Of Γ some sections are inserted in corresponding, but most in different places: and therefore the sections Γ must be divided into two classes; of which the former, Γ', must be supposed to have been contained in Matthew's and Luke's copies. But as we cannot make the same supposition of the other, Γ", we will agree with Eichhorn that these sections were derived from a document detached from ℵ. This supplemental Hebrew document may be denoted by ב.—The notation used to represent the contents of our three first Gospels, being thus adapted to the Hebrew document, with its several additions, we may represent the three copies of that common Hebrew document, which served as the bases of the three Gospels, in the following manner:

ℵ $+\alpha$ $+\gamma$ $+$A $+\Gamma'$. contents of Matthew's copy.
ℵ $+\alpha$ $+\beta$ $+$A $+$B. contents of Mark's copy.
ℵ $+\beta$ $+\gamma$ $+$B $+\Gamma'$. contents of Luke's copy.

THE VARIOUS FORMS OF THE ABOVE GENERAL HYPOTHESIS, TRIED BY THE VERBAL PHÆNOMENA.

Matthew wrote in GREEK.

Matthew's Gospel on this supposition contains a Greek translation of the Hebrew document ℵ, enriched with the additions α, γ, A, Γ', Luke's Gospel, of another copy with the additions, β, γ, B, Γ', Mark's of a 3d copy with the additions α, β, A, B.—We may therefore suppose—

1. "*That they were independent translators of the Hebrew.*" Which supposition has been refuted already.
2. "*They all translated from the Hebrew, but in many passages copied one another's translations.*" But it has been shewn that the hypothesis, that one Evangelist copied from another, does not explain the phænomena in the verbal harmony of the three Gospels. And therefore does not answer the purpose, for which it is united with the hypothesis of a common Hebrew document.
3. "*They used Greek translations only.*"—Now since ℵ was contained in all the three copies, whether Hebrew or Greek, either, (1) the three Greek copies, assumed in the present case, must have contained the *same* translation X, or (2) two contained the translation X, and the other a different one Y, or (3) one contained the translation X, another the translation Y, and the third the translation Z, or (4) one or more of them contained a mixture of X and Y, or of X and Z, or of Y and Z, or of X, Y and Z. (1) The first cannot be true, because then the principal materials of the three Gospels would be drawn from the *same* Greek source, which has already been disproved. (2) Nor can the second, (3) nor the third, because neither explains the examples of verbal agreement between *all the three* first Evangelists. The fourth therefore alone remains, of which the forms are too numerous to mention, and therefore let it suffice to say that not one will account for the various phænomena in the verbal harmony of the Gospels.
4. "*All three Evangelists used both Hebrew and Greek copies.*" Now the Greek copies may be classed as in the former case. The first form is not true, because if the Evangelists translated the Hebrew in some places, and transcribed from a translation X in others, Matthew and Luke must sometimes have copied from X where Mark did not, as well as Matthew and Mark where Luke did not, and Mark and Luke where Matthew did not. But where Matthew and Luke agree in ℵ, Mark *always* agrees with them. Nor are the second or third cases possible, for they do not account for the verbal harmony between all these Evangelists.
5. The hypothesis "*that two Evangelists used both Hebrew and Greek, while the third used Hebrew alone*;" or "*that two used Hebrew alone and the third used Hebrew and Greek,*" does not account for the verbal harmony in all three.

6. The supposition "*that one Evangelist used the Hebrew alone, and the others translations alone,*" or "*one Evangelist used translations alone, and the other two the Hebrew alone,*" is attended with the same difficulty.
7. "*One used a Greek translation only, the others an Hebrew original and Greek translation.*" To this the same arguments may be applied as to Nos. 3 and 4.

It appears therefore that the hypothesis of a common Hebrew document cannot account for the phænomena in the verbal harmony of the Gospels, if Matthew wrote in Greek; it remains therefore to examine the forms of this hypothesis, if Matthew wrote in Hebrew.

1. "*Mark and Luke, as well as Matthew, used copies of the Hebrew original only.*" But in this case Mark and Luke would have been two independent translators, which has already been disproved.
2. "*Mark and Luke used copies of the Hebrew original, but at the same time the successor used the Gospel of his predecessor.*" See No. 2 of the former part.
3. "*Mark and Luke used Greek translations only.*" The same mode of reasoning may be applied here as in No. 3 of the former part.
4. "*Mark and Luke used the Hebrew document, and different translations.*" But here the verbal agreement remains unexplained.
5. "*One used the Hebrew alone, the other a Greek translation alone.*" The same reason makes this also inadmissible.

None of these hypotheses therefore are *sufficient* for the purpose.

BISHOP MARSH'S HYPOTHESIS.

But there is another form which seems to promise a solution of all our difficulties, which is briefly this: "All three Evangelists used copies of an Hebrew document א, which Matthew retained in Hebrew; but Mark and Luke translated into Greek, and used besides a Greek translation $\overline{א}$, made without the additions α, β, γ. Lastly the translator of Matthew's Hebrew Gospel used Mark's Gospel where Mark had matter in common with Matthew; and in other places, and in those only, he had frequent recourse to Luke.

Besides the Hebrew document א, which contained *facts*, Matthew and Luke used different copies of a supplemental document ב, containing a Γνωμολογια, from which were derived the sections Γ^{α}." * This hypothesis Bishop Marsh conceives will account for all the phænomena in the verbal harmony of the Gospels, as follows:

In א,

a.) Verbal agreement in all three Gospels is neither frequent nor of long continuance, because it required the co-operation of

---

* We have not given Bishop Marsh's words, but think it is a correct view of the subject in a concise form.

three distinct causes, which could not happen frequently. For both Mark and Luke must have copied from $\overline{\aleph}$, and again Matthew's translator from Mark, in that very place.

b.) The examples of verbal agreement between the Greek Gospel of Matthew and that of Mark are numerous and long, because Matthew's translator used Mark's Gospel, whenever they both related the same thing.

c.) But in the sections in which Mark's arrangement differed from that of Matthew, the translator, not readily finding the matter in Mark, gave his own translation.

d.) Where Luke agrees verbally with Matthew, Mark *always* does, because Matthew's translator did not use Luke's Gospel, where he could derive assistance from Mark; and therefore Matthew and Luke could never coincide in $\aleph$ except through the medium of Mark.

e.) Mark and Luke frequently agree verbally in $\aleph$, because they transcribed in those places from the same translation $\overline{\aleph}$. But Mark and Luke do not agree so often as Mark and Matthew, because the former required two distinct causes, the latter only one.

f.) Hence Mark and Luke more frequently disagree than agree verbally. But Mark always agrees with Luke where Luke agrees with Matthew, because the agreement between Matthew and Luke must have been made through the medium of Mark.

g.) In several of the forty-two general sections, Mark agrees verbally partly with Matthew and partly with Luke, because in one place Matthew's translator copied from Mark, and in another both Mark and Luke copied from $\aleph$.

h.) Throughout $\aleph$ Matthew never agrees with Luke, except where both agree with Mark. (see *d.*)

i.) Hence Matthew nowhere in $\aleph$ agrees partly with Mark, partly with Luke, nor Luke partly with Matthew, partly with Mark, because throughout $\aleph$, Matthew's Greek text never agrees verbally with that of Luke's alone.

2. In *a*, Matthew and Mark often coincide for the same reason as in $\aleph$; for Matthew's translator perceived no difference between $\aleph$ and *a*, but copied from both indiscriminately. But in the following instances they disagree,

Matthew xii. 48, 49.	Mark iii. 33. 34.
xiii. 2.	iv. 1.
xiv. 3—12. 21.	vi. 17—29. 44.
xvii. 10—12.	ix. 11—13.
xxvii. 1.	xv. 1.
13.	5.
15—18.	6—10.

because Mark's translation of the Hebrew document $\aleph$, is here too free to be adopted by the *literal* translator of Matthew.

3. In β, Mark and Luke agree verbally in only one short sentence (viz. Mark x. 15, with Luke xviii. 17, in section 26.) because the version $\overline{\aleph}$ had not, generally speaking, the additions, α, β, &c. But since it was remarked above, that the Hebrew document $\aleph$ may have contained *more* than is found in *all three* Evangelists, the translation $\overline{\aleph}$ will sometimes have contained more likewise. We may assume then that it contained this particular passage, and therefore Mark and Luke would have transcribed it from $\overline{\aleph}$. Or this sentence (like Mark vi. 11. Αμην λεγω, &c. from Luke x. 12. see Griesbach) may have been interpolated in one of the Gospels.
4. In γ, there are remarkable verbal coincidences between Matthew and Luke, because here Matthew's translator, being deserted by Mark, had frequent recourse to Luke.
5. In A, Matthew and Mark frequently agree, for the same reason as in $\aleph$ and α.
6. In B, the relation between Mark and Luke is very different from that in $\aleph$, and similar to that in β, because the Greek version $\overline{\aleph}$ did not contain the additions β and B: and therefore their translations of the Hebrew document had no connexion with each other, and consequently they disagree in their expressions. There is, however, one exception (Mark i. 24. 25. Luke iv. 34. 35). But the difference of reading in MSS. renders it probable that one Gospel has been altered from the other by transcribers.
7. Lastly, in Γ the relation of Matthew and Luke to each other, is totally different from that in $\aleph$, and similar to that in γ, for the same reason as in γ.

But this hypothesis will account not only for the phænomena above-mentioned, but also for the contents and arrangement of the Gospels. One of the most remarkable circumstances in Mark is, that, besides a few additions in the relation of some facts, there are not more than twenty-four verses which contain accounts not found either in Matthew or Luke. For Mark's copy of the Hebrew document contained $\aleph+\alpha+\beta+A+B$, which is all contained either in Matthew's copy, $\aleph+\alpha+\gamma+A+\Gamma^{1}$, or in Luke's, $\aleph+\beta+\gamma+B+\Gamma^{1}$. Again, all the facts which are common to Mark and Luke are placed in the same order in each, because each retained them, as they were found in their copies of the common document, without transposition. But of the facts common to Matthew and Mark, or Matthew and Luke, some occupy corresponding and others different places, because Matthew exercised his own judgment as an eye-witness, and made frequent transpositions.

In examining this hypothesis recourse will not be had to any of those arguments which oppose Bishop Marsh's documents on the ground of the total silence of antiquity,* since he himself says, that

* Those who wish to see this point discussed are referred to Horne's Introduction, vol. iv. p. 315, &c. British Critic, vol. xxi. p. 180. Christian Observer, vol. viii. p. 623, &c. It is but justice, however, to state, that the objection to Marsh's argument drawn from Luke i. 1. which Dr. Middleton has made on the ground of the

"we are at present concerned, not with a series of *facts*, of which the truth or falsehood is to be determined by the testimonies of ancient writers (since real history deserts us on this subject), but with a *mere hypothesis*, assumed to explain certain appearances; of which hypothesis the only criterion is its harmony with the appearances themselves"*. But we shall merely review its explanation of the phænomena.

In ℵ

α.) The explanation of this phænomenon is completely set aside, if we assume either of the other suppositions respecting the language in which Matthew wrote. If in Greek, the whole hypothesis fails. If in Hebrew, which *he himself* afterwards translated, as is most probable (see Horne's Introd., vol. iv. p. 265, &c.), Bishop Marsh is refuted in his present argument by his own reasoning (see the beginning of this Essay). So that this hypothesis involves another subject of endless litigation. Respecting the original language of St. Matthew's Gospel, however, the reader must judge for himself.

In β, the passage stands thus in the two Evangelists:

Mark x. 15.	Luke xviii. 17.
Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ· δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.	Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ· δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Let us suppose with Marsh that the Hebrew document ℵ, and consequently the Greek translation ℵ, contained this passage. But why then did Matthew omit it in his Gospel? Was it because he was ignorant that our Lord used such words? But, besides that the Holy Spirit was given him in order to bring these things to his remembrance, if ℵ contained the passage, and Matthew copied from ℵ, he had the words before his eyes. Did he then omit it intentionally? In that case we must suppose that he did not consider it as possessing sufficient importance to warrant its insertion. But, on the contrary, it is the most useful verse in the whole circumstance recorded in that part, and is introduced by the solemn formula ἀμὴν λέγω ὑμῖν.—The other supposition, that one of the passages is an interpolation, is not sufficiently, if at all, supported by MSS. If such an exterminating system were admissible, any, the most extravagant theories, might be defended by it.

---

omission of the article before διηγησων is utterly groundless. Aristotle frequently refers to books without using the article: thus καθάπερ χαιρήμων ἐποίησε ΚΕΝΤΑΥΡΟΝ, μικτὴν ῥαψῳδίαν, κ. τ. λ. (Poet. p. 4.) Ὁ γὰρ Μαργείτης ἀνάλογον ἔχει, ὥσπερ ΙΛΙΑΣ καὶ ΟΔΥΣΣΕΙΑ πρὸς τὰς τραγῳδίας (ib. p. 12.). And again, ΟΔΥΣΣΕΙΑΝ γὰρ ποιῶν. (p. 29.) ὅσοι τῶν ποιητῶν ΗΡΑΚΛΗΙΔΑ καὶ ΘΗΣΗΙΔΑ—πεποιηκασιν. (ib. p. 29.) Suidas also has τὸν εἰς Ὅμηρον ἀναφερόμενον ΜΑΡΓΕΙΤΗΝ καὶ ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑΝ. (Suidas quoted in Tyrrwhit's notes to Aristotle's poetics.) In all these there is reference to writings, without using the article.

* Marsh's Michaelis, vol. iii. part 2. p. 377.

In B, there is however one exception, &c.] The passages stand thus, when all the alterations mentioned by Marsh are admitted. And if there are more it was his place to bring them forward.

Mark i. 24. 25.	Luke iv. 34. 35.
24. Λέγων, Τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζάρηνε; ἦλθες ἀπόλεσαι ἡμᾶς; οἶδαμεν σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.	34. Λέγων, Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζάρηνε; ἦλθες ἀπόλεσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.
25. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.	35. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἀπ' αὐτοῦ.

Let the reader judge whether there be more variation in the readings in these passages, than in any of the examples of verbal agreement, which occur throughout the three first Evangelists.

We have examined the different forms of the two hypotheses, assumed to explain the verbal harmony of the three first Gospels: and we shall now, therefore, offer some arguments to prove that the principle upon which both of them are founded, whatever forms it may assume, and however it may be modified or altered, can never explain that for which it was intended.

1. In the first place, where there are most remarkable cases of verbal harmony, there is nevertheless not unfrequently a different but perfectly synonymous word employed. Thus λεγω is frequently put in one Evangelist where another has επω, as in

(λεγω) Matthew iv. 6.	(επω) Luke vi. 9.
viii. 3.	v. 13.
Mark ii. 5.	Matt. ix. 2. / Luke v. 20.
ii. 17.	Matt. ix. 12.

The verbal coincidence in these passages is as remarkable as in almost any others, especially in the first instance, where πτερυγιον, which is found in no other place applied to a building, is used by both Evangelists. Here then, if any where, we must suppose the Evangelists to have copied either from each other or from some common document. But on either of these suppositions it is impossible to account for the use of different words in the manner here noticed. The more simple the words, the greater weight has the argument. For the Evangelists could have no reason for purposely changing λεγω into επω, or επω into λεγω, since they are the most simple, and the most synonymous, words, we think, in the whole Greek language. It might be said that they did it from carelessness; but besides that it would be very derogatory to the character of the Evangelists, the number of the instances (those mentioned above being only a few of them), seem to refute that explanation.

2. There are also some seeming contradictions, difficult to be reconciled, in the three first Gospels. To give only one instance out of many;

The accounts given by Matthew, Mark, and Luke, of Peter's denial of Christ, and the crowing of the cock, exhibit sufficient verbal agree-

ment to cause us to have recourse here, if any where, to one of the two hypotheses. Yet here are great differences in the narrative. One makes the cock crow once, another twice; one makes the person who accused Peter the second time, the same as the one that charged him at first, another a different person. Can we suppose that the Evangelists took a pleasure in endeavouring to perplex after ages? Yet we are driven to suppose this, if we say that they copied either from one another, or from a common document.

3. There are some very remarkable things recorded in one Gospel, which are not in the others; which it is not reasonable to suppose the Evangelists would omit, if one copied from another.

Seeing then that such a variety of opinions are held respecting this difficult subject, how are we to decide concerning it? We would ask the authors and propagators of these intricate, and (to the understandings of the generality of simple Christians) difficult hypotheses, whether we are to judge of the works of the Evangelists, as the productions of ordinary men? We would ask also, whether three books written or dictated by the *same author*, on the *same subject*, will not frequently have a verbal agreement? That author or rather dictator is the Holy Spirit; under whose especial influences the Evangelists were but the writers of his words. This we consider a sufficient explanation of the question, and this we conceive will satisfy every simple minded Christian, without entering upon a wide field of endless discussion, and running inconsiderately into the sandy deserts of angry contests, allured by the specious appearances of advantage to be derived from them; which, however, like the fabled apples

> which grew
> Near that bituminous lake where Sodom stood,

when attained, present nothing that can repay the disappointed wanderer for the weary way he has travelled in search of them.

be idolatry —their unarmed state —her obligations.

Among the forty thousands in Israel? *

9. My thanks to the leaders of Israel,†
Who willingly came to the people:
Praise ye Jehovah.

She shows their humiliation — fear—sense of the Divine displeasure.

10. The riders on white asses, ‡
Those who sat in judgment,
Were humbled and walked on the road; ‖
11. From the noise of the archers,
The archers between the places of watering: §
There did they rehearse the judgments of Jehovah,
Judgments on his villages in Israel.

She recites the Invocation of the people in their extremity.

12. Then came down to the gates the people of Jehovah, ¶
Crying, Awake, awake, Deborah!
Awake, awake, utter the song! **
Arise, Barak, son of Abinoam,
And lead captive thy captivity!

Barak enumerates the valiant.

13. Upon this marched a remnant of the illustrious, ††
The people of Jehovah marched down to me with the Mighty.
14. From Ephraim *came those* settled on Amalek; ‡‡
Next was Benjamin among thy troops;
Out of Machir marched the chieftains;
And the standard-bearers from Zebulun: ‖‖

Deborah commends some, and censures others.

15. But with Deborah were the princes of Issachar,
Even Issachar, faithful to Barak,
When with his footsoldiers he was sent into the valley.
Reuben *remained* among the streams,
With a mind great in deliberations!
16. Why abodest thou among the sheepfolds,
To listen to the bleating flocks?
Reuben *remained* by the streams,
With a mind great in deliberations! ¶¶

---

* The Israelites were an agricultural people. Of their unarmed state and consequent inability to meet an invading enemy, this is not the only example. See 1 Sam. xiii. 19—22.

† לִבִּי.

‡ Asses of the Zebra kind. Bochart.

‖ Michaelis and Dr. Geddes render מדין counes or litters; and think there is, in the 10th ver., an allusion to the three modes of travelling usual in the East. See Michael. Comment. vol. ii. p. 469.

§ Probably bands of the enemy, shouting in the hope of victory and plunder. Terrified by these, the nobles "rehearsed the judgments of Jehovah", and perhaps repented that their besetting sin, idolatry, had brought them into this fresh affliction. Comp. ch. ii. ver. 11—13, and iv. ver. 1. with verse 8, above.

¶ "They assembled to deliberate on what might be done, to obtain deliverance, and to supplicate Divine aid." Boothroyd's Imp. Vers. note.

** Extemporaneous songs are common in the East. See Harmer; and the Arabian Nights' Entertainments. It was probably one of this description, combining words, sounds, and gestures, calculated to rouse Barak and the people to war, that Deborah uttered.

†† The effect of Deborah's song, or animating appeal, seems intimated by the march being described so quickly; and indeed while the imagination is yet employed on the words and manner of the prophetess.

‡‡ The name of a mountain, in the country of the Ephraimites.

‖‖ "They that handle the pen of the writer." Engl. transl. What these could have to do in a battle, it is difficult to conceive. The only way in which we could justify this rendering, is by supposing them to be muster-masters. The Heb. and connexion appear to support the above.

¶¶ An ironical but severe reproof. The repetition leads us to think,

17. Gad abode beyond Jordan,*
    But why sojourned Dan in ships?
    Asher dwelt on the sea shore,
    And on his craggy rocks he would remain.
18. Zabulun is the people, that exposed their soul to death!
    And Naphtali,—on the high places of the field! †

Company of people, celebrate the conflict.

19. The kings advanced,—they fought!
    Then fought the kings of Canaan,
    In Taanach by the streams of Megiddo; ‡
    For gain of money which they took not away.
20. The stars from heaven fought, ||
    In their courses they fought against Sisera.
21. The torrent Kishon carried them away,
    O ancient torrent! torrent Kishon!
    Thou didst trample on the bodies of the mighty! §
22. Then were the horses hoofs broken,
    By the scamperings of their proud riders! ¶

Barak denounces the vengeance of some prophet. Deborah descants on the valour of Jael.

23. Curse ye Meroz, said the messenger of Jehovah, **
    Curse ye, curse her inhabitants;
    Because they came not to the help of Jehovah;
    To the help of Jehovah, against the Mighty.
24. Blessed among women shall Jael be,
    Wife of Heber the Kenite!
    Blessed among women shall she be in the tent.
25. He asked water,—she gave him milk,—
    In a splendid bowl she presented him butter-milk. ††
26. She put forth her left to the pin,
    And her right to the ponderous hammer;
    Then smote she Sisera, piercing his head;
    Then she divided, she even struck through his temple.
27. At her feet he bowed,—he fell,—he lay;
    At her feet he bowed,—he fell;
    In the place where he bowed, he lay slain.

---

that the Reubenites especially deserved this. Other tribes are censured, as Gad, Dan, Asher (ver. 17), the latter somewhat severely, as their territory was in the immediate neighbourhood of the scene of action. Machir (ver. 14.) was the son of Manasseh. So that warriors out of six tribes are enumerated with their various merits, viz. Manasseh, Benjamin, Issachar, Zabulun, Naphtali and Ephraim.

* Gad: the Syriac vers. so renders "Gilead:" the reading of the common text is an error: as the tribes on the east of Jordan were Gad, Reuben, and part of Manasseh.

† Zabulun and Naphtali are mentioned with honourable distinction.

‡ Not far from mount Tabor. The river Kishon, after uniting with the waters (river) of Megiddo, runs into the pool of Samaria.

|| The whole of this description is higly poetical. A violent storm meeting the enemy, and beating them back.

§ After having described the swollen river, as carrying away the enemy, it is personified "thou didst trample, &c." The comm. Engl. vers. is without meaning.

¶ Horses were not then shod in the East.

** By "the messenger of Jehovah," the Chaldee paraph. understands Barak. Comp. ch. vi. ver. 21. Perhaps the prophet sent to summon the people. See Boothroyd's Im.Vers. Merom, which differs little in orthography, is mentioned Josh. xi. 5. Zaanaim, the dwelling place of Jael, and Kadesh, that of Barak, (ch. iv. ver. 6, 11.) were both near it. See Map. of Canaan.

†† Perhaps oxygal, or sour camel's milk, which besides being of a cooling quality, is intoxicating.

Deborah and Barak shew the disappointment of Sisera's mother.

28. Through a window she looked and exclaimed,— *
The mother of Sisera cried through the lattice,
"Why is his chariot so long in coming?
Wherefore are the wheels of his chariotry so tardy?" †
29. The wise ladies answered her,
Yea she returned answer to herself,
30. "Have they not found? have they not divided the spoil? ‡
For the mighty chieftain a damsel of damsels?
A striped spoil to Sisera,
A spoil of striped embroidery,
A spoil of striped embroidery for the neck?—" ||

Deborah Barak and people.

31. So shall perish all thine enemies, O Jehovah!
But those that love thee, shall be as the sun going forth in his strength! §

Whitchurch, Salop. N. H.

---

* For the manner of building in the East, *vide* p. 337. *supra.*

† It has been well remarked by Lowth (Lect. XIII.), that "the first sentences exhibit a striking picture of maternal solicitude, both in words and actions; and of a mind suspended and agitated between hope and fear."

‡ "Impatient of his delay, she anticipates the consolations of her friends, — she boasts with all the levity of a fond female; vast in her hopes and giddy with success." Ibid.

The wisest of her ladies answered her. Syriac, Vulg., Arab. and 6 MSS.

|| Homer also represents female slaves as the property of the victors among the Greeks.

Not content with barely mentioning, she enumerates, repeats, amplifies: —— Her fatal disappointment is at length represented in the most powerful manner, by her sudden silence.

§ תאהביו. 2 MSS. and Syr. Vulg. and Arabic Versions, which has been adopted above.

Sonnet.

PROVERBS, III. 13—18.

Happy the man who wisdom can obtain,
And getteth understanding.—'Tis a prize
Far better than the silver's merchandize:
In value greater than the latent vein
Of sparkling ore;—than the rich ruby's gem
More precious: man's ideal world displays
Nought that can equal her; since length of days
In her right hand shines as a diadem,
While wealth and honour in her left appears.
Her ways are truly ways of pleasantness,
And all her paths, are paths of peace.
To him that dares, unmoved by tim'rous fears,
Hold her with firm and steadfast grasp, she'll prove
A tree of life.—Thrice happy he that can retain her love!

H. D.

On the Sacred Poetry of the Hebrews*

OF FIGURATIVE LANGUAGE.

HAVING treated of the metre and parallelism of the Hebrew Poetry, we now advance to the consideration of its *figurative style.*

Figurative language always implies some departure from simplicity of expression; the idea which we intend to convey, not only enunciated to others, but enunciated in a particular manner, and with some circumstance added, which is designed to render the impression more strong and vivid. When it is said, for instance, "That a good man enjoys comfort in the midst of adversity"; it just expresses the thought in the simplest manner possible. But when it is said, "To the upright their ariseth light in darkness"; the sentiment is expressed in a figurative style; a new circumstance is introduced; light is put in the place of comfort, and darkness is used to suggest the idea of adversity. In the same manner, to say, "It is impossible, by any search we can make, fully to explore the divine nature", is to make a simple proposition. But when we say,

> Canst thou, by searching, find out God?
> Canst thou find out the Almighty to perfection?
> It is high as heaven, what canst thou do?
> Deeper than hell, what canst thou know?

this introduces a figure into style; the proposition being not only expressed, but admiration and astonishment expressed along with it.

Figures, in general, may be described to be that language, which is prompted either by the imagination, or by the passions. Rhetoricians commonly divide them into two great classes; *figures of words*, and *figures of thought*. Figures of words are commonly termed *tropes*, and consist in a word's being employed to signify something that is different from its original and primitive meaning; so that, if you alter the word, you destroy the figure. Thus, in the instance before given; "light ariseth to the upright in darkness;" the trope consists in "light and darkness," being not meant literally, but substituted for comfort and adversity, on account of some resemblance or analogy which they are supposed to bear to those conditions of life. The other class, termed figures of thought, supposes the words to be used in their proper and literal meaning, and the figure to consist in the turn of the thought; as is the case in exclamations, interrogations, apostrophes, and comparisons; where, though you vary the words, or translate them from one language into another, you may, nevertheless, still preserve the same figure. This distinction is, however, of no great use; as nothing can be built upon it in practice; neither is it always very clear. It is of little importance, whether

* Continued from. p. 234.

we give to some particular mode of expression the name of a trope or a figure, provided that we remember that figurative language always imparts some colouring of the imagination, or some emotion of passion expressed in our style: and, perhaps, *figures of imagination*, and *figures of passion*, might be a more useful distribution of the subject.*

It is the peculiar design of the figurative style, taken in the sense in which it has been explained, to exhibit objects in a clearer or more striking, in a sublimer or a more forcible manner. Since, therefore, whatever is employed with a view to the illustration and elevation of another subject, ought itself to be as familiar and obvious, at the same time as grand and magnificent as possible, it becomes necessary to adduce images from those objects, with which both the writers and the persons they address are well acquainted, and which have been constantly esteemed of the highest dignity and importance. On the other hand, if the reader be accustomed to habits of life totally different from those of the author, and be conversant only with different objects; in that case many descriptions and sentiments, which were clearly illustrated and magnificently expressed by the one, will appear to the other mean and obscure, harsh and unnatural: and this will be the case more or less, in proportion as they differ or are more remote from each other in time, situation, customs sacred or profane, in fine, in all the forms of public and private life. On this account difficulties must occur in the perusal of almost every work of literature, and particularly in poetry, where every thing is depicted and illustrated with the greatest variety and abundance of imagery; they must be still more numerous in such of the poets as are foreign and ancient; in the Orientals above all foreigners, they being the farthest removed from our customs and manners; and of all the Orientals, more especially in the Hebrews, theirs being confessedly the most ancient compositions extant. To all who apply themselves to the study of their poetry, for the reasons above enumerated, difficulties and inconveniencies must necessarily occur. Not only the antiquity of these writings forms a principal obstruction in many respects; but the manner of living, of speaking, of thinking, which prevailed in those times, will be found altogether different from our customs and habits. There is, therefore, great danger, lest, viewing them from an improper situation, and rashly estimating all things by our own standard, we form an erroneous judgment.

Of this kind of mistake we are to be always aware, and these inconveniencies are to be counteracted by all possible diligence: nor is it enough to be acquainted with the language of this people, their manners, discipline, rites, and ceremonies; we must even investigate their inmost sentiments, the manner and connexion of their thoughts; in one word, we must see all things with their eyes,

* Blair's Lectures on Rhetoric, Lect. xiv.

The Overthrow of Tyre.

ISAIAH XXIII.

The warrior's of Chittim are valiant and bold;
With frontlets of steel they attack the strong hold,
Oh! Tyrus, and follow the thunderer's crest,
Where fiercely the battle, in fury, he prest.

In vain! are you fix'd on a rock in the sea.
In vain! you prepare the red bucklers, that flee
Like shells thro' the air, and the burning dust spread,
O'er the flesh of your foe, who a moment may dread:

He, turning in vengeance, more fiercely will push,
Your tottering walls, with the battle's rude rush;
And, living, impale on Philistia's coast,
The glory and pride of your struggling host.

Your fate is decreed! and tho' long you withstand
Macedonia's contest, you'll fall by her hand,
Then howl, ships of Tarshish! for see where your tower,
The hero has gained in the tide of his power.

Now where are your divers, your vessels of fire?
Your wisdom, that chain'd the bright god of the lyre?
Not Hercules' strength can avert a decree,
Jehovah, in council, has destin'd to be.

Adieu! to your merchants, your riches, your pride,
Farewell! to your bulwarks that spring from the tide;
Farewell! to your princes, in vestures of gold;
Howl, people of Tarshish! your city was sold.

MRS. J. H. R. MOTT

Characteristic Notices of Biblical Works.

I.—BIBLIOTHECA BIBLICA: *A select List of Books on Sacred Literature; with Notices Biographical, Critical, and Bibliographical.* By WILLIAM ORME. 8vo. pp. 491. *Longman*, 1824. 12*s.* boards.

We have waited for the appearance of this work with considerable impatience, and we confess that we were scarcely ever more disappointed than upon its perusal. The importance of such a work to the Biblical and Theological student is unquestionable, and if ably executed would certainly command an extensive sale. Not so, however, with Mr. Orme's book, which is so grossly defective, that possessing as we already do, the well known lists of Mr. Horne, Bishop Marsh, and others, we feel the price paid for it, as a heavy tax upon our pocket. With the books of these writers before him, we cannot account for Mr. Orme having omitted so many works of importance as he has done. We had commenced making out a list of popular Biblical Works which he has omitted to notice in any way, but it speedily became so lengthy that we laid aside our design. In proof, however, of the defects of the Bibliotheca Biblica, we feel it our duty to state, that among the books omitted will be found such well known works as Mant and D'Oyley, Hewlett, and Benson's Commentaries; Gilpin, and Beausobre on the New Testament; Heylin's Theological Lectures; Gauntlett on the Apocalypse; Lowman on the Civil Government, and Ritual of the Hebrews. We supposed for some time that no notice had been taken of Bagster's beautiful Polyglott, but at length found it incidentally referred to, under a notice of another work! Among foreign well known biblical works which are omitted, we may notice, Gesenii Lex. Hæb. Lat. etc., Stockii. Clavis Ling. Vet. Test., Jahnii Introd. in Lib. Sac. Vet. Fœd, etc. etc. etc. Our limits will not allow a fuller specification, and, indeed, we have no disposition to pursue it further. As far as Mr. Orme has gone we are in general satisfied with his remarks, although it sometimes happens that in books which he *does* notice or allude to, he betrays a want of information which disqualifies him for the office of a bibliographer. He knows not whether the fourth edition of Calmet has a general Index of reference, consequently he has not seen it; and his remarks are upon a very different book. Any Theological student might have told him, it did not possess such an Index, but that, in the edition in question, its want was to a certain extent supplied by very copious references. Mr. Orme "*thinks*" he has seen a work announced similar to "Fox's New Testament:" any bookseller could have informed him that work was the "Scientia Biblica," which has been in a course of publication for upwards of twelve months, and to our knowledge, has been reviewed in no fewer than twelve different publications!! Were it not that the price again obtruded itself in the way, we should say, that the Bibliotheca Biblica might still be rendered a valuable work by a supplementary addition.

II.—CALMET'S DICTIONARY OF THE HOLY BIBLE: *Historical, Critical, Geographical, and Chronological, etc. etc. etc. With Fragments, forming a continued Appendix; Illustrating the Manners, Incidents, and Phraseology of the Holy Scriptures. Fourth edition, revised, corrected, and augmented with an extensive series of Plates, Explanatory, Illustrative, and Ornamental, under the direction of C. TAYLOR.* 5 *vols* 4*to. pp.* 3320, *and* 200 *plates.* £10. 10*s. boards; and in numbers, at* 1*s., and parts at* 6*s. each. C. Taylor.* 1824.

We have hitherto deferred our notice of this important and valuable work, from a desire to obtain an opportunity of doing justice to its merits; this, however, appearing to be as far from us as ever, from our arrears in this department of our labours, we have determined, without further loss of time, to introduce it to our readers.

Upon the original work of Father Calmet we are not here called to speak particularly; it is too well known to every biblical student to call for any remarks from our pen. The work before us, edited by the late Charles Taylor, was originally published in three volumes, and from the cordial reception with which it met, the worthy and indefatigable editor was induced to

bestow many more years labour upon it; the result of which has been the edition before us, in five respectable tomes, which he just lived to complete.

As most of our readers are, we doubt not, acquainted with the former editions of this work, we shall confine ourselves to a notice of the present, which, in many respects differs from its predecessors.

I. The supplementary additions which were felt as a great inconvenience, are here incorporated with the text, accompanied with a number of important articles entirely new; and by a still greater number of additions and corrections annexed to others. The various names of persons and things have received considerable attention; their etymologies have been corrected; and in many cases they have been derived from a better selection of roots, and embrace a greater variety of languages. II.—In the Geographical department considerable additions have been made, and former errors corrected, from the discoveries and writings of modern travellers. But the most considerable and valuable improvements will be found in the Fragments, which form the third and fourth volumes of the work. Our own pages bear ample testimony to the estimation in which we hold these valuable dissertations, having so frequently had occasion to refer to their contents. In this edition they are considerably augmented. The second volume, which is entirely new, embraces a wide sphere of examination and research. Our limits will not allow an analysis of this volume. Of the importance of the subjects discussed, however, the following enumeration will give some idea.

I. ASTRONOMICAL AND GEOGRAPHICAL EXCURSIONS.—This embraces among other important topics—An enquiry into the origin of Sabianism—Of the primitive abode of man—Of the remains of Pagan emblems of the Deluge—On the origin of various Eastern Nations—On the localities of Egypt—On various parts of the Holy Land—and on Babylon. II. BIOGRAPHICAL INCIDENTS, &c. OF PERSONS.—This head, however, conveys a very imperfect idea of the multifarious subjects discussed under it.—III. ILLUSTRATIONS OF PERSONAL APPEARANCE, MANNERS, AND ACCOMMODATION.—IV. ILLUSTRATIONS OF DOMESTIC UTENSILS AND IMPLEMENTS.—Under this division is also contained, an enquiry into the Antiquity and various kinds of Eastern languages—the corruptions of Hebrew Numbers—the various modes of recording numbers, &c.—V. ILLUSTRATIONS OF THE IDOLATRY MENTIONED IN HOLY WRIT.—VI. A SYSTEMATIC ARRANGEMENT OF SCRIPTURE NATURAL HISTORY—This outline by no means does justice to the work under consideration. What a field to expatiate in! We could delight to follow the author into it, but we dare not trust ourselves there.

Of the qualifications of the Editor of these volumes, we have already spoken, in our notice of his edition of Wells' Geography*, to which we must refer our readers, and more especially as a considerable part of that work is incorporated in the one before us. To the biblical student we most heartily recommend the work; promising him, that although he may occasionally have to withhold his assent to the legitimacy of some of Mr. Taylor's deductions, he will always be called to admire his learning and modesty, and frequently will have the happiness to discover, through his labours, many latent beauties of the Sacred page, and many harmonious displays of the Divine Government. Possessed of masculine powers of mind, much critical acumen, a sharp insight into existing circumstances, with the happy power of seizing on every incident likely to elicit information, and discover facts, an extensive acquaintance with Oriental manners and customs, and a lively but chastised imagination, Mr. Taylor was the man, of all others, for producing a Biblical Encyclopædia calculated to gratify the scholar, assist the student, and instruct and edify the private Christian. Such a work he has produced; and while Biblical Literature is considered worthy attention, his name will be associated with the worthies who have successfully laboured to promote its interests.

---

* Page 189, *supra*.

Biblical Intelligence.

ENGLAND.

British and Foreign Bible Society.—The twentieth Report of this Institution, just published, affords a gratifying account of the progressive advancement of Biblical knowledge. The net receipts of the past year amount to 97,718*l.* 17*s.* 6*d.*, and the expenditure to 89,493*l.* 17*s.* 8*d.* There has been an increase of 1,067*l.* 5*s.* 10*d.* in the free contributions, and payments for Bibles and Testaments, Annual Reports, &c., from Auxiliary Societies, and from Subscribers; which have amounted to 82,323*l.* 2*s.* The number of Bibles and Testaments issued from the Depository during the same period is as follows:

128,193 Bibles, 167,298 Testaments;

exceeding the number of the former year by 30,941 copies; and forming, with the issues in preceeding years, an aggregate of 3,442,328 copies of the Sacred Writings Dispersed in the British dominions, and upwards of 800,000 copies on the continent of Europe.

During the year there have been formed in various parts of England, five new Auxiliary Societies, twenty two Branch Societies, two Ladies' Branches, thirty-five Bible Associations, and sixty Ladies' Bible Associations, making a total of 124 new Biblical Institutions.

The Appendix contains a correspondence with several eminent Oriental scholars relative to the fidelity of the Turkish version of the New Testament, translated by Ali-Bey, and printed by the Society under the revision of Professor Kieffer. It is pretty generally known, that in consequence of the attack made upon this version by Dr. Henderson, its circulation was suspended until it should be ascertained whether the errors imputed to it had any foundation in truth. In order to ascertain this point, the committee adopted the only safe and practicable mode in their power, by proposing a series of queries on the subject to the learned Orientalists in France and elsewhere. Answers to these queries having been received, the printing sub-committee, assisted by the judgment of the Rev. G. C. Renouard, late Arabic reader at Cambridge, and formerly Chaplain at Smyrna, and the Rev. J. F. Usko, also formerly Chaplain at Smyrna, who favoured the sub-committee with their attendance on this occasion, proceeded to the perusal of this correspondence, after which the following resolution was *unanimously adopted*:

"That, upon the most attentive consideration of the preceeding documents on the subject of the Turkish Testament, this Sub-Committee see no sufficient reason for longer suspending the circulation of it."

This resolution was confirmed at a subsequent meeting of the general committee.

The following are among the scholars consulted on this occasion, and who were unanimous in their recommendation of the version in question: M. le Baron Silvestre de Sacy, M. Jaubert, M. Gascin de Tassy, M. Langlès, M. Andréa de Nerciat, M. Caussin de Perceval the younger, M. Bianchi, M. Desgranges, Rev. H. D. Leeves, of Constantinople, M. Petropolis, and M. Erémian, of Constantinople.

On a subject so deeply interesting, and so vitally important, as the fidelity of a translation of the Scriptures, intended to form the faith of thousands of immortal beings, we are of opinion that our readers will not object to our giving the following enumeration of Dr. Henderson's objections, with an abstract of the replies with which they have been met by these eminent Oriental scholars.

OBJECTIONS.	REPLIES.
1. The typographical errors are numerous.	1. These are rectified by the cancel leaves, and table of errata. Independent of these, however, the errors are so slight as neither to render the text unintelligible, nor alter the spiritual meaning of the word of God.

	language, whether it be spoken or written by Mahometans or Christians.
5. The translator has adopted language not in common use, and introduced to excess, Persian and Arabic words.	5. The principal aim of the translator must have been, that of rendering himself intelligible to those who were able to read; and consequently it was the language of books that it was necessary to employ. It was necessary to choose between the literal and vulgar language. The lower orders of Turks are capable of comprehending the sense of a work written in an elevated or elegant style: but the well educated Turk would be shocked by the use of a low and vulgar idiom. The translator has therefore acted judiciously in selecting the former. The number of Arabic and Persian words used in the translation is by no means too large; nor has the author introduced any which are not authorised by ordinary usage The version is written in the Turkish of Constantinople, where Arabic and Persian words have been adopted into quite the common language, and where a Turkish work containing only Turkish words would be unintelligible Besides, it should be remarked, that the pure Turkish is very far from comprehending all the words necessary in expressing metaphysical and sublime ideas. There are not perhaps more than six words to be found in this language, which can be used to express the sublime ideas of which the New Testament treats, and which consequently compelled the translator to resort to the other languages.

On each of these topics the scholars above enumerated, whose names stand high in the records of Oriental Literature, have bestowed much attention, and examined it with great care. The result of their enquiries fully justifies the Committee in their resolution, of removing the order for the suspension of the Turkish Testament.

The Society has just completed, for the benefit of Wales, a new edition of the Scriptures with marginal references, in the Welch Language; repeated applications having being made for a work of this kind. It has also been determined to print a neat Welch pocket Bible upon pearl type, at the earnest desire of several Auxiliary Societies in that principality.

The Committee has also resolved to print the entire Bible in the Irish character as well as language, and an edition of 5000 copies is now preparing. The version to be followed, is that of the venerable Bishop Bedell.

IRELAND.

The Hibernian Bible Society, has resolved on printing a pocket edition of the Scriptures in Irish. To the London Hibernian Society very considerable grants have been made by the British and Foreign Bible Society, consisting of 4,000 English Bibles, and 35,000 Testaments; 500 Irish Bibles, and 2,500

constantly employed at the Canstein Institution at Halle, yet that establishment is often unable to meet the demand. An edition of the Bible published there in December, last year, was entirely disposed of by the 1st of February. "The desire (writes the Secretary) evidently augments, the more the copies are circulated." To this active Society 500 German Bibles have been given by the British and Foreign Bible Society.

The *Hanoverian* Institution announces the completion of a new edition of 5,000 German Bibles, which the British and Foreign Bible Society has enabled its Committee to print. The Fourth Report of its Auxiliary at Göttingen, contains the pleasing intelligence that by the liberality of its members and friends, both in the city and country, upwards of 1,000 Bibles have been brought into circulation in the course of the year.

At *Nuremberg* Mr. Naumann, in conjunction with Professor Krafft, has brought into circulation 1,865 Bibles, and 1,165 Testaments during the last two years. A royal rescript has been obtained for establishing a Central Biblical Institution at this place; but, as some time must elapse before the remaining necessary steps can be taken, 500 German Bibles have been voted to the above named individuals by the British and Foreign Bible Society, for the supply of the pressing wants brought to their knowledge from various quarters.

From *Bayreuth*, Mr. C. F. Leers, and his fellow labourer, the very Reverend Dean Pflaum, announce that they have completed their third edition of 7,000 copies of the New Testament, printed at the expence of the British and Foreign Bible Society. The distribution of these has been cheerfully undertaken by the Rev. Consistorial Counsellor Kaiser, who has apportioned them to thirty-six deaneries. The money for binding them has been most cheerfully raised. By the labours of these gentlemen this edition has been issued at about fourpence per copy. They also propose to print an edition of 7,000 entire Bibles at an expense of £460, or £480, towards which the Committee of the British and Foreign Bible Society have voted £250.

The last Report of the *Saxon* Society has not yet arrived, but a letter from the Secretary, Counsellor Böttiger, states "that its Anniversary in August last has proved highly beneficial, that a new stereotype edition of the German Bible had been ordered, and the printing of a second edition of the Wendish completed, at Budissin."

The *Herrnhut* Branch of the Saxon Society is one of the most flourishing. Its active Committee have received so many and such pressing demands from Lusatia and Bohemia, both for the German and Bohemian Scriptures, that several additional grants have been made for supplying Protestants as well as Roman Catholics.

The *Leipzic* Society deserves honourable notice, particularly as it has determined not to confine its attention to the supply of scriptural wants within the limits of its own immediate sphere, but to embrace other parts of Germany in the arms of its benevolence.

Frankfort has been a scene of much interest during the past year. "Scarcely" (writes the Secretary) "had our subscriptions been collected, when such a demand for the Scriptures arose as we never before experienced at this time of the year." From February to June, 5,102 copies have been distributed. Among the applicants have been many travelling mechanics, and a liberal distribution has taken place. This subject came under consideration during Dr. Steinkopff's visit, and so many satisfactory testimonies of real good were adduced, that it was resolved to continue the distribution at a low price for each copy. A gentleman has added his name to the Committee, in consequence of meeting with one of these mechanics, who gave the best evidence of having derived benefit from a Testament thus obtained. The last information from this quarter states that 10,350 Bibles and Testaments have been circulated. Few have been given gratuitously. Some families emigrating to the Brazils have been supplied, and also Roman Catholic pilgrims. The zeal and the extensive sphere of this Society's operations have led the Committee of the British and Foreign Society to present it with 1,000 German Bibles, and 1,500 Testaments.

At *Wiesbaden* Dr. Steinkopff attended the Anniversary of the Nassau Usingen Bible Society, and his address produced such an effect, that he was requested to

Evangelical truth, as it beams from the word of God, who were once sunk in the darkness of ignorance respecting those things which belong to their peace."

This Society has willingly acceded to a request on the part of the Committee of the British and Foreign Society to print, at their expense, an edition of 5,000 Bohemian Testaments.

The *Königsberg* Society advances, in the midst of the difficulties occasioned by the pressure of the times. Through the assistance of the British and Foreign Society, this Institution has printed 5,000 Lithuanian and 5,000 Polish Testaments; and, at its own expense, has prepared 5,000 Lithuanian and 3,000 Polish Bibles.

The *Dantzic* Society has been enabled to do more in the last than in any preceding year, and a growing desire is manifested among the Roman Catholics for the Scriptures. Ten Roman Catholic schools, the Report states, had requested supplies. The want still existing among the Protestants is also great. One school inspector had found among 1,873 scholars only six Bibles and sixty one Testaments.

The *Pomeranian* Bible Society at *Stettin* has distributed 5,000 copies. The demands exceeding its own resources, and there being many applications for the London edition of the German Testament, 300 copies have been given by the Society at home. Their Report, after alluding to the convulsions which Christendom has experienced, observes, "The consequence of this has been the friendly and fraternal approximation of the majority of religious parties. Divine Providence has made the various Societies, established for Christian purposes, the means of drawing together the bonds of peace."

The *Silesian* Bible Society, at Breslau, distinguishes itself by active exertions in the circulation of the Sacred Books in German, Bohemian, Polish, and Hebrew.

The Schoolmasters take an active part, and ninety-one schools send in their valuable collections. The distress is great, the harvest having failed; but the churches are said to be better attended, the hearts of the people being more susceptible of the consolation of eternal life. "We cannot," adds the Report, "but adore the wisdom of Divine Providence in raising up at this juncture an Institution, without which we should not have had it in our power to distribute so many copies. Notwithstanding their deep poverty, many of the poor refused to receive the boon of a Testament or a Bible gratuitously. 'We must,' they exclaimed 'give our mite.'"

Mr. Hillmer, one of the privy counsellors of his Prussian Majesty, has sent the pleasing information of a revival of zeal at Liegnitz, and preferred a request to the British and Foreign Society for some Bibles: 500 copies have been cheerfully granted. Mr. H. has himself distributed 14,000 Testaments among Roman Catholics in this district.

In addition to these Auxiliaries there are many more in active operation, but our limits prevent a more detailed account.

DENMARK.

Bible Societies.—The *Danish* Bible Society has circulated, during the last year, 10,000 Bibles and Testaments; making a total of 100,000 since its formation. "We have reason to believe," writes the Secretary, "that the greater part of this distribution has fallen on good ground." The Greenlandish and Faroese translations proceed. Of the latter, the Gospel according to St. Matthew has been completed, and an edition of 1,500 printed: of the former, the Psalms of David have been finished, and are now in the press. Ten new Auxiliaries have been formed, and in every part a thirst after the divine word increases: greater, perhaps, in consequence of the temporal distress felt throughout the country.

Through the persevering labours of the *Sleswig-Holstein* Society 50,000 copies of the Scriptures have been brought into circulation. The number of its Auxiliaries increases; and in its Report many very gratifying testimonies are given of the good-will with which the cause is supported.

The *Rendeburg* Bible Society has issued 4,582 copies of the Scriptures.

quite a distinct cast from those termed Black Jews, whom they look upon as inferior to them.—They spoke the Hindee language.—They were said to be addicted to idolatry.—A rabbi named Benjamin, passing through Poonah, found some of these people, who were sepoys. They sent to him to request he would slay their fowls, &c. under the idea of the sanctity of his character.—The second battalion, first regiment Bombay Native Infantry, commanded by Capt. Staunton, at the affair of Corygaum, on the 1st January, 1818, is said to have been chiefly composed of Beni-Israel.—Some people of a like description were found in America. They used the same prayer as above. They held Abraham, Isaac, and Jacob to have been their progenitors, and pretended to be of the posterity of Reuben; they said they had been brought into the country by the particular and miraculous providence of God.*

There are said to be a number of Jews, supposed to be Beni-Israel, living out of the walls of the town of Bombay, who are a different race of people from the White Jews who live within its walls. They have a synagogue there, but had no Sepher Tora, or Book of the Law, when the late Dr. Buchanan visited them in 1808, only a few loose leaves of prayers in manuscript. They dwell in a street by themselves, and do not mix with the natives. In their occupations they are chiefly cultivators of the soil, though they enter the military service. The names of the place where they reside, is called Barcally. They have a chief among them, who is a Subadar in the army.—At Dewanghur, two days journey south of Bombay, a number of these people are stated to reside.

The people above described must be carefully distinguished from the Afghans, whose history is as follows:—They say they have traditions that they are of Jewish origin, and are the posterity of Melic Talut or King Saul, and are sons of Afghan, one of the grandsons of King Saul, but are not inclined to acknowledge their descent, though attested by the best Persian historians.—They assumed the title of Muluc, kings, which they now enjoy.—They divided themselves into four classes. 1st, Those whose fathers and mothers were Afghans: 2nd, fathers Afghans, mothers different nations: 3d, mothers Afghans, fathers different nations: 4th, Children of women whose mothers were Afghans, and fathers and mothers of a different nation.—They have the titles of Patan and Khan; the former are divided into a variety of sects.—The Afghans live in the mountain of Solomon, near Kandahar, and the circumjacent country; they are called also Solimani.—They profess Mahomedanism, though they believe themselves to be of Jewish origin.—They bear a strong resemblance to the Jews.—Their families are said to be distinguished by the names of Jewish Tribes, but they studiously conceal their origin.—They use the Pushtoo language, which has a strong resemblance to the Chaldaic.—A considerable district under their dominion is called Hazarch, or Hazaret, (2 Esdras xiii. 40—47).—Some are still said to exist in the mountains of Caboul, who never embraced the religion of the Koran, who are termed sea-posh, from their always wearing black, (Mr. Vansittart and Sir W. Jones, and Faber's Judah and Israel, Vol. I.)

The Beni-Israel are supposed to be in great numbers in countries between Cochin and Bombay, the north of Persia, and among the hordes of Tartary, and in Cashmire.

Such being the extent of our knowledge respecting the Beni-Israel, it is desirable to obtain more certain and correct information on the following points;—In what countries are they to be found, what is their colour, and what cast of people do they resemble in their complexion?—What is the language they speak, and the names of places where they dwell?—Do they know any thing of the Hebrew language, or the Bible?—Do they know where they originally came from, and have they any account of their history, oral or written, and how long have they resided in the villages where they are?—Are they not the same people termed Afghans or Afghani, and do they not trace their descent from Israel, and posterity from King Saul?—Are they addicted to idolatry, and if so, what kind of idolatrous ceremonies do they use?—Do they themselves circumcise their children, or do the White

* Vide Calmet under the word "Transmigrations," with the Fragments there referred to.

Biblical Illustrations.

THE WATER OF JEALOUSY.

Numbers v. 17.

THE water of jealousy drank by an Israelitish woman, suspected of infidelity to her husband, but denying that crime, has been a subject of great difficulty; more especially as we do not read of this rite ever having been put in practice in any subsequent age. Was this rite now *first* instituted? Was it now first instituted in reference to jealousy? What was its import?

We presume that it contained the essence of an oath, varied for the purpose of peculiar solemnity; so that a woman would naturally hesitate to take such an oath, understood to be an appeal to heaven of the most solemn kind; understood, also, to be accompanied, in case of perjury, by most painful and fatal effects. The Jews say, that the woman was led in a disgraceful manner to the place appointed for judgment, and was otherwise perplexed, shamed, and fatigued; but of this Scripture says nothing: neither indeed is it credible, as the hardship of the case seems to be quite enough, without addition, on a woman who might be perfectly innocent.

As something of the same nature still obtains in Africa, we shall give an instance or two from Mungo Park.

"At Baniserile, one of our Slatees, (slave merchants,) returning to his native town, as soon as he had seated himself on a mat, by the threshold of his door, a young woman, (his intended bride,) brought a little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, *drank the water: this being considered as the greatest proof she could possibly give him of her fidelity and attachment.*" M. Park, 347.

This action of the woman we understand to be a kind of oath; *q. d.* "May this water prove poison to me if I have been unfaithful to my absent husband." This the innocent might drink "with a tear of joy," while a guilty woman would probably have avoided such a trial with the utmost solicitude. Another instance is still more applicable.

"At Koolkorro, my landlord brought out his writing-board, or *walha*, that I might write him a *saphie*, to protect him from wicked men. I wrote the board full, from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, *washed the writing from the board into a calabash, with a little water, and having said a few prayers over it, drank*

arising from their summer stores: which does not invalidate the remark of our naturalists, that in this colder climate ants are torpid during winter. In our hot-houses, we speak from observation, ants are not torpid. We may appeal (as Scheuchzer does) to Aristotle, Pliny, Plutarch, Virgil, and St. Jerom (Life of Malchus), but we only quote Horace, who says, Sat. 1.

Parvula nam exemplo est magni Formica laboris:
Ore trahit quodcunque potest, atque addit acervo
Quem struit, haud ignara, ac non incauta futuri.

"The ant, small as she is, sets us an example; she is very laborious, she carries in her little mouth whatever she can, and adds it to her constructed store heap, providing against a future period, with great precaution."

.....frigusque, famemque,
Formica tandem quidam expavere magistrâ.

"After the example of the ant, some have learned to provide against cold and hunger;" says Juvenal (Sat. 6.). These testimonies may convince us that the ant in warmer climates provides against a day of want. As this insect is such a favourite with both naturalists and moralists, we shall quote Barbut's account of the ant in his work on British insects, p. 277.

"The outward shape of this insect is singular and curious, when seen through the microscope. *With good reason, it is quoted as a pattern of industry.* A nest of ants, is a small, well regulated republic: their peace, union, good understanding, and mutual assistance, deserve the notice of an observer. The males and females, provided with wings, enjoy all the pleasures of a wandering life; while the species of neuters, without wings or sex, labour unremittingly. Follow with your eye, a colony that begins to settle, which is always in a stiff soil, at the foot of a wall or tree, exposed to the sun; you will perceive one, and sometimes several cavities, in form of an arched vault, which lead into a cave contrived by their removing the mould with their jaws. Great policy in their little labours, prevents disorder and confusion: each has its task; whilst one casts out the particle of mould that it has loosened, another is returning home to work. All of them employed, in forming themselves a retreat of the depth of one foot, or more; they think not of eating, till they have nothing farther left to do. Within this hollow den, supported by the roots of trees and plants, the ants come together, live in society, shelter themselves from summer storms, from winter frosts, and take care of the eggs, which they have in their trust. The wood-ants are larger than the garden ones, and also more formidable. Armed with a small sting, concealed in the hinder part of their abdomen, they wound whoever offends them. Their puncture occasions a hot, painful itching. They are carnivorous; for they dissect with the utmost neatness and delicacy, frogs, lizards, and birds, that are delivered over to them. The preservation of the species, is in all animated beings the most

Sacred Geography.

CANAAN, OR THE HOLY LAND.*

Of the principal Buildings in, and about Jerusalem.

THE only places of consideration remaining to be described, as appertaining to the Holy City, are the Royal Sepulchres, usually called the *Tombs of the Kings.*

This extraordinary cemetery lies about a mile distant from the present walls, in a north-westerly direction, and is certainly a costly, and a princely place of burial. The best account we have of it is that furnished by Maundrell, and Dr. E. D. Clarke.

"The next place we came to," says the former traveller, "was those famous grots called the Sepulchres of the Kings; but for what reason they go by that name is hard to resolve; for it is certain none of the kings, either of Israel or Judah, were buried here; the holy Scriptures assigning other places for their sepulchres; unless it may be thought perhaps that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. Whoever was buried here, this is certain, that the place itself discovers so great an expense both of labour and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad, hewn likewise out of the natural rock. There is a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discernible, but by time much defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it; but within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think) six more, one within another, all of the same fabric with the first. Of these, the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

"In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had been

* Continued from p. 296.

The entrance is by an open court, excavated in a stratum of white limestone, like a quarry. It is a square of thirty yards. Upon the western site of this area appears the mouth of a cavern, twelve yards wide, exhibiting over the entrance an architrave with a beautifully sculptured frieze. Entering this cavern, and turning to the left, a second architrave appears above the entrance to another cavern, but so near to the floor of the cave as barely to admit the passage of a man's body through the aperture. We lighted some wax tapers, and here descended into the first chamber. In the sides of it were other square openings, like door-frames, offering passages to yet interior chambers. In one of these we found the lid of a white marble coffin (engraved in Le Bruyn's Travels, 1725): this was entirely covered with the richest and most beautiful sculpture; but, like all the other sculptured work about the place, it represented nothing of the human figure, nor of any animal, but consisted entirely of foliage and flowers, and principally of the leaves and branches of the vine.

"As to the history of this most princely place of burial, we shall find it difficult to obtain much information. That it was not what its name implies, is very evident, because the sepulchres of the kings of Judah were in Mount Zion. The most probable opinion is maintained by Pococke, who considered it as the sepulchre of Helen, queen of Adiabene. De Chateaubriand has since adopted Pococke's opinion.† Indeed it seems evident, that, by the royal caves, nothing more is intended by Josephus than the regal sepulchre of Helena he had before mentioned, thus repeated under a different appellation."‡

[To be Continued.]

---

* This agrees with Dr. Richardson: "The road down to them is cut in the rock, and the entrance is by a large door also cut in the rock. It leads into a deep excavation, open above, about fifty feet long, forty feet wide, and about twenty feet deep. Heaps of sand and earth are piled up along the sides, and the whole has much the appearance of a sand-pit. The west end seems to have been ornamented with the greatest care. A cornice, with triglyph, regulus, and guttæ, passes along the top, and the vine-leaf mantles round the decorations. In the south-west corner, a low, narrow door leads into a series of chambers, in each of which there is a number of excavations, cut in the rock for the reception of the dead, like those which we saw in Malta and Syracuse, all of which are now empty, and the place is damp and disagreeable. The innermost apartment is adorned above all the rest, and has the mantling vine, with clusters of grapes, twined round the pilasters, and inscribed on the sarcophagi."

† This is not quite correct. Chateaubriand mentions the opinion as a plausible conjecture; but afterwards urges a passage of Josephus, as an objection; and, from another passage in the Jewish historian, supposes the caverns to have been the sepulchre of Herod the Tetrarch. "Speaking of the wall which Titus erected to press Jerusalem still more closely than before, he says, that this wall, returning towards the north, enclosed the sepulchre of Herod. Now this is the situation of the royal caverns."—*Travels*, vol. ii. p. 108.

‡ The whole of these theories are liable to objection. Indeed, considering the changes of masters which Jerusalem has suffered, and the consequent variation in the taste of its possessors, it is at this moment a matter of extreme difficulty to separate the monuments of high antiquity from those of a more modern age, or to decide what parts of their remains preserve their original form, and what parts have been subsequently altered or ornamented by later hands. See Buckingham's Travels in Palestine, p. 208, 4to.

Of those expressions which Aristotle calls foreign, the principal force lies in the metaphor: but "as the temperate and reasonable use of this figure enlivens a composition, so the frequent introduction of metaphors obscures it, and if they very commonly occur, it will be little better than an enigma."* If the Hebrew poets be examined by the rules and precepts of this great philosopher and critic, it will readily be allowed, that they have assiduously attended to the sublimity of their compositions by the abundance and splendour of their figures; though it may be doubted whether they might not have been more temperate in the use of them. For in those poems, at least, in which something of uncommon grandeur and sublimity is aimed at, there predominates a continued it may almost be said, a perpetual, use of the metaphor, sometimes daringly introduced, sometimes rushing in with imminent hazard of propriety. A metaphor thus licentiously intruded, is frequently continued to an immoderate extent. The Orientals are attached to this style of composition; and many flights which our ears, too fastidious perhaps in these respects, will scarcely bear, must be allowed to the general freedom and boldness of these writers. But if we examine the sacred poems, and consider at the same time that a great degree of obscurity must result from the total oblivion in which many sources of their imagery must be involved; of which many examples are to be found in the song of Solomon, as well as in other parts of the sacred writings; we shall find cause to wonder that in writings of so great antiquity, and in such an unlimited use of figurative expression there should yet appear so much purity aud perspicuity, both in sentiment and language. In order to explore the real cause of this remarkable fact, and to explain more accurately the genius of the parabolic style, a few observations must be premised concerning the use of the metaphor in the Hebrew poetry.

In the first place, the Hebrew poets frequently make use of imagery borrowed from common life, and from objects well known and familiar. On this the perspicuity of figurative language will be found in a great measure to depend: for, a principal use of metaphors is to illustrate the subject by a tacit comparison; but if, instead of familiar ideas, we introduce such as are new, and not perfectly understood; if we endeavour to demonstrate what is plain by what is occult, instead of making a subject clearer, we render it more perplexed and difficult. To obviate this inconvenience, we must take care, not only to avoid the violent and too frequent use of metaphors, but also not to introduce such as are obscure and but slightly related. From these causes, and especially from the latter, arises the difficulty of the Latin satirist Persius; and but for the uncommon accuracy of the sacred poets in this respect, we should now be scarcely able to comprehend a single word of their productions.

In the next place, the Hebrews not only deduce their metaphors

* Arist. Poet. cap. xxii. & Quint. viii. 6.

sun, moon, and stars; darkening the sun, turning the moon into blood, and falling of stars, for the ceasing of a kingdom.*

There are, moreover, other images from natural objects, which, although in some measure common to other nations as well as the Hebrews, are nevertheless, from the situation and nature of the country, much better known and more familiar to them. There is no metaphor more frequent in the sacred poems, than that by which sudden and great calamities are expressed under the figure of a deluge of waters. This metaphor seems to have been remarkably familiar to the Hebrews, as if directly taken from the nature and state of the country. The river Jordan was immediately before their eyes,† which annually overflowed its banks; for the snows of Lebanon and the neighbouring mountains being melted in the beginning of the summer, the waters of the river were often suddenly augmented by the torrents which burst forth from them. The whole country of Palestine,‡ indeed was watered by very few perennial currents; but being chiefly mountainous, was exposed to frequent floods, rushing violently along the valleys and narrow passages, after great tempests of rain, which periodically took place at certain seasons; and on this account Moses§ himself commends to the Israelites the country which they were about to invade, as being totally different from every thing they had experienced in Egypt, or in the desert of Arabia. This image, therefore, though known to all poets, and adopted by most, may be accounted peculiarly familiar, local in a manner to the Hebrews, and of consequence we cannot wonder at its frequent introduction into their compositions. The prophet seems to have depicted the face of nature exactly as it appeared to him, and to have adapted it to the figurative description of his own situation, when, from the banks of Jordan, and the mountains at the head of that river, he pours forth the tempestuous violence of his sorrow with a force of language and an energy of expression, which have been seldom equalled:

> Deep calleth unto deep, in the voice of thy cataracts;
> All thy waves and thy billows have gone over me.‖

It may not be improper to remark in this place, that though this metaphor is so usual in all the other sacred writers, whenever an occasion presents itself of introducing it, the author of Job, in the whole of that poem, which, from the nature of the subject, presented excellent opportunities of employing it, has not more than twice,¶ and then but slightly, made the least allusion to it. Nature, indeed, presented a different aspect to the author, whoever he was, of that most noble poem, if, as many learned men conjecture, it was composed in some part of Arabia, for which, we confess, there is great appearance of argument, from that famous simile,** in which he

---

* Sir I. Newton, Observations on the Prophecies, Part I. chap. ii.
† Josh. iii. 15; 1 Chron. xii. 15; Eccles. xxiv. 26.
‡ See Sandy's Travels, B. III.
§ Deut. viii. 7; xi. 10, 11.
‖ Psal. xcii. 8.
¶ See Job xxii. 11; xxvii. 20.
** Job vi. 15—20.

The earth reeleth to and fro like a drunkard;
And moveth this way and that like a lodge for the night. Isa. xxiv. 20.

Tornadoes or whirlwinds, and darkness, followed by thunder, lightning, and rain, or hail, were also very frequent during the winter and cold season in Judæa and Arabia, and far exceeded any thing of that sort which happens in more temperate regions. From these phenomena, the sacred writers have borrowed many very expressive figures and allusions. Mr. Morier, describing the whirlwinds of Persia, says, that they swept along the country in different directions in a manner truly terrific. "They carried away in their vortex sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The correctness of the imagery used by the prophet Isaiah, when he alludes to this phenomenon, is very striking. 'The whirlwind shall take them away as stubble' (Isa. xl. 24.), 'Chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind' (Isa. xvii. 13.). In the Psalms (lxxxiii. 13.) we read, 'Make them like a wheel; as the stubble before the wind.' This is happily illustrated by the rotatory motion of the whirlwind, which frequently impels a bit of stubble over a waste, just like a wheel set in a rapid motion."* And in those circumstances of terror, with which an appearance of the Almighty is described in the eighteenth Psalm, when "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the sky; when hail-stones and fiery meteors were his voice; and when, at his rebuke, the channels of the waters were seen, and the foundations of the hills discovered;" though there may be some reference to the history of God's descent upon Mount Sinai, yet it seems more probable, that the figures were taken directly from those commotions of nature with which the author was acquainted, and which suggested stronger and nobler images than what now occur to us.

In a word, we may generally remark upon this head, that all poetry, and particularly that of the Hebrews, deduces its principal ornaments or imagery from natural objects: and since these images are formed in the mind of each writer, and expressed conformably to what occurs to his senses, it cannot otherwise happen, but that, through diversity of situation, some will be more familiar, some almost peculiar to certain nations; and even those which seem most general, will always have some latent connexion with their immediate origin, and with their native soil. It is the first duty of a critic, therefore, to remark, as far as is possible, the situation and habits of the author, the natural history of his country, and the scene of the poem. Unless we continually attend to these points, we shall scarcely be able to judge with any degree of certainty concerning the elegance or propriety of the sentiments: the plainest will sometimes escape our observation; the peculiar and interior excellencies will remain totally concealed.†

[To be continued.]

* Morier's Second Journey, p. 202.
† Bishop Lowth on the Sacred Poetry of the Hebrews. Lect. vii.

quæ usque ad duos adhinc annos, apud eruditos obtinuerat, Biblia Hebraica impressa omnia aut prorsus aut quam maxime sibi invicem consentire." Masch tells us, "In duodecim mille verbis Hooghtianam editionem ab hac antiquissima discedere."

Biblia Hebraica, Brixiæ: Gersonis F. Mosis Soncinatis בדר *i. e.* 254, *min. supput. (Christi,* 1494), 4to.

This is a very rare edition, some bibliographers call it large 8vo., it seems to have been confounded with, or rather through a mistake, given under the date 1466, but "error latet in numero anni; si quidem 1494, legendum fuisset, quo anno Gersom Brixiæ codicem sacrum praelo iterum submisit. Nec ea ætate typographia judaica in Italia exstructa fuit; antiquissimus enim libellus typis exscriptus est R. Levi b. Gerson Commentarius in Jobum, 1477, 8vo. nec Gersom Venetiis artem suam exercuit." Comp. Wolfius, vol. iv. p. 108, et Le Long, ed. Masch, pars. 1. p. 7. not. I.

Biblia Hebraica, Pisauri excusa typo minusculo eleganti, cum punctis, 1494, 8vo.

Some dispute has arisen among the learned as to the number of Pisaurian Bibles, (Hebrew). J. H. Hottingerus observes upon this point, "Prima observatur prodiisse editio anno Christi 1491, in folio, quarto et octavo, quæ emendatissima est, sed raro nostris visa. Buxtorfius monet exemplar in 8vo. ejusmodi apud judæos semel tantum se vidisse. Proxime successit editio Pisaurensis ann. Chr. 1494, 8vo. quam nuper demum inspicere mihi contigit. Asservatur enim in Bibliotheca nostra Carolina, qua jam ann. Chr. 1500, usus erat litterarum Hebraicarum in Helvetia felicissimus restaurator Conradus Pellicanus, Theologus Basileensis, postea Tigurinus, de qua ipse in vita sua: Eodem anno (1500) providentia Dei contigit Bibliopolam Tubingensem attulisse Biblia Hebraica integra, minima forma impressa Pisauri in Italia, quæ nemo curabat. Ego audiens, rogavi virum, sineret me opus aliquot diebus inspicere; dedit, dicens, floreno cum dimidio* posse emi. Audiens tam parvo aere comparari posse, exultavi, etc." Thus it will be observed that Hottinger attributes *three* several editions to the year 1491, when it is generally acknowledged that not *one* appeared, and he also mistakes the number of editions published in the year 1494. The testimony of the learned Buxtorf is of great authority, "Biblia Hebræa *nuda*,† in fol. et in quarto impressa anno 1494, correctissime. Ibidem quoque, in 8vo., excusa typo minusculo eleganti, *cum punctis*, quale exemplar semel tantum apud judæos

---

* Equal to about ten-pence English. † Nuda, i. e. sine punctis.

vidi." This evidence appears to us conclusive, and we shall have occasion to notice the Pisaurian editions, *sine punctis*, in their proper place.

Biblia Hebræa vinis divisa columnis, Pisauri, 1517. fol.

Brunet observes, this edition is in two parts, respectively dated 1511—17, and this is verified by the following sentence given by Masch:

Ad calcem leguntur hæc verba charactere exiliori Rabbinico.

Omnis consummationis vidi finem. Haus Deo O. M. et confessio summo nomini ejus. Quando quidem improbi non invaluerunt ut me perderent. Benedicam Domino, qui me non dedit prædam dentibus illorum. Ecce enim pro misericordia sua, sufficit mihi, ut *inchoarem et perficerem residuum* libri mei sancti *supra omnes libros*. Facta est autem illius consummatio per manus minimi typographorum, exigui inter discipulos unius ex filiis Soncin. vulgo Soncinatibus noti in Judæa et in Israel, anno 277. mis. supput. (sed Christi 1517.) primo mensis Adar. Deus illuminet nos, et ponat inter nos benedictionem et pacem. Amen.

This edition is very rare, the peculiarities appertaining to its arrangement, particularly the omission of points in some parts, may be seen by referring to Le Long by Masch, pars 1. p. 13, 14.

Biblia Hebræa, Codex membranaceus, in folio typis excusus cum punctis. Sine loco et anno.

Biblia Hebræa, charactere magno et elegantissimo, folio. Sine loco aut anno.

Whether this be one or two editions we are unable to determine from Masch,* but we apprehend he refers to one edition with two titles; we have not been able to procure a sight of this very rare volume, of which a very ample, and in some respects, a desultory account, may be seen in Le Long by Masch, pars. 4. p. 14. et seq.

Biblia Hebraica, cum quibusdam variantibus lectionibus, quæ in Pentateucho paucissimæ sunt, in cæteris libris frequentiores, 4to. *Venetiis opera Danielis Bombergi*, 5278 (1518), *anno XVI, Leonardi Loredani Ducis Venetiarum.*

There are two editions of this very rare volume, bearing the

---

* Some indulgence will, it is anticipated, be granted to the writer for any omission or error which may be detected, situated as he is in a foreign country, and destitute of the handmaid to accurate composition—*A Library of Reference.*

same date. The one contains the Hebrew text with a Chaldaic paraphrase, and the other, now under description, contains only the Hebrew.

It has been asserted by some, that the first edition of the Hebrew Bible, by Bombergus, was printed at Venice, 1511, 4to., whilst others, and amongst them, Humphrey Hody, that it bears the date 1491, also printed at Venice, but both parties are in error, since the first edition is that of 1518, above specified; the fact is, that Bombergus did not apply himself to the study of the Hebrew language until after the year 1515, as may be seen on reference to the preface of the first edition, BIBLIORUM RABBINICORUM, an. 1518.

We shall now proceed to enumerate the various editions produced by Bombergus, to whom Hebrew literature is greatly indebted.

BIBLIA HEBRAICA secundo impressa, in 4to. Venetiis nomine DANIELIS BOMBERGI, et in ejus domo, opera Fratrum Filiorum Baruc, mense Alul. anno רמא, 281 (1521).

This second edition of Daniel Bombergus is very rare, at the conclusion of the whole work we find the following note, in Hebrew, by the editor,

Impressum secunda vice omni studio per fratres, Filios Baruchi Adelkind mense Elul, anno 281, mandato Danielis Bombergi et in domo ejus.

BIBLIA HEBRAICA tertio impressa, in 4to. Venetiis, opera DANIELIS BOMBERGI, anno רפ״ח, 288, (1528).

BIBLIA HEBRAICA tertio impressa, cum quibusdam variantibus Lectionibus, in 4to. Venetiis in domo DANIELIS BOMBERGI, opera CORNELII BARUC, Mense Adar, anno רפ״ח, 288, (1528)

This edition, of which the two volumes appeared at different times*, was commenced in the year 1525, and completed, as appears by the title, in 1528: at the end of the first volume is the following note in Hebrew, thus rendered by Masch:

Impressa sunt Biblia tertia vice per Danielem Bombergum Antwerpiensem. Venetiis, 1525.

And in like manner at the end of the second volume:

Impressa sunt tertia vice omni cura per Cornelium filium Baruchi Adelkind mense Adar רפח, 288 (1528), in domo Domini Bombergi, quem Deus servet.

---

* C. Kypkius is mistaken, when he observes in his Diff. Crit. Nachrichten (p. 89, &c.), that the whole work was published in the year 1525, at least the internal evidence of the notes given above prove the contrary.

Biblia Hebraica quarto impressa, in 4to. Venetiis, Danielis Bombergi. רע"ג, 293 (1533).

Masch tells us "hanc editionem non integrum codicem sacrum, sed tantummodo Pentateuchum cum libris festivalibus continere sequitur." Then why does he place it among editions of the whole Bible? we give it merely to complete the series of editions published by Bomberg.

Biblia Hebraica quinto impressa, in 4to. Venetiis opera Cornelii Adelkenad, in domo Danielis Bombergi, שי"ר 304 (1544).

This is the last edition of Bomberg,* it is expressly stated in the title page of the volume to be the *fifth* edition, whilst at the end of the second volume is a sentence of the following import:

Impressa *(sunt Biblia)* quarta vice per Cornelium Adelkind, anno 305 (1545).

We subjoin the criticism of Carpzovius, upon the various editions of the Hebrew Bible, by Bomberg; it is particularly worthy of attention, not only for its brevity, but also for its correct estimation of the different merits of the works.

"Omnes vero Bombergi editiones sunt nitidæ satisquæ correctæ, sed evolventibus remoram in eo ponentes, quod nullis prorsus numerorum notis Capitum commata vel versus, ipsa vero capitu pro more Judæorum litteris distinguunt."

Critica Sacra, p. 421.

***Biblia Hebraica, studio Seb. Munsteri, 2 vol. 4to. Basileæ. Hieronymi Frobenii et Ambrosii Episcopii,* 296 (1536).**

Upon the first page, immediately beneath the well known device of Froben, is the following passage, in Hebrew, translated by Masch:

Finitus est in urbe Basilea liber viginti quatuor librorum per

---

* The account given by Brunet (Manuel du Libraire, vol. i. p. 192.) of Hebrew Bibles is very inaccurate and unsatisfactory: he has not noticed *any one* of the editions published by Bomberg; in fact we have too frequently cause to regret the flimsy nature of this book, notwithstanding it is the best general Manuel of the kind yet published; if public encouragement were greater we should soon have better works upon the subject; to accomplish so desirable an object, an association of men of learning and perseverance should be formed, for no one man is capable of compassing *singly* an undertaking of such vast magnitude.

In a small work, which we have just seen, there is a list of Bomberg's editions, which, although taken from good authorities, is very incorrect, it is as follows: "Bib. Heb. (Bombergi) Venet. 1525—26, 4 vol. fol. *edit. sec.* 1549. *edit. ter.* 1568. See De Bure, Bibl. Instructive, t. i. p. 20. No. VIII; Classical Collector's Vade Mecum, p. 5.

Hieronymum Frobenium typographum, studio Sebastiani Munsteri, omni adhibita cura, anno creationis mundi millesimo quinto, ducentesimo et nonagesimo sexto, mense Elul. Gloria et laus sit summo numini, quod hucusque manus nostras corroboravit, et nobis ab initio usque ad finem vires surrogavit.

Under this follows in Latin:

Basileæ ex officina Frobeniana per Hieronymum Frobenium et Nicolaum Episcopium. Anno M. D. XXXVI, Mense Septembri.

To this edition is subjoined a very useful and learned appendix, by Sebast. Munster, who was a scholar of no common attainments.* Masch has justly remarked: "Rarioribus annumeratur hæc editio libris;" its typographical execution is very inferior to the beautiful editions of Bomberg, but the great utility of the appendix renders it a most desirable acquisition to the biblical student.

Biblia Hebræa, 4 vol. 4to. Parisiis, ex officina. Roberti Stephani, 1539—44.

This edition consists of twenty-four parts, which were published at thirteen different times and sold separately: thus to meet with the whole complete is a circumstance of very rare occurrence, we shall therefore enumerate the various parts, following the order in which they appeared:

1. Prophetia Isaiæ, Parisiis, ex officina Roberti Stephani, Typographi Regii. MDXXXIX. Cum privilegio Regis.
2. Ex officina Roberti Stephani, etc. MDXXXIX.
   Ex his scriptis Hoseas, Micheas, Nahum, Habacuc, et Sophonias, anno 1539, reliqui vero, Joel, Amos, Abdias, Haggaeus, Zacharias et Malachias, anno 1540, prodierunt.
3. Psalterium. Parisiis ex officina Roberti Stephani, Typographi Regii, MDXL.
4. Proverbia Salomonis. Parisiis ex officina Roberti Stephani, Typographi Regii. MDXL.
5. Prophetia Jeremiæ. Parisiis ex officina Roberti Stephani, Typographi Regii. MDXL.
6. Daniel. Parisiis, ex officina Roberti Stephani, Typographi, Regii. MDXL.
7. Quinque libri Judæorum Festivales, Canticum Canticorum, Ruth, Lamentationes, Jeremiæ, Ecclesiastes et Esther. Parisiis, ex officina Roberti Stephani, Typographi Regii. MDXL.
   Charles Stephens republished this in 1555, with a new title.
8. Job. Ex officina Roberti Stephani, Typographi Regii. MDXLI.
9. Esdras, Parisiis, ex officina Roberti Stephani Typographi Regii. MDXLI.

---

* For the life of Seb. Munster, see Freheri Theatrum Virorum, &c. p. 1453 Teissier Eloges des Hommes savans, tom. 1. p. 53, et tom. 2. p. 395; and Du Pin Bibliothèque des Auteurs, séparez. tom. 1, p. 92.

The book of Nehemiah will be found in this part, although not specified in the title.

10. Ezechiel. Parisiis, ex officina Roberti Stephani, Typographi Regii. MDXLII.
11. Liber Paralipomenon. Parisiis, Ex officina Roberti Stephani, Typographi Regii. MDXLIII.
12. Prophetæ Priores. Josue, Judicum liber, Samuel, Regum II. Parisiis, ex officina Roberti Stephani, Typographi Regii. MDXLIIII.
13. Liber Geneseis. Parisiis, ex officina Roberti Stephani, Typographi Regii. MDXLIIII.

This edition was conducted by Vatable, and contains the commentaries of R. David Kimh, its intrinsic value is not regarded in a very favourable light by critics;

"Hæc Roberti Stephani editio pulchris" says the unfortunate Simon Ockley, "quidem characteribus est impressa, sed pluribus mendis scatet, quæ libri pulcherrimi nitorem turpiter fœdarunt."*

Masch does not agree in toto with this sentence; he denies the beauty of the type, *throughout*, "Typi," he observes, "sunt mixti quidem generis: alii sunt attriti, alii vero satis luculenti, atque sese majori forma legentibus maxime commendant."

At the Vallière and Crevenna sales, copies were sold for 50 fr. It is worthy of observation that an error or misplacing of the columns is evident in Hosea, extending from chap. v. ver. 8, to chap. vii. ver. 14. In some few copies, however, this confusion has been avoided, these are singularly rare and curious.

Biblia Hebræa. Parisiis ex officina Roberti Stephani, Typographi Regii. 17 *tom.* 1544—46.

As this edition, in like manner to that just noticed, is comprised of various parts published at different times, and consequently rarely found united, we shall enumerate them for the information of our readers.

1. Prophetia Isaiæ.	Prodiit	1544,	mense Februario.
2. Prophetia Jeremiæ.	———	1544.	mense Julio.
3. Prophetia Ezechielis.	———	1544.	mense Augusto.
4. Duodecim Prophetæ.	———	1544.	mense Novembri.
5. Canticum Canticorum, Ruth, Lamentationes, Jeremiæ, Ecclesiastes et Esther.	———	1544.	mense Novembri.
6. Psalterium.	———	1545.	mense Januario.
7. Proverbia Solomonis et Job.	———	1545.	mense Martio.
8. Daniel et Esdras.	———	1545.	mense Maio.
9. Josue et Judices.	———	1545.	mense Novembri.
10. Quinque Libri Legis.	———	1546.	mense Februario.

* Introductio ad Linguas Orientales, p. 34.

Such is the order of the parts given by Masch, but Brunet departs from this, and offers the following:

1. Genesis.	6. Josue et Judices.	11. Proverbia Salomonis.	13. Daniel et Esdras.
2. Exodus.	7. Samuel.		14. Isaias.
3. Leviticus.	8. Reges.	12. Canticum Canticorum, Ruth, etc.	15. Jeremias.
4. Numeri.	9. Paralipomena.		16. Ezechiel.
5. Deuteronomium.	10. Psalterium.		17. Prophetæ.

This very rare and accurate edition is formed upon the Codex Brixiensem, the second edition of Bomberg, and the edition of Seb. Munster; it is beautifully and accurately printed, and reflects great honour upon the learned editor and printer Robert Stephens.*

At the sale of la Vallière, this edition bound 17 vol. red morocco, produced 60 fr.; and at that of Brienne, bound in 7 vol. red morocco, 41 fr.

Biblia Hebraica, 4to. *Venetiis, in ædibus Antonii Justiniani, opera Cornelii Adelkenad.*† 5311. (1551.)

This edition is divided into four parts, 1. The Pentateuch and Megilloth; at the termination of the former we find the following sentence:

Finitum est opus sanctuarii circa finem mensis Elul (Augusti), anni supputationis minoris 311. per manus præfecti operis Cornelii Adelkind, in officina Domini Marci Antonii Justiniani.

2. The first Prophets. 3. The latter prophets, and 4. the Hagiographi. This volume is distinctly and elegantly printed in double columns, and is generally esteemed the best of all those at this celebrated press, we shall enumerate the subsequent editions:

Biblia Hebraica, 4 *vol.* 18mo. *Venetiis, ex officina Justinianea.* 312. (1552.)

Biblia Hebraica, 4to. *Venetiis, M. Antonii Justiniani.* 5323. (1563.)

Biblia Hebraica, 4to. *Venetiis.* 1573.

Masch attributes the editorship of this last edition to John de Gara.

Biblia Hebraica, 4to. *Venetiis, Joannes de Gara.* 326. (1566.)

The Colophon is thus translated from the Hebrew:

Impressum omni cura per Joseph Chanaan mense Februario, anno 326 minoris supputationis, (1466,) in domo Joannis de Gara, litteris Bombergianis.

---

* Theodor. Janssonius ab Almeloveen, in his "Catalogus librorum a Stephanis editorum", attributes an edition of the Hebrew Bible in folio, 1545, to Robert Stephens. We can only say we never met with this edition, neither can we trace it in any bibliographical work.

† It is rather extraordinary that Bomberg should have fallen into the error of writing Adelkenad, when the name is Adelkind.

be weighed. The Evangelist, (John xx. 30, 31.) expressly asserts that the purpose of his writing, was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ; but he no where affirms the chronological order of the selection. Luke, also, thus declares the purpose of his writing to Theophilus, Ἱνα επιγνως περι ὧν κατηχηθης λογων την ασφαλειαν (Luke i. 4.), and the expression in the preceding verse, Ἐδοξε καμοι, παρηκολουθηκοτι ανωθεν πασιν ακριβως καθεξης σοι γραψαι, is to be interpreted according to that purpose. For this purpose, thus distinctly expressed by two of the Evangelists, and evident from the manner of writing common to them all, it was assuredly necessary that, either directly or indirectly, they should furnish us with such information, as might enable us to refer the facts in the Gospel history to a certain country, and a certain period in the history of the world. Without this, the Gospels would not have afforded the proper means for distinguishing them from fictitious histories; and hence, could not have answered the purpose of furnishing evidence to the truth of Christianity. This it was possible to do, either formally by dates, such as are found in the beginning of the 2nd and 3rd chapters of Luke's Gospel; or by allusions to known places, persons, and circumstances, to be learnt from other histories. Of these two modes, the Evangelists, with a few exceptions, follow the latter; natural to men writing immediately for contemporaries, upon or near the scene of the events; and conformable to the usual simplicity by which their whole style is pervaded. But for this purpose, it was not in the least necessary to frame regular chronological narratives; and accordingly, what was not necessary, has not been effected; the connexions carrying forward the arrangement of events in the Gospels, being not merely those of time, but of the various associations, such as similarity in the facts themselves, vicinity of place, &c. by which it is possible that the human mind may be guided, in recollecting and classifying things that are past. And such, perhaps, upon the whole, is the impression made on most readers by the narratives of the Evangelists. As we read them, we have a general feeling that they are carrying us ultimately forward, from preceding to subsequent events, yet, occasionally, over intervals of time concerning which nothing has been recorded, or with deviations from the chronological order; thus rendering it difficult, or impossible, to make one harmonious arrangement of the whole Gospel history, in which each event shall obtain, in perfect consistency with the account of each Evangelist, its proper chronological place.

Adopting this hypothesis concerning the purpose for which the Evangelists wrote, we get rid, and in the fairest way, of all the difficulties with which the authors of Harmonies of the Gospels, have to combat. These Harmonies may be reduced to two classes. 1. That which supposes all the four Evangelists to have adhered to the order of time. 2. That which takes one of the Gospels as the chronological standard, to which the order of events in the rest must be adjusted. Of these two, the first is the most consistent hypothe-

sis; for, if the order of time be assumed as of such importance, that some one of the Evangelists must have observed it, what reason can be given why it should not have been respected by them all? The difficulties, however, attending this hypothesis, are so great, that they have been sometimes evaded, even by those who contend for it, by having recourse to the transposition which the other hypothesis demands, and which, if it must be resorted to in one instance, overturns the principle of the first. But here, again, the difficulties are insuperable. For besides all those, connected with the chronological adjustment of the four narratives, there is the difficulty of ascertaining, which of the Gospels is to be taken as the standard, for regulating the chronological adjustment of all the facts which the four Evangelists have narrated. While, by some writers, the arrangement of Mark and Luke, by others, that of Matthew, is preferred for this purpose; and as the reasons of preference are in both cases unsatisfactory, the difficulty remains in all its force.

It seems thus necessary, not only from the impossibility of effecting any well-grounded adjustment of the apparent anachronisms in the Gospels, but from the whole style of the works, to abandon the hypothesis, that in any one of them, the narrative of events has closely adhered to their order in time; and to adopt that one, favoured to a certain degree by Bengel and Michaelis,* and coinciding with the great purpose, for which the reason of the thing itself, the express declaration of the Evangelist John, and the mode of narrative common to them all, induce us to think that they were written. This last hypothesis, does not absolutely prohibit every attempt to reach the chronological arrangement of facts in the Gospel history; but it teaches us, should we make such attempt, to pass the insuperable difficulties, as nothing that is not in perfect consistency with the great end for which the Gospels were composed. The Evangelists may thus be considered, as having written their testimony to the truth of Christianity, in very much the same unpremeditated way, that a witness, examined before a court, gives extemporaneous evidence; each, after having begun his narrative, following the arrangements which the varying associations, passing in his mind during the course of it, most naturally suggested; till, occasionally going backwards and forwards upon the precise order of events in point of time, the whole information designed to be communicated, was completed.

But whichsoever opinion of the nature and purpose of the narratives of the Evangelists, we may be inclined to adopt, it is evident that it cannot, with justice, be directly influenced by any designation, of whatever kind, and by whatever authority, which these

---

* Michaelis' Introd. N. T. vol. iii. cap. 2. In the different sections of which he treats at large on the subject, and gives in the 6th sect. a short account of some of the principal harmonies.

doubt concerning either; and if the purpose be thus completely answered, why should any thing superfluous have been added? Is there not, too, in this arrangement, an instance of that beautiful economy which characterizes the works of God: by which means, without expense or waste, are suited to their several ends. Nor can any regret, that the other purposes alluded to, have not been executed in such a work, be indulged, unless upon grounds on which it would extend itself, as has been already insinuated, to the short and select narratives of the Evangelists; grounds which cannot be taken, consistently with our own ignorance of what must be best fitted for a plan so much beyond our comprehension.

In effecting the purpose mentioned, it was not necessary that the events selected should be related precisely in the order in which they happened; or that each should be distinctly referred to its particular date. Accordingly, such order has been so little regarded in the Acts, that the whole time occupied by the narrative, cannot, as has been attempted, be divided into distinct epochs, within one or other of which, each of the facts may, with certainty, be placed. Yet, does there in this respect, appear to be more regularity and continuity in this work, than in any of the Gospels; and although it be impossible to determine which of the Evangelists has most strictly adhered in his narrative to the order in time, Luke is the writer who, in both his works, has shewn most apparently the design of defining, within what period of the history of the world, the Gospel history is to be placed; for, by comparing some of his facts with the coincident facts in Roman history,* he has enabled us, with great accuracy, to ascertain when the history in the New Testament begins and terminates.

It may be farther observed, that although all the four historical writers in the New Testament thus wrote for very much the same purpose, the execution of it has such variety, as might be expected in the works of independent writers. Thus, besides the peculiarities of style, which shall be afterwards noticed, each has something peculiar in the selection and statement of the events in the life of Jesus, and of his actions, his miracles, and his discourses. In the last respect, Matthew is distinguished by the beautiful train of moral precepts recorded in what is called the Sermon from the Mount; Luke, by some parables, in which the pure, mild, benevolent genius of the Christian religion is delineated with exquisite feeling; and John, by those sublime doctrines, which, at the same time unveiling the Divinity, and exhibiting the gracious condescension of the Saviour, open affectingly on the human mind the only genuine sources of consolation to its sorrows.

[To be concluded in the next.]

---

* Luke ii. 1, 2—iii. 1, 2.—Acts xi. 28, 29; xviii. 2.; xxiv. 27.

Characteristic Notices of Biblical Works.

I.—TACTICA SACRA: *an Attempt to develope, and exhibit to the Eye by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures, by the Rev.* J. BOYS, A.M. *of Trinity College, Cambridge, Curate of Wedford, Herts, 4to. Hamilton, price* 10*s* 6*d.*

THAT much light has been thrown upon the Sacred Scriptures, by those bright constellations in the Christian hemisphere, Lowth, Horsley, and Jebb, those who have felt their enlightening and cheering influence will gratefully acknowledge. But amid all this light, even those who enjoy it most are frequently compelled to "walk in darkness;" and hence they hail the appearance of a new luminary with the most joyful anticipations. But, alas! how frequently has the supposed luminary proved a meteor, which blazed only to leave them in greater darkness; or an *ignis fatuus*, which, while it seemed to lead them in the right path, left them wallowing in a slough, or bewildered in a labyrinth.

As such, in some degree, are we compelled to regard the work before us. For, while we esteem the author for his learning and piety, his ingenuity and industry, we cannot but consider that he has been led more by his imagination than his judgment. Our readers, we conceive, must be tolerably acquainted with the nature and varieties of parallelism, and they have hitherto regarded it as one of the characteristics of Hebrew poetry; but our author finds it, "not only in doctrine and discussion, but in narration and dialogue; not only where we expect to meet with something like stanzas; but where poetry, according to our ideas of it, is out of the question;" and those principles which previous writers on parallelism have applied to short passages, he applies to long ones; and arranges chapters and whole Epistles as they arrange verses: in fact, it is the design of the work to show, that an Epistle consists of but *one simple introverted* parallelism.

The work is divided into two parts: the first part contains the necessary explanation and an Appendix; and the second contains four of the Epistles arranged at length, in Greek and English, as specimens.

Part I. is very properly commenced with a concise, but comprehensive and clear account of the nature and varieties of parallelism; as the ground-work of our author's hypothesis. But, unfortunately his *penchant* to discover his favourite parallelism, has led him, even in this early stage, to produce examples which are any thing but such. Thus the following, among many others of a like nature, are brought forward as specimens of the introverted parallelism.

a) The blind.
  b) And dumb
  b) Both spake
a) And saw. Matt. xii. 22.

a) They crucified him,
  b) And two others with him:
  b) On either side two,
a) And Jesus in the midst. John xix. 18.

a) וישע יהוה
b) אל־הבל ואל־מנחתו:
b) ואל־קין ואל־מנחתו
a) לא שעה

a) And the Lord had respect
  b) Unto Abel, and to his offering;
  b) And unto Cain, and to his offering,
a) He had not respect. Gen. iv. 4, 5.

And at the conclusion of this part:

a) ויאמר קין אל־הבל אחיו
b) נלכה השדה
b) ויהי בהיותם בשדה
a) ויקם קין אל־הבל אחיו ויהרגהו

a) And Cain said to Abel his brother,
  b) Let us go into the field.
  b) And it came to pass, when they were in the field,
a) That Cain rose up against Abel his brother, and slew him. Gen. iv. 8.

This last example is produced as an instance of the utility of parallelism in the emendation of the sacred text, as it confirms the correction proposed by Dr. Kennicott; but which is abundantly confirmed by the various ancient versions, and approves itself to the common sense of every man. If our readers can perceive, in these examples, and many others which Mr. Boys produces, the features of the genuine poetical parallelism of the Hebrews, we must cede to them a greater degree of perspicacity than we possess. We hesitate not to affirm, that any prose composition, in any language, may, according to the system adopted by Mr. Boys, be reduced to parallelism: we offer the following as examples:

a) Mors terribilis est iis	a) Death is terrible to those
b) Quorum cum vitâ omnia extinguuntur,	b) Whose all is extinguished with life,
a) Non iis,	a) Not to those,
b) Quorum laus emori non potest.	b) Whose praise cannot die.
a) Vir temperatus,	a) A temperate man,
b) Constans sine metu,	b) Constant, without fear,
b) Sine ægritudine, sine libidine,	b) Without grief, without desire,
a) Is est sapiens.	a) He is a wise man.
a) παντες ὁσοι σωφροσυνης μετεχουσιν,	a) All who possess prudence,
b) επι πασῃ ὁρμῃ,	b) Upon every attempt,
b) και μικρου και μεγαλου πραγματος,	b) Whether of a small or great matter.
a) Θεον αει καλουσι.	a) Always call upon God.

The following passage will convey a tolerable idea of the mode adopted by Mr. Boys, in distributing an historical passage of considerable length into **parallels, and also of his mode of illustration:**

A. { a) And when he was come into his own country,
b) He taught them in their synagogue,
B.) Insomuch, that they were astonished, and said,
C.) Whence hath this man this wisdom and these mighty works?
D. { c) Is not this the carpenter's son?
d) Is not his mother Mary?
D. { *c)* And his brethren, James, and Joses, and Simon, and Judas?
d) And his sisters are they not all with us?
C.) Whence then hath this man all these things?
B.) And they were offended in him.
A. { *a)* But Jesus said: A prophet is not without honour, save in his own country, and in his own house,
b) And he did not many works there, because of their unbelief.
Matt. xiii. 54—58.

" Here, in D., we have the father and mother of Christ; in *D.*, his brethren and sisters: that is, his father and brethren in c. and *c.*; his mother and sisters in d and *d.*—In C. and *C.*, we have the corresponding inquiries, 'Whence hath this man, &c.' 'Whence then, hath this man,' &c.: in B. the people 'astonished' at Jesus; in *B.*, 'offended in him.'

" In A. and *A.*, the extreme members, the correspondence is two-fold, as it is in the central ones: *a.* answering to a., and *b.* to b.—With regard to a. and *a.*, a. relates to our Saviour's coming, 'into his own country;' *a.* to the treatment he there met with.—With regard to b. and *b.*, these refer to two things which generally went together in our Lord's ministrations; namely, teaching and the working of miracles. In the present instance, He *taught* them in their synagogue,' (b.;) but He *did not many mighty works* there, because of their unbelief," *(b.)*

Mr. Boys, having thus stated his views of parallelism, next proceeds to explain the meaning of certain terms which he employs in the work; and which we cannot better express than by quoting his own language.

"First, let me then state what I mean by an *integral part*.

"When passages of only two or three verses are arranged in parallelism, their members consist of not more than a few lines at the utmost; and the reader can easily ascertain, by casting his eye over them, whether the account given of them is a correct one. But when the parallelism is a whole epistle, as in the case of the epistles mentioned above, and most, if not all, of the others, a single member of the parallelism is sometimes several verses, or a chapter: and in such cases a question may arise, whether I have not, in some instances, drawn an arbitrary line; saying, So much shall be the number and no more: whether the division into members has not been made fancifully, and without any sufficient reason in the character of the passage itself. Hence it is of the first necessity to show that each portion, which I exhibit as a member of the parallelism coheres, and is compact in itself: that there is a real division where I have made the division; in one word, that I have hit the joint: that the whole of the member, as I make it, ought, from its own nature, to go together, and no part with the member that precedes or follows it. Passages which so go together, and cohere, as members of the general parallelism, I call *integral parts*. Considered relatively, they are parts; but considered absolutely, they are wholes or integers."

"I must now say a word upon *leading topics*, one of the most important subjects connected with our present enquiry.

"In offering an analysis of an epistle, I call it a parallelism of so many members: say, an introverted parallelism of eight members, A., B., C., D., *D*., *C*., *B*., A.—In order to prove, then, that this representation is correct, I arrange the epistle in the following form:

A) .....
  B) .....
    C) .....
      D) .....
      D) .....
    C) .....
  B) .....
A) .....

"and am to show, that *A*, the last member, corresponds to A. the first; *B*., the last but one, to B. the second; and so on, 'from flanks to centre.'—A. and *A*. are the epistolary portions. These being disposed of, it remains for me to show the correspondence of B. and *B*., C. and *C*., D. and *D*.: (not that I always follow this order, but rather that which seems best in each particular case.)

"Now should it appear, on examination, that the whole of B. is exhortation, and the whole of *B*. corresponding exhortation; and that there is not a word of exhortation in the intervening members, C., D., *D*., *C*., but doctrine in C. and *C*., and thanksgiving in D. and *D*:, then I apprehend, I shall be allowed to regard B. and *B*., as corresponding members without farther difficulty, and to proceed to those which lie between.

"But perhaps it will appear that there are other topics, besides exhortation, both in B. and *B*. Then the case will not be so clear. There may be exhortation in B., and in *B*. also. But I am not at liberty, merely on such grounds, arbitrarily to take a passage of several verses, or a chapter, (B.,) and another passage of about the same length, (*B*.;) and to say, that because the same topic merely *appears* in each of them, therefore they are parallel; and that they, neither more nor less, are to be written opposite to one another as corresponding members of a parallelism formed by the whole Epistle. I am to show that exhortation is not only a topic, but *the* topic, the *leading* topic, of B. and *B*.: that, though other topics appear in both

yet they are introduced by that of exhortation in each. In B., for instance, the apostle having, in his exhortation, recommended the practice of certain Christian virtues, may signify that some of those whom he addresses had been guilty of the opposite vices. The part of B., where this is signified, cannot strictly be called exhortation, but it is connected with exhortation; exhortation leads to it; and before we get to the end of B., we probably find the apostle exhorting again. And thus exhortation, though not the only topic, may be truly considered the *leading topic* of B. In *B.*, again, in the same way, the apostle begins with exhorting those to whom he is writing; but presently after digresses, if it can be called a digression, to express a fear that, at some future time, they may depart from his exhortations. This expression of apprehension may not be exhortation, strictly speaking; but it is clear that here, also, exhortation is the *leading topic*, as well as in B. And on these grounds I still consider B. and *B.* as corresponding members, exactly as in the case first supposed, in which exhortation is the only topic in each.—There may be digressions in one or both. But even these digressions will be found to depend on the leading topic; to be introduced by it; and often, before we come to the end of the member, to bring us back to it. The particular cases of B. and *B.*, here stated, are imaginary. But many similar ones will be produced in the course of the present work."

"Generally speaking, where the passage arranged as a parallelism does not exceed four or five chapters, either each corresponding pair of members has one and the same leading topic: or, if this is not the case, one of them admits of being subdivided into two or three smaller members, each with a leading topic of its own; and the other, on being examined, is found to contain precisely the same topics, and to admit of precisely the same subdivision. But when we come to larger epistles, we must not always expect to find the resemblance of corresponding members so exact.

"The members of parallelisms are also found to correspond in another respect. We not only find the same leading topic in each, but we also find, on a more particular examination, that the latter member of the pair has evidently been written with a very close and even literal reference to the former. The ideas are reverted to: and that often, with a little variation, in the same terms in which they originally appear; or in very similar ones. This is not only the case with respect to the leading topic. While other topics, less prominent in the former member, are often found to hold a subordinate situation also in the latter, here likewise the same and similar terms are employed in both instances. This circumstance is discoverable in its full extent, only by a close examination and comparison of the two members."

"The appellation 'parallel terms', I have not adopted, because, though it may apply very well in the case of shorter parallelisms, it seems to intimate a closer resemblance than we sometimes find in corresponding expressions used in corresponding members of such parallelisms as we are now considering. As a general appellation, *corresponding terms* is that which I prefer. It serves to include every case of mutual reference, whether that of affinity or that of contrast. If we have one picture of hay-making and another of fruit-gathering both these subjects relating to summer employments, the correspondence in this instance, is that of affinity or congruity. But if we have one picture representing summer, and another representing winter, still we have a sort of mutual reference in the two; we call them companions; and hang them up in corresponding parts of the room. Here there is still a correspondence: though, so to speak, it be that of contrast. Therefore, I use the appellation *corresponding terms*, in a very general and comprehensive sense. In fact *correspondence* might be substituted for parallelism in many parts of the present work."

"When a case occurs in which the correspondence is very close, the same words, or nearly the same, being repeated, I call it a *verbal correspondence*. Thus every verbal correspondence is a case of corresponding terms; but every case of corresponding terms does not amount to a verbal correspondence."

Having made these preliminary observations, Mr. Boys proceeds to the analysis of the Second Epistle to the Thessalonians, the second epistle of St. Peter,

the first epistle to the Thessalonians, and the epistle to Philemon; which he exhibits at length in Part II. But as it is impossible in our narrow limits to give a complete account of his remarks on each, or to exhibit the epistles at length as he has done, we must content ourselves with presenting our readers with what he terms the plan or skeleton of each.

The general character of the Second Epistle to the Thessalonians is considered to be that of an introverted parallelism of four members, A. B. *B.* *A.*; as follows.

A) i. 1, 2. Epistolary.
B. a) i. 3—10. Thanksgiving.
b) i. 11—12. Prayer.
c) ii. 1—12. Admonition.
B. *a)* ii. 13—15. Thanksgiving.
b) ii. 16.—iii. 5. Prayer.
c) iii. 6.—15. Admonition.
A) iii. 16—18. Epistolary.

The Second Epistle of Peter is arranged as an introverted parallelism of six members, A., B., C., *C.*, *B.*, *A.*, the plan of which may be exhibited in the following manner:

A) i. 1—4. Epistolary.
B) i 5—11. Exhortation.
C. a) i. 12—15. St. Peter.
b) i. 16—21. Apostles and Prophets.
c) ii. 1—22. The wicked. Their impurity, deceptions, profaneness, final destruction, &c. The final deliverance of the righteous.
C. *a)* iii. 1. St. Peter.
b) iii. 2. Prophets and Apostles.
iii. 3—13. The wicked. Their impurity, deceptions, profaneness, final destruction, &c. The final deliverance of the righteous.
B) iii. 14—18. Exhortation.
A) iii. 18. Epistolary.

The First Epistle to the Thessalonians is considered as an introverted parallelism of four members, A. B., *B.*, *A.*, the plan of which may be thus exhibited:

A) i. 1. Epistolary.
B. a c) i. 2—10. The Thessalonians. Thanksgiving and commendation for their spiritual welfare.
a d) ii. 1—12. St. Paul and his brethren in the ministry. Their conduct while present.
a c) ii. 13—16. The Thessalonians. Thanksgiving and commendation for their spiritual welfare.
a d) ii. 17. iii. 10. St. Paul and his brethren in the ministry, Their feelings while absent.
b) iii. 11—13. Prayer.
B. *a* e) iv. 1—12. Hortatory.
f) iv. 13—18. Didactic.
f) v. 1—11. Didactic.
e) v. 12—22. Hortatory.
b) v. 23—25. Prayer.
A) v. 26—28. Epistolary.

The Epistle to Philemon is regarded as an introverted parallelism of eighteen members, A., B., C., D., E., F., G., H., I., *I.*, *H.*, *G.*, *F.*, *E.*, *D.*, *C.*, *B.*, *A.*, the plan of which is arranged in the following manner:

A) 1—3. Epistolary.
B) 4—7. Prayers of St. Paul for Philemon—Philemon's hospitality.
C) 8. Authority.
D) 9, 10.—Supplication.
E)—10. Onesimus, a convert of St. Paul's.
F) 11, 12.—Wrong done by Onesimus, amends made by Paul.
G)—12. To receive Onesimus the same as receiving Paul.
H) 13, 14. Paul, Philemon.
I) 15. Onesimus.
I) 16.—Onesimus.
H)—16. Paul, Philemon.
G) 17. To receive Onesimus the same as receiving Paul.
F) 18, 19.—Wrong done by Onesimus, amends made by Paul.
E)—19. Philemon, a convert of St. Paul's.
D) 20. Supplication.
C) 21. Authority.
B) 22. Philemon's hospitality. Prayers of Philemon for St. Paul.
A 23—25. Epistolary.

Upon this latter Epistle we offer the following abstract of our author's remarks, that our readers may form a better judgment of the principle he wishes to establish, as the prevailing rule of composition in the Scriptures.

"H., the eighth member referring to Paul and Philemon, and I., the ninth, to Onesimus, we may hence discover the correspondence of *I.*, the tenth, to I., the ninth, and of *H.*, the eleventh, to H. the eighth member.—Of the three persons in question, Paul, Philemon, and Onesimus, Onesimus, who forms the subject of I, is first adverted to, in *I.*, which refers to I., and is connected with it: 'Not now as a servant, but above a servant, a brother beloved,' *(I).* And Paul and Philemon, who are spoken of in H., are afterwards reverted to in *H.*: 'Especially to me' (Paul,) 'But how much more unto thee,' (Philemon) *(H).* Thus *I* answers to I. and *H* to H.

"To perceive the correspondence of G. and *G.*, it is only necessary to read them together. In each the Apostle sets forth that receiving Onesimus would be the same as receiving himself.

G) Thou therefore receive him, that is, mine own bowels.

G) If thou count me therefore a partner, receive him as myself.

"Here in G. we have 'Receive him,' and in *G.* 'Receive him': in G. 'That is, mine own bowels,' and in *G.* 'As myself.' Thus corresponds G. and *G.*

"Next come F. and *F.* The two ideas of wrong done to Philemon on the part of Onesimus, and amends afterwards made by St. Paul, appear in both these members: first in F.; Who in time past was to thee unprofitable, (the wrong on the part of Onesimus) 'But now profitable to thee and to me, whom I have sent again,' (the amends afterwards made by St. Paul's sending back Onesimus;) then again in *F.*; 'If he hath wronged thee or oweth thee ought,' (the wrong;) 'Put that on mine account. I Paul have written it with mine own hand. I will repay it,' (the amends.) Thus *F.* corresponds to F.

"Let us proceed to E. and *E.* The Apostle appears in E. as the spiritual father of Onesimus, and in *E.* of Philemon.—'For my son Onesimus whom I have begotten in my bonds,' (E.) Onesimus then was a convert of St. Paul's.—Albeit I do not say to thee how thou owest to me even thine ownself besides,' *(E.)* Philemon then was also a convert of St. Paul's. Thus *E.* corresponds to E.

"*D.* and *C.*, the two next members towards the end, are now to be viewed in correspondence with C. and D., the two next towards the beginning. Two things appear in C. and D., which are taken up in an inverted order in *D* and *C.* These two things are authority and supplication. First, we have authority in C., 'Wherefore, though I might be much bold in Christ to command thee that which is convenient.' Then comes supplication in D., 'Yet for love's sake rather beseech thee,' &c. Supplication is first resumed, after the intervening clauses, in *D.* 'Yea, brother, let me have joy of thee in the Lord. Refresh my bowels in the Lord:' afterwards authority is again referred to in *C.*, by the

mention of obedience. 'Having confidence in thy *obedience*, I wrote unto thee, knowing,' &c.

"With regard to corresponding terms, we have *υπακοη σου* in *C.* corresponding to *επιτασσειν σοι* in C.—The latter in our authorised version, is rendered 'to enjoin thee', and the former 'thy obedience.' For, 'enjoin' substitute 'command,' and we shall come much nearer to the force of the *επιτασσειν* of the original.

"The next point to be established, is the correspondence between B. and *B.* The principal link of connexion is, that B. relates to St. Paul's prayers for Philemon, and *B.* to Philemon's for St. Paul. We have other slighter tokens of correspondence: such as *χαρισθησομαι υμιν* in *B.* reminding us of *ευχαριστω τω Θεω* in B.; *χαρισθησομαι* implying the being granted as a free gift from God, and *ευχαριστω τω Θεω*, being an expression of thankfulness to God for his free gifts. The injunction also to Philemon in *B.*, to prepare a lodging for St. Paul, *ετοιμαζε μοι ξενιαν*, 'prepare me a lodging,' corresponds with the general representation in B. of Philemon's kindness to the Saints.

"We now come to A. and *A.*, the first and last, or epistolary members of the parallelism. Each of these members I have divided into two; *A.* into a. and b., *A.* into *a.* and *b.*: and this for the purpose of intimating that *a.*, the first member of *A.*, corresponds to a. the first of A.; and *b.*, the second of A. to b. the second of *A.*, after the manner of an alternate parallelism thus:

$$A.\begin{cases} a)\ 1,\ 2. \\ b)\ 3. \end{cases}$$
$$A.\begin{cases} a)\ 23,\ 24. \\ b)\ 25. \end{cases}$$

"Here b. is a benediction toward the beginning of the epistle in *A.*, *b.* a corresponding benediction at the end of the epistle in *A.* The two benedictions begin nearly in the same way: 'Grace to you,' &c., (b.;) 'The grace,' &c., (b.)—In the former instance it is, grace 'from God our Father, and the Lord Jesus Christ.' In the latter it is 'The grace of our Lord Jesus Christ.' In the former it is 'Grace *to you*,' (b.) In the latter it is, 'Grace *with your spirit*,' (*b.*)—. So much for b. and *b.* We now proceed to a. and *a.*

"In a. St. Paul calls himself 'the prisoner of Christ Jesus;' in *a.* he calls Epaphras his 'fellow-prisoner, or his fellow-captive, in Christ Jesus.' In a. he gives Philemon the title of fellow-labourer:' in *a.* he applies the same title to Marcus, Aristarchus, Demas and Lucas. While in a. we have the two titles, 'fellow labourer,' and 'fellow-soldier,' in *a.* we have the two titles 'fellow-labourers,' and 'fellow-prisoner.' That is, we have 'fellow-labourer,' in each: and 'fellow prisoner,' in one answering to 'fellow-soldier' in the other: for *συναιχμαλωτος* is properly a military term, belonging to those who are taken in battle, and therefore answers particularly to *συστρατιωτη*, our 'fellow-soldier,' in a.—Paul and Archippus had fought together, (a.;) but Paul and Epaphras had been taken captives together (*a.*) in the battles of the Lord.

"Moreover there is a correspondence between the two lists of names. In a. the apostle, superscribing his letter, sets forth at length the names of those to whom it is addressed; namely, Philemon and the persons with him, Apphias, and Archippus, and the church in his house: and in *a.* the Apostle, concluding his letter, sets forth at length the names of those with himself. In the former instance, we have 'to Philemon our dearly beloved brother and fellow-labourer, and to our beloved Apphias, and Archippus our fellow-soldier, and to the church in thy house,' (a.) in the latter, 'Epaphras, my fellow-prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.'(*a*)"

Thus having brought our analysis to a close, we would seriously ask, whether any one can suppose, for a moment, that the inspired writers were guided by such a rule of composition as this? Can they believe that St. Paul, in his Epistle to Philemon, for instance, having treated of the several topics of Authority, Supplication, &c., fully purposed, and executed that purpose, of again bringing forward the same topics, in a retrograde manner? If it cannot be allowed that

those things were present to the Apostle's mind, the rule of composition falls to the ground. But, perhaps it may be said, that this is no question of probabilities but of facts; and that if it be proved that such a correspondence actually exists, we must necessarily admit that it was designed on the part of the inspired writers. To this we would reply, that, according to the canons laid down by Mr. Boys, their vague and comprehensive nature in the degrees of correspondence, &c. almost any regular composition, might be reduced to the same form. Thus in an epistle, the beginning and end, which Mr. Boys terms epistolary, will almost always agree; and the same persons and things will be frequently reverted to either by way of comparison or opposition. And, in an epistle for the pardon of a slave, who had injured his master, we should naturally expect to find that the authority of the person writing, supplication for the pardon of the offender, a mention of the wrong done by him, and the means of reparation; with a frequent mention of the persons chiefly concerned; and an entreaty for the kind reception of the agressor, would not only form prominent topics, but be brought forward more than once to our notice, and be enforced again and again. With respect to the suppose regularity with which they are treated in the epistle to Philemon, we conceive that it is merely imaginary; and that a great part of it is susceptible of a very different and more natural arrangement. Upon the whole we are of opinion, that the principle, if not altogether, is yet in a great measure false; and that the epistles of Pliny, or any other composition, might be reduced to similar parallelisms if the experiment were made; for which, we confess, we have neither time nor inclination.

The Appendix to the work, containing some remarks on *Latent Connections*, *Common References*, and *Parenthesis*, we have great pleasure in recommending to the careful perusal of the Biblical student; a due consideration of which will amply repay him for the trouble.

II.—Discourses *on Passages selected from the Book of the Acts of the Apostles. By Henry Thomson, D. D. Penrith. Printed there*, 1822. *pp.* 416. 8vo.

"This volume contains the substance of Discourses delivered in the years 1819 and 1820, on the first seven chapters of the book of the Acts of the Apostles."

The author then states the considerations which induced him to select the present subjects, in the following language: "The early history of the Christian church appears to me to possess peculiar interest in the present age, an age distinguished beyond all that have gone before it, since the Apostles finished their labours, by extensive and vigourous exertions for diffusing the blessings of Christianity to [among] heathen nations. This spirit of the times certainly influenced me in the selection of my subject, and appeared also to render it acceptable to my hearers. The discourses were favourably received, and a general wish was expressed for their publication. With this desire, I felt it to be my duty to comply, from the same views of usefulness which had induced me to enter upon the course of monthly Sunday evening Lectures."

The endeavours and aims of the writer are thus expressed: "It has been my aim, though sensible of my inability to reach the mark, to unite the unaffected simplicity of Bishop Porteus's style, in his lectures on St. Matthew's Gospel, with the beauty of that of the late Dr. Henry Hunter, of London, in his Sacred Biography."

The contents of these Discourses are as follows:

1. **Acts i. 8.—Connexion between the Acts of the Apostles and the history of the Gospels."**
2. **" Acts ii. 1—4.—Day of Pentecost."**
3. **" Acts ii. 1—4.—Symbols of the descent of the Spirit, and effects produced by it."**
4. **" Acts ii. 5—36.—St. Peter's first address to the Jews."**
5. **" Acts ii. 37—42.—Effects of the Apostles' address; and formation of the first Christian church at Jerusalem.**

6. " Acts iii. 1—11.—First recorded miracle wrought by the Apostles after the ascension of Christ.
7. " Acts iii. 6, 7.—Christianity, a dispensation of mercy."
8. " Acts iv. 5—31.—Conduct of Peter and John in the presence of the Jewish Sanhedrim."
9. " Acts v. 1—11.—Crime and Punishment of Ananias and Sapphira."
10. " Acts vi. 8—15.—Character of Stephen, and the accusations brought against him."
11. " Acts vii. 51—60.—Death of the first Christian Martyr."
12. " Acts vii. 54—60.—Death of the first Christian Martyr."

After this copious analysis and minute detail, it would have given the reviewer sincere pleasure to submit his testimony of hearty recommendation. A perusal however has induced a very different opinion, and obliges him to caution the reader against anticipating either useful criticism or scientific illustration in these Discourses. It is regretted that there appears no real accession, in this volume, to the stores of Scriptural exposition and knowledge. The literary and religious public have certainly reasons to expect from a " D. D." the production of one who is " mighty and eloquent in the Scriptures;" but unfortunately the present work has occasioned disappointment and regret.

III.—THE CHRISTIAN SYNAGOGVE. Wherein is contained the diuerse Reading, the right Poynting, Translation, and Collation of Scripture with Scriptvre. With the Customes of the Hebrewes and Proselytes, and of all those Nations, with whom they were conuersant. Digested into three Bookes.

The first, shewing the meanes both inward and outward, to attaine to the knowledge of the sense of the whole Scripture.

The second, unfolding the true sense of the Scripture itselfe, as teaching the right way of gathering doctrines from any text of Scripture.

The third, teaching the true manner of confirmation, illustration, and application of doctrines, rightly gathered from the true sense of Scripture.

Seruing generally for a helpe to the vnderstanding of all, that desire to know and obey the will of God in Holy Writ: but more especially for all yovng stvdents in Diuinity, that they may more easily vnderstand the langvages of *Canaan* and *Greece*, and make a profitable vse of them in preaching. By *John Weemse*, of Lathoquar in Scotland, preacher of Christ's Gospell. London, 1623.

Such is the copious title page of a venerable publication, which deserves to be better known in the present age. Before the analysis of its contents is given, is the following prefatory or " Epistolary" address, which will be read with interest and advantage.

" To the *Stvdiovs yong Divines who are desirovs to attaine to the knowledge of the Scriptvres, Grace, Mercy, and Peace.*

" It was the earnest prayer of the *Jewes* (dearest brethren) that *Aaron's rod might flourish*, (that is) the children of the Priests might prosper: *children* in *Job* (xxix. 5.) are called *budds:* therefore they called the children of the Priests *Flores sacerdotales:* when Aaron's rod flourished it was a token that the priesthood should continue. It is my heartie prayer to God that Aaron's rod may still flourish, that there may be a hopefull seed to succeed, and that the Schooles and vniversities may bee like the pom-citron that goodly tree, which beareth apples at all times, some falling off, some ripe, and some budding out: so, as many notable lights decay, others may supply their places. Now that this may be effectuate, first it is requisite, that yee studie to be holy: for as the ornaments which *Aaron* the high priest put upon him, were nothing, if he had not (*Holiness to the Lord*) written upon his forehead in a plaite of gold, so, if yee should speake with the tongue of men and angels, and be profane, what availeth all your learning. *Solomon* sayth (Prov. xi. 22.) that *beautie in a woman without goodnesse, is as a ring in a swine's snout:* so is learning without grace in a profane youth."

" The second thing which I would recommend to you (my brethren) is, the studie of the Holy Scriptures in their owne proper language, the *Hebrew* and the *Greeke;* so that they speake not to you by an interpreter; and that the proverbe in the *Talmud*, may not be applied to you, *Benzoma semper foris est: this man is never within:* for to reade the Scriptures, without considering

king due allowance for the imperfections of the former, I think it must be obvious to every one who has made an impartial comparison, that it is far *preferable* to the latter.

Something might be said also of Mr. S's. book as an article of *trade*. The new stereotyped edition of Cruden for 1824, is published at 18 shillings, Mr. S's. for 19 shillings, and much *inferior*, in type and paper, as well as considerably *less in size*. It is, however, much to be regretted that this edition of Cruden should have issued without *corrections*.

Chard. A SEARCHER OF THE SCRIPTURES.

Meditations upon the Bible.

The following selections from *Dr. Spurstow's Meditations*, published in 1668, will not be thought either uninteresting in this age, or unsuitable to the present publication.—

"I shall therefore account that I have attained my end, if I can but so employ my thoughts as to increase my veneration to this book of God, which none can ever too much study, or too highly prize; and with which to be well acquainted, is not only the chief of *duties*, but the best of *delights* and pleasures. What would be our condition in this world, if we had not this blessed book among us, would it not be like Adam's, when driven out of *Paradise*, and debarred from the Tree of Life? would it not be darker than the earth without the sun? If the world were fuller of books, than the heaven is of stars, and this only wanting, there would be no certain way and rule to salvation: but if this alone were extant, it would enlighten the eyes, make wise the simple, and guide their feet in the paths of life."

"Were there no other use of this *Book of God* than this, that it should be the standard for the trial of all doctrines, it were to be highly prized for its worth, without which the minds of men would be in a continual distraction, through the multitude of *Enthusiasts*, that would be pretending *commissions* from heaven, none knowing what to believe in point of faith, or what to do in point of obedience, or whereby to difference the *good and evil spirit* from each other. But this single benefit (though it can never enough be thankfully acknowledged to God by us) is but as a cluster to the vintage, or as an ear of corn to the harvest, in respect of those many blessings that may be reaped from it."

"That, then, which commends this book, and renders it worthy of all acceptation, is the rich discoveries that it makes to us concerning so *excellent a being* as God is, whom it acquaints us with, in his *nature, perfections, counsels*, and *designs*, in relation to the eternal salvation of man. It contains not any thing that is mean or trivial, the matters in it are all of no less glory for any to behold, than of weightie *importance* for all to know."

"What is it that may teach us to serve God with *cheerfulness*, to *trust* him with *confidence*, to *adhere* to him with *resolution* in difficulties, to *submit* to his will with *patience* in the greatest extremities, that we may not be abundantly furnished with from this book? It alone is a perfect *library*, in which are presented those deep mysteries of the Gospel, that angels study, and look into, both with delight and wonder, being more desirous to pry into them, than of perfect ability to understand them. They are such, that had they not been revealed, could not have been known, and being revealed, can yet never be fully comprehended by any."

"Can any neglect this book as unworthy of their reading, which God hath thought worthy of his writing; without putting an affront upon God himself, whose image it bears, as well as declares his commands? And yet I tremble to think how many *anti-scripturists* there be who have let fall both from their lips and pens such bold scorns, as if Satan stood at their right hand to inspire them."

Southport. J. W.

* Meditation LVII. p. 232—241, of "The Spiritual Chymist, or six decads of Divine Meditations on several subjects. By W. Spurstow, D. D. sometime Minister of the Gospel at Hackney, near London, 1668.

Biblical Intelligence.

INDIA.

REMAINS OF THE TEN TRIBES.*

Under date, Cochin, 30th June, Mr. Sargon again writes.

(F.)

" I left Cochin for Cananore, on the 1st of May, and reached that place on the 12th. On my way I touched at Calicut, where I had an opportunity of conversing with several gentlemen residing there, and distributing among them a few of the Society's English tracts; and where I am happy to inform you, also, I have been enabled to collect a few rupees in aid of the society.

On the 13th, in the evening, I walked out with a view to collect some information respecting the Beni Israel, and met with a white Jew's free servant, an intelligent man, with whom I had a short conversation on the subject of my mission.

I first asked him if he was one of the Beni Israel. He replied, No, Sir, I am from Cochin, and one of the white Jews' free servants. Q. How long have you been in this place? A. I have been here now about fifteen years, ever since the late war between the Honourable Company and the Rajah of Travancore. Q. Are there any of the Beni Israel here? A. There were about fourteen or fifteen families on my first arrival, but as they met with much discouragement and ill treatment from their principal men, or masters, who are still here, they left this, purposing to go back to their native place. The names of the masters above-mentioned are Balajee, or Benjamin, Isajee, or Isaac, and Musajee, or Moses, by trade bricklayers. Balajee is a widower, and keeps a concubine, a practice which is very common among them. He has three sons, Daniel, Abraham, and Jacob. The two youngest are now at Bombay, employed as sepoys in one of the Company's regiments, and the other is with him. Balajee is however absent, being employed with his son, in building a bridge at *Contangady*, about sixteen miles from Cananore, southward. Musajee has a wife named Leah. His mother-in-law resides with him, her name is Mirue or Miriam. He has also three sons, Elia Pukira, Samuel and Solomon, all living with him. Isajee has a wife named Durue or Hanna, an old woman. They take for concubines of the Mahratta and Hindoo tribes, and make them wash in a river, after the manner of the Jewish ceremony for proselyting females, giving them a name, but using no prayer, owing to their ignorance. Q. Do they read Hebrew? A. Not all of them; Isajee can read a little. Q. Do you know of any other place where these people reside? A. I understand that these people are in great numbers at Bombay and Poona, and also in many other places. Q. What language do they converse in among themselves? A. Their common language is Hindoo, and I believe mixed with Mahratta. Q. Do they ever talk about the place from whence they originally came? A. I never heard them speak upon that subject. Q. Do they keep idols in their houses, and worship the same? A. Every one of them has an idol in his secret chamber. They dedicate a small room exclusively to that purpose. The object of their worship is a silver serpent with a gold bead in its mouth; they burn incense to it twice a day, and throw a little flour before it, and sing accompanied with a small *tomtom* beating during the ceremony, which is performed by themselves. Q. Who circumcises their children? A. Musajee has performed that duty since I have been here. Q. How do they manage with their female children? A. They invite their relations and friends, and before they sit down to dinner or supper, one of the relations brings the child, or infant, into the assembly, and the father of the child calls out the name of the child, while one of the oldest men of the assembly, takes a little salt and honey mixed together upon the tip of one of his fingers, and puts it into the child's mouth three times; then they take their repast. Q. Who

* Continued from p. 383.

cursed by God at the fall of Adam. I then read to them Gen. iii. 14., and explained the passage to them; afterwards, I exhorted them on the same subject, and advised them to destroy their idols as soon as they returned home, and to cleave unto the living and true God with full purpose of heart, and to pray to him to forgive them this great sin which they had committed, and were committing, even their idolatrous practices. I was much pleased to observe that these poor ignorant men heard me attentively, and especially the old man Musajee; he lifted up his eyes towards heaven, shed tears, and ejaculated, two or three times, the same prayer, "Hear, O Israel," &c. He repeated it again, saying, We ought to hear, and do what you have been exhorting us to do. Yes, said the other, (Isajee) your words sound in our ears as the word of God in truth, and we therefore must obey them; but the free servant informed me afterwards that they still keep their idols. I pray that the word sown may yet bring forth fruit in them to the honour and glory of God, an hundred fold. I said also, that Israel's God was our God too, and that he is now sending forth people over all the world to instruct the ignorant, and lead those that are astray into the right way; as he has now been pleased to send me among this people, to point out to them this proper object of their worship and adoration, even God, through the Messiah, without whom there is no salvation. Yes, said Isajee, we expect the Messiah, and when he comes all our people will go to Jerusalem. I asked them when they expected the Messiah, and to return to Jerusalem? A. We do not know, but the time will soon come. Q. Would you be glad to go to Jerusalem? A. O yes, we would be very happy if any one should take us. Q. What will you do there? A. We shall see our God there, and worship him, and be dispersed no more.

I next spoke to them of heaven, death, and hell, but they heard me with apparent indifference. I have obtained the names of the places where this people reside, from Isajee and Musajee, which I beg leave to enclose herein.

I asked Musajee to give me his son Elia Pakira, and I would teach him and take care of him as my own. The old man appeared to like my proposal, and told me that he would speak to his wife concerning it, and let me know. I asked him whether there were any schools established in Bombay or elsewhere, for their children. "No, (said he), but our people would be very glad to send their children to schools if once established."

I have understood since, that an Arabian Jew has a school at Bombay, for the benefit of their children at the people's own expence. I presented Isajee with two English tracts, merely to show him the sacrifice of Isaac, and the Ark of the Covenant, which he received gladly. They both left me with a promise to call upon me again when their daily avocations would permit; but only Musajee came, and that merely for the purpose of letting me know his wife would not consent to part with her son. However, he told me that he was going to Bombay after the monsoon, and should he meet any schools there, he promised to put his son to one of them. Thus ends my mission for the present. The monsoon will not allow me to proceed further this season. It is, however, a beginning, and a prospect has thus been opened for more effectual good on a future occasion.

Names of the places where the Beni Israel reside, obtained from Musajee, and Isajee:—Malvan Rady, Harnai, Rajapore, Retnagar, Gulabah, Bancott, Jungirah, Bombay, Soorat, Habshai, Panveli, Pen, Nagotna, Ashtym, Rojam, Talagosala, Nizampore, Ramrage, Palai, Divangar, Poona, and its vicinity.

Names of places where the Beni Israel, reside between Goa and Bombay, &c., &c. as given by a Black Jew's free servant to Mr. Sargon:—from Goa to Dundereec, Malvan, Divangar, Geira, Rajapoor, (forty miles distant from Goa), Goondapoor, Jaigad, Bancott, Tanjeriah, Razdungah, Tevandum, Chaival, Retenagar, Bombay. In Bombay they have a synagogue of their own outside the fort, situated in a small village called Darjee Prom, near Bareat.

Names of places where they reside between Bombay and Jaulnah:—Tanah, Panvall, Chocah, Poona, Codanady, Jaulnah.

Names of places where they reside between Bombay and Soorat:—Maim, (Maim is a very large town, and lies close to Bandoorah, only separated by a large river), Bandoora, Parnalah, Balsady, Noomsary, Kandavee, Soorat. In Soorat they have no synagogue of their own, but a few of them occasionally attend the White Jews' synagogue at that place.

Sacred Geography.

CANAAN, OR THE HOLY LAND.*

BETHLEHEM.

BETHLEHEM, the ancient Ephrath, or Ephratâ, and hence called, in the New Testament, Bethlehem Ephrata; and Bethlehem of Judea, to distinguish it from Bethlehem of Zabulon, is situated about six miles from Jerusalem, in nearly a southerly direction.†

This place is among the oldest of those mentioned in the Jewish history, and that, too, by the name which it still retains. *Ephrath* may be interpreted, "the Fruitful;" and its name of *Bethlehem*, in Hebrew, signifies, "the House of Bread;" though Beitlahem, as it is pronounced by the Arabs on the spot, is literally, "the House of Flesh." The first time it is mentioned is in the history of Laban, who "died and was buried in the way to Ephrath, which is Bethlehem."

The beautiful eclogue of Ruth has its scene laid in Bethlehem, after the return of the family of Elimelech from the land of Moab, bringing with them from thence this young Moabitess, who became the wife of Boaz, and gave birth to Obed, the father of Jesse, the father of David, from whom the Messiah descended. Bethlehem was also frequently called the city of David, because that monarch, as well as his father Jesse, was born there.

The town is pleasantly situated on a rising ground, on the southern side of a deep and extensive valley, and reaching from east to west. The most striking object is the monastery erected over the "Cave of the Nativity:" its walls have the appearance of a large fortress. Dr. Clarke describes the first view of Bethlehem as imposing, and Mr. Buckingham says it has an air of cleanliness and comfort not commonly seen in the villages of the East. Almost the first novelty that struck me on entering the place, says the last writer, was, that the Christian inhabitants, from there being scarcely any Mohammedans living near them, wear white and gay-coloured turbans with impunity; whereas in Jerusalem no Christian, subject to the Porte, dares to wear any other than blue, without risk of losing his head.

The convent, just mentioned, is divided among the Greek, Roman, and Armenian Christians, to each of whom separate parts are assigned as places of worship and habitations for the monks; but, on certain days, all may perform their devotions at the altars erected

---

* Continued from page 391.

† Cellarius, Geog. Antiq. lib. iii. c. 13, p. 342.

over the consecrated spots. The church is built in the form of a cross; the nave being adorned with forty-eight Corinthian columns in four rows, each column being two feet six inches in diameter, and eighteen feet high, including the base and the capital: these are of chaste execution and in excellent preservation. "As the roof of the nave is wanting, the columns support nothing but a frieze of wood, which occupies the place of the architrave and the whole entablature. Open timber-work rests on the walls, and rises into the form of a dome to support a roof that no longer exists, or that perhaps was never finished."* The remains of some paintings on wood and in mosaic, are here and there to be seen, exhibiting figures "in full face, upright and stiff, but having a majestic effect." The nave, which is in possession of the Armenians, is separated from the three other branches of the cross by a wall, so that the unity of the edifice is destroyed. The top of the cross is occupied by the choir, which belongs to the Greeks. Here is "an altar dedicated to the Wise Men of the East, at the foot of which is a marble star, corresponding, as the monks say, to the point of the heavens where the miraculous meteor became stationary, and directly over the spot where the Saviour was born in the subterranean church below! A flight of fifteen steps, and a long narrow passage, conduct to the sacred crypt or grotto of the Nativity, which is thirty-seven feet six inches long, by eleven feet three inches in breadth, and nine feet high. It is lined and floored with marble, and provided on each side with five oratories, "answering precisely to the ten cribs or stalls for horses that the stable in which our Saviour was born contained." The precise spot of the birth is marked by a glory in the floor, composed of marble and jasper encircled with silver, around which are inscribed the words, *Hic de Virgine Maria Jesus Christus natus est.* Over it is a marble table or altar, which rests against the side of the rock, here cut into an arcade. The *manger* is at the distance of seven paces from the altar; it is in a low recess hewn out of the rock, to which you descend by two steps, and consists of a block of marble, raised about a foot and a half above the floor, and hollowed out in the form of a manger. Before it is the altar of the Magi. The chapel is illuminated by thirty-two lamps, presented by different princes of Christendom. Chateaubriand has described the scene in his usual florid and imaginative style.

"Nothing can be more pleasing, or better calculated to excite devotional sentiments, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools, which represent the mysteries of the place. The usual ornaments of the manger are of blue satin, embroidered with silver. Incense is continually burning before the cradle of our Saviour. I have heard an organ, touched by no ordinary hand, play, during mass, the sweetest and most tender tunes of the best Italian composers. These concerts

* Chateaubriand's Travels, vol. i. p. 393.

charm the Christian Arab, who, leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem, to adore the King of kings in the manger. I have seen this inhabitant of the desert communicate at the altar of the Magi, with a fervour, a piety, a devotion, unknown among the Christians of the West. The continual arrival of caravans from all the nations of Christendom; the public prayers; the prostrations; nay, even the richness of the presents sent here by the Christian princes, altogether produce feelings in the soul, which it is much easier to conceive than to describe."*

The possession of this spot, once so mean and insignificant, is now disputed by contending sects of Christians, with the same rage and animosity as that which marks their struggle for the command of the Holy Sepulchre. Mr. Buckingham states, that at the celebration of the feast of the Nativity, held during the christmas preceding his visit to this place, a battle occurred, in which several of the combatants were wounded, and others severely beaten; and on the preceding year the privilege of saying mass at the altar on that particular day, had been fought for at the door of the sanctuary itself, with drawn swords!

The village of Bethlehem contains about 300 inhabitants, the greater part of whom gain their livelihood by making beads, carving mother-of-pearl shells with sacred subjects, and manufacturing small tables and crucifixes, all which are eagerly purchased by the pilgrims. The monks of Bethlehem claim also the exclusive privilege of marking the limbs and bodies of the devotees with crosses, stars, and monograms, by means of gunpowder; a practice borrowed from the customs of heathenism, and noticed by Virgil and Pomponius Mela.† Pococke says: "It is remarkable that the Christians at Jerusalem, Bethlehem, St. John's, and Nazareth, are worse than any other Christians. I was informed that the women of Bethlehem are very good; whereas those at Jerusalem are worse than the men, who are generally better there than at the other places. This may be occasioned by the great converse which the women have there with those of their own sex who go thither as pilgrims; and I will not venture to say, whether too great a familiarity with those places in which the sacred mysteries of our Redemption were acted, may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct."

[To be continued.]

---

* Travels in Greece, Palestine, &c. vol. i, p. 390. Mod. Trav. vol. i. p. 177.
† Æneid. lib. iv. ver. 146. Pomp. Mela, lib. xxi.

CHAPTER II.

OCCURRENCES AT BABYLON, DURING THAT TIME.

	Sect. 1.	The state of Daniel and his companions.	Dan. I. 8. to end.	
	—— 2.	The prophetical commission of Ezekiel.	Ezek. I, II, III. 1—21.	
	—— 3.	His prophecy of Jerusalem's	—— III. 22. to	
A. M.		calamities.	end. IV—VII.	B. C.
	—— 4.	The idolatries occasioning	—— VIII—XI. 1—	
from		the captivity.	21.	from
3398	—— 5.	Predictions against Zedekiah	—— XI. 22. to	606
		and other sinners.	end. XII—XIX.	
to	—— 6.	Prophetical addresses to the	—— XX—XXIII.	to
		Jewish elders.		
3415.	—— 7.	At the commencement of the	—— XXIV. 1. to	589.
		siege.	end.	
	—— 8.	Prophecies against Pharaoh	—— XXIX. 1—16.	
		and all Egypt.	XXX. 20. to end.	
			XXXI.	

The difference between 2 KINGS XXIV. 8 and 2 CHRON. XXXVI. 9. may be reconciled, either by supposing that the custom of uniting the successor to the throne with its actual possessor, which seems to have uniformly existed in the kingdom of Judah, had been here adopted; or that the commencement of the captivity is referred to in Chronicles; and that this passage signifies, that Jehoiachin began to reign in the eighth year of the first captivity by Nebuchadnezzar. Lightfoot and Townsend.

JEREM. XXIX.—There is no person that can read this chapter with attention, without being sensible of an embarrassment and incoherence in particular parts of it, which leaves a suspicion of some capital defect, either in the text or its arrangement. Happily the Sept. are found to step in here to our relief, by evidencing a transposition of verse 15, which they have placed, where, undoubtedly, it ought to stand, immediately before verse 21. Blayney.

JEREM. XVII. 11.—Instead of דגר *(deger)* we should read רגג *(regeg)* and translate, *the hen hatches and clucks with the chickens of eggs not her own.* If here the prophet had not our domestic poultry in his view, in no passage of the Old Testament is mention made of them, nor do we find them among the Jews, until after their subjection by the Romans. Michaelis, Laws of Moses, ii. p. 386.

JEREM. XXXVI. 23.—The word דלתות *(Dalluth)* should be read, *columns* or *sections*, the *leaves* of a roll being an absurdity. Fragments to Calmet, No. LXXIII, "On the forms of ancient books."

JEREM. XLVII. 1.—On the geographical importance of עזה *(Gaza)*, Mr. Townsend has furnished some excellent observations from Lightfoot, Calmet, and particularly Cumberland's Orig. Gent. Tract 2nd. and Faber's Pag. Idol. iii. p. 567.

PSALM LXXIX.—In this psalm Asaph complains that the Babylonians had destroyed the city and temple of Jerusalem, and beseeches God to be reconciled to his people, and to punish the blasphemies and cruelties of their idolatrous enemies. Green, Wells.

PSALM LXXIV was occasioned by the desolation of Jerusalem and Judæa, made by Nebuchadnezzar, or the Babylonian forces: ver. 5—7, may be consulted. Wells', and Poole's Synops.

CHAPTER III.

THE REMAINING JEWS, ABOUT THE SAME PERIOD.

	Sect.			
	1.	Gedaliah made governor by the king of Babylon.	2 Kings xxv. 22—26. Jerem. xl. 1—12.	
A. M.	2.	Ishmael's conspiracy against Gedaliah.	Jerem. xl. 12. to end. xli. 1—10.	B. C.
from	3.	Johanan forcibly takes Jeremiah to Egypt.	—— xli. 11. to end. xlii, xliii. 1—7.	from
3415	4.	The prophet's declarations at Tahpanhes.	—— xliii. 8. to end. xlvi. 13. to end.	589
to				to
3416.	5.	His final predictions against the Jews and Egypt.	—— xliv. 1. to end.	588.
	6.	Jewish captivities by Nebuchadnezzar.	—— lii. 28—31.	

In PSALM LXXXIII, are enumerated the various nations that were leagued against Jerusalem, at the time it was written: verse 8, fixes the date of its composition. Dr. Wall.

JEREM. XXXVI. 18, 23.—The *ink* of the antients was not as fluid as ours. *Papyrus*, a reed peculiar to Egypt, was called Δελτος from the part where it grew in greatest plenty. Hence דלתות *(delluth)* and Δελτος, as here adopted, signify the leaves of a papyrus roll. Winckelman's Herculaneum, p. 81—86, 106, 107.

The LAMENTATIONS may be properly termed, "Jeremiah's sacred elegy on the funeral of Jerusalem." Henry. According to Josephus, Jerome, Junius, Usher, and others, they are the same which are mentioned in 2 Chron. xxxv. 25. But their whole tenor plainly shows, that they were not composed till after the subversion of the kingdom of Judah. Tomline's Elements of Christ. Theol. i. p. 112. Here are five distinct elegies, all evidently composed after the manner of funeral dirges, and exhibiting the finest flow of the most pathetic eloquence. Jahn, Introd. ad Vet. Fœd. p. 415—417; Carpzov. Introd. ad libros et Bib. cap. iv. p. 177—197; Horne's Introd. &c. iv. p. 206—209.

EZEKIEL.—יחזקאל, imports *the strength of God*. This prophet being extremely careful throughout in dating each prophecy, the place is usually assigned by internal evidence; and there is little or no difficulty in arranging each prophetical discourse in its historical and chronological order. Newcome, Gray, Townsend.

EZEK. IV.—Some curious observations on the emblematical mode of teaching by the use of types, an instance of which we read in this chapter, are given by Warburton, in his Div. Legat. iii. p. 105.

EZEK. VIII.—In this vision the three chief idolatries of the people are graphically described. The *Egyptian* superstitions, verse 10; the *Phœnician*, verse 14; and the *Persian*, verse 16. Faber's Pag. Idol. i. p. 208; Warburton's Div. Leg. iv.

EZEK. IX. 4. is criticised by R. Skinner in an elaborate letter to Dr. Usher, comprising much interesting biblical criticism. Parr's Life of Usher, letter cii. p. 348.

EZEK. XX. 25, 26.—Should not the interrogative form be here introduced: "Did I therefore give them statutes not good? And judgments whereby they could not live?" Or thus: "For have I given them statutes that were not good, or laws whereby they should not live? Or have I made them impure by their

CHAPTER IV.

PROCEEDINGS AT BABYLON, UNTO THE RESTORATION.

	Sect. 1.	Predictions against Judæa and other countries.	Ezek. xxxiii. 21. to end. xxv—xxviii.	
	—— 2.	Repeated prophecies against Egypt.	—— xxxii. 1. to end.	
	—— 3.	The prophet's appeal to the captives.	—— xxxiii. 1—20.	
	—— 4	Variety of prophetical announcements.	—— xxxiv—xxxix.	
	—— 5.	His vision of the second temple.	—— xl—xlviii.	
	—— 6.	Ezekiel's last prediction against Egypt.	—— xxix. 17. to end. xxx. 1–19.	
	—— 7.	Nebuchadnezzar's dream related by Daniel.	Dan. ii. 1. to end.	
A. M.	—— 8.	The golden image of Nebuchadnezzar.	—— iii. 1. to end.	B. C.
	—— 9.	His second dream: madness and recovery.	—— iv. 1. to end.	
from	—— 10.	Accession of Evil Merodach, and Jehoiachin's release.	Jerem. lii. 31. to end. 2 Kings xxv. 27. to end.	from
3416	—— 11.	Daniel's first vision of the four living creatures.	Dan. vii. 1. to end.	588
to	—— 12.	His vision of the ram and he-goat.	—— viii. 1. to end.	to
	—— 13.	The celebrated feast of Belshazzar.	—— v. 1. to end.	
3467.	—— 14.	Daniel's prayer, and prophecy of seventy weeks.	—— ix. and Ps. cii.	537.
	—— 15.	His preservation in a den of lions.	—— vi. 1. to end.	
	—— 16.	A variety of poetical compositions.	Psal. cxxxvii. cxxx. lxxx. lxxvii. xxxvii. lxvii. xlix. liii. lx. xiii-xv. xxv-xxvii. xxxvi. lxxxix. xcii. xciii. cxxiii.	
	—— 17.	Cyrus' decree for restoring the Jews.	Ezek. i. 1—3. Ps. cxxvi. lxxxv. 2 Chr. xxxvi. 22, 23.	

gifts? When I consecrated to myself their first-born, to ravish them with admiration, that they might know I AM the Lord." Bibl. Researches, i. p. 332.

Voces Græco-Barbaræ

NOVI TESTAMENTI

QUÆ ORIENTI ORIGINEM DEBENT.

It has frequently been remarked to us that, amidst the host of commentators upon the New Testament, there is no accessible treatise wherein the student may find a satisfactory explanation of the various Greek words of oriental origin, which continually occur in the inspired writings. We are aware that this subject has been treated in a masterly manner by several of the later German critics, but the bulk and expense of their works, added to the labor of wading through many pages of unnecessary matter and heavy quotation, deters many readers from consulting them; whilst, on the other hand, our modern editors have either treated this part of their labors so lightly, as to render their notes useless or unintelligible; in fact, many have neglected the subject altogether, or merely referred to some of the ponderous works alluded to above.

It has ever been the anxious wish of the Editors of the Critica Biblica to supply this desideratum, and to afford their readers with every possible intelligence relative to sacred criticism. Convinced of the utility of their undertaking, and knowing that there are many deserving scholars, to whom fortune has not been particularly lavish in her favors, they have determined to devote a few pages every month to a selection of the best and most useful notes, taken from the various critical works of an extensive library of sacred literature.

But, to revert to that part of the subject with which they set out, viz. Greek words derived from the oriental languages, they had almost despaired of being able to compass the object in a manner satisfactory to their own feelings, and those of their readers, until, during a late tour on the continent, a treatise was put into their hands by a celebrated German professor, who had carefully corrected and arranged the work for periodical publication. Under these circumstances they have no hesitation in laying it before their readers: this little work, now reprinted, they believe for the first time, was published at Amsterdam, by Lewis Elzevir, so early as 1649, and is seldom met with in commerce.

The Editors have one word more to offer, and that is the reason why they have not translated the work into English, which, had they done, it would, they apprehend, in common with every other work of the kind, have lost a great part of its force; besides the latin is so familiar as to render it intelligible, without any difficulty, to every tyro, as well as the experienced scholar, who will, upon perusal, derive considerable benefit in classical as well as sacred literature, owing to the numerous elucidations taken from the best profane authors.

ΑΒΑΔΔΩΝ.

Ἀβαδδὼν, ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλυων. Apoc. ix. 11. Nomen Angeli abyssi, quem locustæ sibi Regem constituerunt; Latinè redditur *exterminans* ad mentem *Vulgati*, ex intepretatione *Erasmi perdens*, ad literam *perditio, interitus;* Radix est אבד, indeque nomen accepit, quòd perderet. Porrò, quemadmodùm beati Angeli varia sortiuntur nomina, quibus, quid in operatione valeant, designatur, qua de re *D. Gregorius* homilia xxxiv in Euangelia; sic malorum Angelorum opera ex nominibus nonnunquam dignoscuntur, quâ ratione Σαρανᾶς dicitur, quòd adversetur à שטן quod est *adversari;* Asmodæus אשמודי qui libidinosos Saræ maritos occiderat (in libro Tobiæ) à שמד quod significat *perdere, disperdere,* (quamvis alii *peccati abundantiam*, nonnulli *mensurantem ignem* interpretentur, quidam denique *ignem Mediæ* exponant). Ἀπολλύειν autem significat *perdere*, & *funditus evellere*, quod & ἐξολλύειν, unde apud *Aristophanem* in nubibus conjunguntur, ἀπολεῖν μέ φησι κἀξολεῖν. Opponuntur nonnunquam σώζειν & ἀπολλύειν, ut Matth. viii, 25. Κύριε σῶσον ἡμᾶς, ἀπολλύμεθα: Sic apud *Platonem*, *Isocratem*, alios. Vt autem bonis Angelis convenit σώζειν, sic malis ἀπολλύειν. Videtur igitur hic latere modus, quem Rhetores dixêre μετωνυμίαν effecti, cum effectus loco causæ ponitur: sic אבדון pro אבד *perditio* pro *perditore*. Is nimirum mos est Hebræorum; ut effectum loco causæ substituant: hinc & mortem & infernum *perditionem* vocat textus sacer veteris instrumenti, ut Job. xxviii. 22; Psalm lxxxviii. 12; Proverb. xv. 11. Per illum, qui hoc loco ἀπολλύων dicitur, Ἀπόλλωνα designari existimant nonnulli; Quicquid sit, certum est Apollinem sub forma serpentis in Græcia cultum esse, sub qua specie malignus ille spiritus generi humano miserrimam obtrusit miseriam, unde Psalm xci, 13. פתן dicitur, quam vocem Græci per βασιλίσκον reddunt. Hinc Delphi, urbs in qua colebatur Apollo, prius dicebatur *Pytho*, ipseque Apollo *Pythius:* à quo non multum abest, quòd mulier à Saul Rege Israël consulta dicatur בעלת־אוב domina *Pythonis* sive *serpentis*, ex quo אוב Græcorum ὄφις derivant, quod idem significat.

ABBA.

Ἀββᾶ, ὁ πατὴρ Rom. viii. 15; Galat. iv. 6. Sic dicitur à propensa in liberos voluntate ab אבה *voluit, desideravit*, quamvis hanc vocem origine Græcam familiaris ac blandioris compellationis esse contendat *Lud. Cappellus*. Hâc voce Patrem compellat Christus Marc. xiv. 36. Ἀββᾶ, ὁ πατὴρ, παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο, ubi *Syrus interpres* אבא אבי, *pater, pater mi*. Differentiam instituit *Joh. Drusius* inter Ἀββᾶ & πατὴρ, illud enim dignitatis esse, hoc naturæ. De Ἀββᾶ ita habet *Salmanticensis:* אבא *dicitur per modum honoris, ut Rabbi, & amplius, ut Abba Saul, Abba Iose.* Alii dicunt Hebr. אב significare patrem ætate, honore & cura. In mysterio S. S. Trinitatis prima persona dicitur Pater אב vel אבא tum

Of the Purpose

FOR WHICH THE BOOKS OF THE NEW TESTAMENT WERE WRITTEN.

THE purpose of the Epistles, is to be learnt also by reading them with care; for an Epistle may be made the vehicle of every species of information, and in all various ways. That of the Epistles of the New Testament, is such as might have been expected, from the style of writing most commonly used in such compositions, and from the great subject of which, in one way or other, the whole New Testament treats. It is, to give to those already acquainted with the evidences and leading doctrines of Christianity, such particular instruction and advice as their character and circumstances required. As every thing, whether of doctrine or precept, contained in them has thus, more or less of the complexion of familiar letters, these works are now more easy or difficult to be understood, according to the knowledge which may still be acquired of those contingencies, by which the train of thought in the minds of the writers must have been so much regulated. Sometimes, from the contingencies being preserved by collateral testimony, or incorporated with the allusions, we can read the Epistles with all, or more than all, the advantages of those to whom they were addressed. Sometimes, it is easy to see, that the train of thought has allusions to such contingencies as are now irrecoverably lost. But sometimes, it is impossible to determine, whether the train of thought has, or has not, any such allusions. This is particularly observable in the moral precepts with which the Apostle Paul generally concludes his Epistles. Here, it is perhaps impossible to determine, in how far the train of thought proceeds upon circumstances, in the situation and character of those to whom he writes, or according to such connexions as might have been furnished to his subject from the great principles of religious and moral truth. Yet, even should the attempt to explain the passages upon the supposition of such abstract connexions, be conducted where it has not sufficient ground, no harm to the cause of religion can ensue, provided the connexions, as still might happen, be consistent with the principles whence they are derived.

These observations, although they in some degree restrict, do not undervalue the advantages now to be received from works, written for the purpose which has been stated. In every point of consequence to the knowledge, practice, and comfort of Christians, they still may be read with profit; the very measure of profit designed in the dispensation of which they form a part.

It only remains to make a few remarks on the purpose of the prophetical parts of the New Testament. Although the purpose of any work, to which the term prophetical can be justly given, must be to furnish some previous notice of events which are to come, it by no means follows from this leading purpose, either that the work should contain nothing but predictions, or that all the subjects of these predictions shall be clearly apprehended whenever they are read. Each of these points it is of importance to consider, because they are essential to the caution, and success, with which every work containing predictions must be interpreted.

The importance of the first remark arises from this, that in a work which contains other subjects, along with the subject of prophecy, it may often be difficult, or impossible, to distinguish what is, from what is not, a prediction. This remark is peculiarly applicable to that book of the New Testament, the Apocalypse, which has been considered as, of all, the most appropriated to shew things to come. That it does contain some historical matter, as well as religious and moral instruction, cannot be called in question; and there is hence a difficulty in determining when the language refers to what is past, and when it describes what is future. This difficulty is caused, not so much by that less appropriate use of the tenses of the Greek verb (so natural to men to whom the language of the Hebrew Scriptures was familiar), in circumstances where what have been called the preterite and future tenses of the Hebrew verb, are used so indiscriminately; as by the obscurity of the subjects on which the descriptions of the Apocalypse dwell, and the highly allegorical nature of these descriptions. Hence, while it is difficult to draw precisely the line which bounds the prophetical from the historical matter in the Apocalypse, it is easy to do so in the Gospels, both from the nature of the events therein predicted, and from the plain language in which they are described. How great therefore would be the misunderstanding of this prophetical book, were the interpretation of it conducted on the supposition that its whole language had a reference to what was future, and that no such discrimination of its purpose was necessary!

But, even after this discrimination has been judiciously made, there may remain the farther difficulty, of understanding the meaning of language that was certainly intended to be prophetical. This difficulty, and the obscurity from whence it proceeds, is in part produced by the language which the prophet must employ. It is no more possible, that this language can be divested of such peculiarities, as are inherent in its structure and use, and to which allusion has already been made, when it is employed as the vehicle of prophecy, than when it is used for any other purpose; and the difficulty thus produced at all times, is then so much the greater, inasmuch as the subject of prophecy is often little understood, and the expression becomes more than usually allegorical. This peculiar measure of obscurity, so far from being inconsistent with, seems necessary to the purpose of prophecy. Its purpose by no means

is, to point out the subject or event, with perfect clearness, from the moment of its being announced. Even were such distinctness possible, it could be of little or no use to those living before the event predicted, who could not thus be more convinced of the office and authority of the prophet (because an impostor could easily employ the most definite of all language in announcing what never was to happen) ; and it would not be necessary for those living at the time when the event had happened, because its actual completion may then have rendered the prediction abundantly clear, and as soon as that clearness could serve the cause of religion. And this is but analogous to the manner in which the mind must acquire clear ideas upon other subjects. In other subjects we are not at once admitted into what is most profound, but must gradually advance from what is more obvious to what is more abstruse: can it then excite surprise, that the knowledge to be gained from prophecy, must, in a similar manner, be acquired by a gradual accumulation of the facts to which its language relates? In this way too, the same respect, as in all the other ways of Providence, is preserved to that sense of liberty, which is an elementary part of our constitution as moral agents, and which he, by whom it was implanted, has made provision never to disturb In effecting this important purpose, the language of prophecy, if expressed in terms more directly significant of the event, by omitting some parts, leaves the description hanging in suspense, till the occurrence of the event completes the definition, and attaches the whole, thus completed, to itself. Such is the case with the prediction of the man of sin (2 Tess. ii. 3.), and with that of the scoffers in the last days (2 Pet. iii. 3.). If, in the richness of allegorical description, the ambiguity be for a while still greater, it can be removed only by the same practical application, pointed out by the event when it takes place: thus, according completely with the character of prophecy, given by Peter, of a light shining in a dark place, and showing the soundness of his observation (2 Peter i. 20.), "that no prophecy of the Scripture is ἰδιας επιλυσεως."—Hence it follows, that the obscurity over prophecy, arising from our ignorance of the facts to which it relates, although it must be universal, previously to the events taking place, yet may exist after they have happened, whenever these facts have not been learnt, or are forgotten. Hence prophecies, actually accomplished, and once understood, may become unintelligible. Hence too, the allegorical language of prophecy, is in this respect, although not in others, in greater danger of being mistaken by us, than by the people in ancient times, to whom it was more familiar. There may also, it is obvious, be an obscurity in the subject which no facts can, in our present state, ever remove. Will it therefore be said, that such subjects are not the proper theme of prophecy? With what more reason, than that the Divine attributes, which no finite mind can thoroughly apprehend, are not a proper subject of religious instruction? In carrying on a chain of prophecy, is nothing to be mentioned, but what must one day be thoroughly

Scripture history, therefore, we read of eminent persons called to the highest and most sacred offices, heroes, kings, and prophets, from the plough, and from the stalls.*

Such being the state of things, we cannot reasonably be surprised to find the Hebrew writers deducing most of their metaphors from those arts particularly, in which they were educated from their earliest years. We are not to wonder that those objects which were most familiar to their senses afforded the principal ornaments of their poetry; especially since they furnished so various and so elegant an assortment of materials, that not only the beautiful, but the grand and magnificent, might be collected from them. If any person of more nicety than judgment should esteem some of these rustic images grovelling or vulgar, it may be of some use to him to be informed, that such an effect can only result from the ignorance of the critic, who, through the medium of his scanty information and peculiar prejudices, presumes to estimate matters of the most remote antiquity; it cannot reasonably be attributed as an error to the sacred poets, who not only give to those ideas all their natural force and dignity, but frequently, by the vivacity and boldness of the figure, exhibit them with additional vigour, ornament and beauty.

It would be a tedious task to instance particularly with what embellishments of diction, derived from one low and trivial object (as it may appear to some), the barn or the threshing-floor, the sacred writers have contrived to add a lustre to the most sublime, and a force to the most important subjects: Thus "JEHOVAH threshes out the heathen as corn, tramples them under his feet, and disperses them. He delivers the nations to Israel to be beaten in pieces by an indented flail,† or to be crushed by their brazen hoofs. He scatters his enemies like chaff upon the mountains,‡ and disperses them with the whirlwind of his indignation."§

> Behold I have made thee a threshing wain;
> A new corn-drag armed with pointed teeth:
> Thou shalt thresh the mountains, and beat them small,
> And reduce the hills to chaff.
> Thou shalt winnow them, and the wind shall bear them away;
> And the tempest shall scatter them abroad.‖

Of these quotations it is to be remarked, first, that the nature of this metaphor, and the mode of applying it, are constantly and cautiously regarded by the different authors of the sacred poems; and on this account, notwithstanding the boldness of it, both chastity and perspicuity are preserved: since they apply it solely to exaggerate the slaughter and dispersion of the wicked. The force

---

* See Jud. iii. 31. vi. 11; 1 Sam. ix. 3. xi. 5; 2 Sam. vii. 8; Psal. lxxviii. 72, 73; 1 Kings, xix. 19. 20; Amos, i. 1. vii. 14, 15.

† Hab. iii. 12; Joel, iii. 14; Jer. li. 33; Isai. xxi. 10.

‡ Mic. iv. 13.

§ Psal. lxxxiii. 14, 16; Isai. xvii. 13.

‖ Isai. xli. 15, 16.

and aptness of the image itself in illustrating the subject, will also afford a very proper and ready apology for some degree of freedom in the application of it, particularly if we advert to the nature and method of this rustic operation in Palestine. It was performed in a high situation exposed to the wind, by bruising the ear, either by driving in upon the sheaves a herd of cattle, or else by an instrument constructed of large planks, and sharpened underneath with stones or iron; and sometimes by a machine in the form of a cart, with iron wheels or axles indented, which Varro calls *Pœnicum*,* as being brought to Italy by the Carthaginians from Phœnicia, which was adjacent to Palestine. From this it is plain (not to mention that the descriptions agree in every particular) that the same custom was common both to the Hebrews and the Romans; and yet we do not recollect that the latter have borrowed any of their poetical imagery from this occupation. It is proper, however, to remark, that this image was obvious and familiar to the Hebrews in a high degree, as we learn from what is said of the threshing-floor of Ornan† the Jebusite, which was situate in an open place (as were all the rest) in Jerusalem itself, and in the highest part of the city, in the very place, indeed, where the temple of Solomon was afterwards erected.

Homer, who was uncommonly fond of every picture of rural life, esteemed that under our consideration so beautiful and significant, that, in a few instances,‡ he draws his comparisons from the threshing-floor (for even he was fearful of the boldness of this image in the form of a metaphor). Two of these comparisons he introduces to illustrate light subjects, contrary to the practice of the Hebrews; but the third is employed upon a subject truly magnificent, and this, as it approaches in some degree the sublimity of the Hebrew, it may not be improper to recite:

> Ὡς δ' ὁτε τις ζευξῃ βοας αρσενας ευρυμετωπους,
> τριβεμεναι κρι λευκον ευτραχαλῳ εν αλωῃ,
> ῥιμφα τε λεπτ' εγενοντο βοων υπο ποσσ'εριμυκεων.
> ὡς ὑπ' Αχιλληος μεγαθυμου μωνυχες ἱπποι
> τειβον ὁμου νεκυας τε και ασπιδας. Ιλιας υ. 495—499.
>
> As with autumnal harvests cover'd o'er,
> And thick bestrown, lies Ceres' sacred floor,
> When round and round, with never-wearied pain,
> The trampling steers beat out th' unnumber'd grain:
> So the fierce coursers, as the chariot rolls,
> Tread down whole ranks, and crush out heroes' souls.§

This comparison, however, though deservedly accounted one of the grandest and most beautiful which antiquity has transmitted to us, still falls greatly short of the Hebrew boldness and sublimity. A Hebrew writer would have compared the hero himself with the instrument, and not his horses with the oxen that are harnessed to it, which is rather too apposite, and too exactly similar. But

---

* *De Re Rust.* 1. 52.
† 2 Chron. iii, 1.
‡ See *Iliad* v. and xiii. 588.
§ Pope's *Iliad* xx. 577.

custom had not given equal license to the Greek poetry: this image had not been equally familiar, had not occupied the same place as with the Hebrews; nor had acquired the same force and authority by long prescription.

I ought not in this place to omit that supremely magnificent delineation of the Divine vengeance, expressed by imagery taken from the Wine-press; an image which very frequently occurs in the sacred poets, but which no other poetry has presumed to introduce. But where shall we find expressions of equal dignity with the original in any modern language? By what art of the pencil can we exhibit even a shadow or an outline of that description in which Isaiah depicts the Messiah as coming to vengeance?*

> Who is this that cometh from Edom?
> With garments deeply dyed from Botsra?
> This that is magnificent in his apparel;
> Marching on in the greatness of his strength?
> I who publish righteousness, and am mighty to save.
> Wherefore is thine apparel red?
> And thy garments, as one that treadeth the wine-vat?
> I have trodden the vat alone;
> And of the peoples there was not a man with me.
> And I trod them in mine anger;
> And I trampled on them in mine indignation;
> And their life-blood was sprinkled upon my garments;
> And I have stained all my apparel.

But the instances are innumerable which might be quoted of metaphors taken from the manners and customs of the Hebrews. One general remark, however, may be made upon this subject, namely, that from one simple, regular, and natural mode of life having prevailed among the Hebrews, it has arisen, that in their poetry these metaphors have less of obscurity, of meanness, or depression, than could be expected, when we consider the antiquity of their writings, the distance of the scene, and the uncommon boldness and vivacity of their rhetoric. Indeed, to have made use of the boldest imagery with the most perfect perspicuity, and the most common and familiar with the greatest dignity, is a commendation almost peculiar to the sacred poets. We shall not hesitate to produce an example of this kind, in which the meanness of the image is fully equalled by the plainness and inelegance of the expression; and yet such is its consistency, such the propriety of its application, that he do not scruple to pronounce it sublime. The Almighty threatens the ultimate destruction of Jerusalem in these terms:

> And I will wipe Jerusalem,
> As a man wipeth a dish:
> He wipeth it, and turneth it upside down.†

But many of these images must falsely appear mean and ob-

---

* See Isaiah lxiii. 1—3.

† 2 Kings, xxi. 13. This is the answer of some prophet, as related by the historian.

scure to us, who differ so materially from the Hebrews in our manners and customs: but in such cases it is our duty neither too rashly to blame, nor too suddenly to despair. The mind should rather exert itself to discover, if possible, the connexion between the literal and the figurative meanings, which, in abstruse subjects, frequently depending upon some very delicate and nice relation, eludes our penetration. An obsolete custom, for instance, or some forgotten circumstance, opportunely adverted to, will sometimes restore its true perspicuity and credit to a very intricate passage. The instance at present in view may prove of some utility in this respect, and it may possibly serve to illustrate still further the nature of the Hebrew imagery, and the accuracy of their poets in the application of it.

Either through choice or necessity, the infernal regions and the state of the dead has been a very common topic with the poets of every nation; and this difficult subject, which the most vigorous understanding is unable to fathom by any exertion of reason, and of which conjecture itself can scarcely form any adequate idea, they have ornamented with all the splendour of description, as one of the most important themes which could engage the human imagination. Thus the prompt and fertile genius of the Greeks, naturally adapted to the fabulous, has eagerly embraced the opportunity to indulge in all the wantonness of fiction, and has peopled the infernal regions with such a profusion of monsters, as could not fail to promote the ridicule even of the ignorant and the vulgar.* The conduct of the Hebrews has been very different; their fancy was restrained upon this subject by the tenets of their religion; and (notwithstanding the firm persuasion of the existence not only of the soul but of the body after death) we are to remember they were equally ignorant with the rest of mankind of the actual state and situation of the dead. In this case they have acted as in every other: what was plain and commonly understood concerning the dead, that is, what happened to the body, suggested the general imagery to which the Hebrews always resort in describing the state and condition of departed souls, and in forming what may be termed, if the expression be allowable, their poetical Hell. It is called שאול *(Sheol)* by the Hebrews themselves, by the Greeks Ἅδης, HADES, and by the Latins INFERNUM, or SEPULCHRUM. In the funeral rites or ceremonies of the Hebrews may be traced all the imagery which their poets introduce to illustrate this subject; and it must be confessed that these afforded ample scope for poetical embellishment. The sepulchres of the Hebrews, at least those of respectable persons, and those which hereditarily belonged to the principal families, were extensive caves, or vaults,† excavated from the native rock by art

* See Cicero *Quæst. Tusculan.* l. 5, 6.

† See Gen. xxiii. 2 Kings, xiii. 21. Isai. xxii. 16. 2 Chron. xvi. 14. Josh. x. 27. Lam. iii. 53. John xi. 38; and the Evangelists, concerning the Sepulchre of Christ.

and manual labour. The roofs of them in general were arched; and some were so spacious as to be supported by colonnades. All round the sides were cells for the reception of the Sarcophagi; these were properly ornamented with sculpture, and each was placed in its proper cell. The cave or sepulchre admitted no light, being closed by a great stone, which was rolled to the mouth of the narrow passage or entrance. Many of these receptacles are still extant in Judæa: two in particular are more magnificent than all the rest,* and are supposed to be the sepulchres of the kings. One of these is in Jerusalem, and contains twenty-four cells; the other, containing twice that number, is in a place without the city.

If, therefore, we examine all those passages in which the sacred writers have poetically described the infernal regions, we may clearly perceive them intent upon this gloomy picture, which their mode of sepulture presented to their view. That which struck their senses they delineated in their descriptions: we there find no

---

* See a description of these Sepulchres, Serlio *Architettura*, L. iii. Villapandus *Apparat. Urb.* iii. 16. Maundrel's *Travels*, p. 76. and Crit. Bib. vol. ii. p. 389.

Josephus makes frequent mention of the Sepulchre of David. He calls the Sepulchre itself ταφον or μνημα; and the chambers, into many of which the Sepulchre was divided, οικες τες εν τω μνηματι; the cells δηκας (*Antiq.* vii. 15. xv. 7. *Bell.* 1. 2.). The Sepulchres of the Egyptian monarchs are described by Strabo (Lib. xvii.), "About forty cells are cut in the caves." Of the remains of which see a description, Pocock's *Description of the East*, B. ii. c. 3. There are still remaining at Naples certain sepulchral vaults called *Catacombs*, which have not been exceeded in grandeur by any similar work of man. They appear to me, indeed, to be a monument of the most remote antiquity, which, though originally appropriated to some other use, about the Christian æra were made use of as burial-places. They are evidently of the same kind with other subterraneous works of that country, many of which have been destroyed by earthquakes, but many remain at this day at Cumæ, Misenum, Baiæ, the Lake of Averno, and Mount Posilypo. I have no doubt but that these works were antecedent to the time of Homer, who describes them as inhabited by the Cimmerians, a people who live in perpetual darkness (*Odyss.* ix. sub. init.), as Ephorus in Strabo (*Lib.* 5.), says of them, 'that they live in certain subterraneous dwellings, which they call *Argillas*, and associate with one another by narrow fosses or passages;' and the remaining monuments demonstrate this account not to be altogether fabulous. The caves are called *Argillas*, from the nature of the soil in which I believe they are usually dug: '*Argil*, or that kind of earth which is used for cleansing, or white clay.' Hesych.; whence a hill between Puteoli and Naples was called *Leucogæus*, (Plin. *Nat. Hist* viii. 11.), although those mentioned above are all hewn out of the solid grit, in order to resist the injuries of time. Hence *Argiletum*, the name of a street in Rome, taken from some *Argil* of this kind, such as formed the cave of Cacus, which was not far from that street; though Virgil does not favour this opinion; see however Varro *De Ling. Lat.* Lib. iv. It is evident that Homer first, and Virgil after him, derived their notions of the infernal regions from these Cimmerian caves of Campania; and when Virgil is describing the cave of Cacus, when forced open by Hercules, the image of the infernal state immediately occurs:

> At specus et Caci detecta adparuit ingens
> Regia, et umbrosæ penitus patuere cavernæ:
> Non secus, ac si qua penitus vi terra dehiscens

exact account, no explicit mention of immortal spirits; not, according to the notion of some learned persons,* because they disbelieved in the existence of the soul after death, but because they had no clear idea of perception by which they might explain where or in what manner it existed; and they were not possessed of that subtilty of language, which enables men to speak with plausibility on subjects abstruse, and remote from the apprehension of the senses, and to cover their ignorance with learned disputation. The condition, the form, the habitation of departed spirits were therefore concealed from the Hebrews equally with the rest of mankind. Nor did revelation afford them the smallest assistance on this subject; not, perhaps, because the divine Providence was disposed to withhold this information from them, but because the present condition of the human mind renders it incapable of receiving it. For, when the understanding contemplates things distinct from body and matter, from the want of just ideas it is compelled to have recourse to such as are false and fictitious, and to delineate the incorporeal world by things corporeal and terrestrial. Thus, observing that after death the body returned to the earth, and that it was deposited in a sepulchre, after the manner which has just been described, a sort of popular notion prevailed among the Hebrews, as well as among other nations, that the life which succeeded the present was to be passed beneath the earth: and to this notion even the sacred prophets were obliged to allude occasionally, if they wished to be understood by the people on this subject.

Hence the meaning is evident, when the deceased are said to "descend into the pit,† to the nether parts of the earth, to the gates and chambers of death, to the stony places, to the sides, to the gates of the caverns;" when it is said that "the grave has

---

Infernas reseret sedes, et regna recludat
Pallida, dis invisa; superque immane barathrum
Cernatur, trepidentque immisso lumine Manes.
Æneid. lib. viii. 241—246.

The court of Cacus stands revealed to sight,
The cavern glares with new admitted light.
So pent the vapours with a rumbling sound
Heave from below, and rend the hollow ground:
A sounding flaw succeeds: and from on high,
The Gods with hate beheld the nether sky:
The ghosts repined at violated right;
And curse th'invading sum; and sicken at the sight.
DRYDEN's *Virg.* Æn. viii, 321.
Bishop Lowth.

* See Le Clerc. *Comment Hagiographa:* consult the Index for the word *Immortalitas.*

† שחת, also בור or באר Job xxxiii. 18. Psal. xxviii. 1. & pa ssim. ארץ תחתית or ארץ תחתיות, Ezek. xxxi. 14. xxxii. 18. and Psal. passim. שערי שאול, Isai. xxxviii, 10. שערי מות, Job xxxviii. 17. Psal. ix. 14. חדרי מותו, Prov. vii. 27. אבני בור. Isai xiv. 19. ירכתי בור, Isai. xiv. 15. Ezek. xxxii 23. כרי שאול, Job. xvii. 16.

swallowed them up, and closed its mouth upon them;* "that "they lie down in the deep;† immersed in a desert place, in the gulf, in thick darkness, in the land of darkness and the shadow of death, wild, hideous, where all is disorder and darkness: and darkness as it were instead of light diffuseth its beams."

The poets of other nations, amidst all their fictions, have yet retained a congenial picture of the habitations of the dead: thus the tragic poet has admirably described the deep course of Acheron:

> Through dreary caves cut in the rugged rock.
> Where reigns the darkness of perpetual hell.‡

But how grand and magnificent a scene is depicted by the Hebrew poets from the same materials, in which their deceased heroes and kings are seen to advance from the earth! Figure to yourselves a vast, dreary, dark, sepulchral cavern,§ where the kings of the nations lie each upon his bed of dust,‖ the arms of each beside him, his sword under his head,¶ and the graves of their numerous hosts round about them:** Behold! the king of Babylon is introduced, they all rise and go forth to meet him; and receive him as he approaches! "Art thou also come down unto us? Art thou become like unto us? Art thou cut down and withered in thy strength, O thou destroyer of the nations!" But we reluctantly refrain.—It is not for us, nor indeed for human ability, to explain these subjects with a becoming dignity. This transcendent imagery will be seen more completely displayed in that triumphal song which was composed by Isaiah†† (the first of all poets for sublimity and elegance) previous to the death of the king of Babylon. Ezekiel‡‡ also has nobly illustrated the same scene, with similar machinery, in the last prophecy concerning the fall of Pharaoh; that remarkable example of the terrific, which is, indeed, deservedly accounted the peculiar excellence of this Prophet.§§

---

* מי שאול Psal. cxli. 7. מי באר Psal. lxix. 16. See also Isai. v. 14.

† מצולה, Psal. lxix. 16. lxxxviii 7. חרכות Job, iii. 14. Ezek. xxv. 1. 20.

‡ Cic. *Tusc. Quæst.* 1.

§ Isai xiv. 9, 18; Ezek. xxxii, 19, 21, &c

‖ משכב Isai lvii. 2; Ezek. xxxii. 25. ἡ θηκη, the cell which receives the sarcophagus.

¶ Ezek. xxxii. 27; See 1. Macc. xiii. 29.

** Ezek. xxxii. 22, 23, 24.

†† Isai. xiv. 4.—27.

‡‡ Ezek. xxxii. 18—32.

§§ Lowth on the Sac. Poet. of the Heb. Lect. vii.

Defence of Revelation.

Scripture Prophecy.

It being our intention, occasionally, to call the attention of our readers to the fulfilment of the prophetic parts of Scripture, as one branch of the evidence of its Divine inspiration, we conceive we cannot do better than introduce the subject with the following very excellent discourse of a contemporary writer. After which we shall select for consideration, some of the most striking and remarkable prophecies which have met with their fulfilment in the church and in the world.

In entering the temple of Revelation, one of the first objects which has attracted the attention of all ages, and which constitutes a grand support, is the pillar of prophecy. Like the celebrated obelisks of Egypt, it is covered with hieroglyphics, which the wisdom of man, and the skill of science, in their combined efforts, attempt in vain to decypher. There is one interpreter whose elucidations never fail to render the inscription intelligible. It is Time. His hand retraces all the figures before the eyes of succeeding generations; his interpretation is recorded by the pen of faithful, impartial history: and by comparing the commentary with the original, we are able to comprehend both the one and the other. This pillar is adamant, and resists the impressions of age. Its inscriptions were written by hands which have long since mouldered into dust; and by persons who did not themselves always understand what they wrote, nor were able to explain the characters which they formed; but the substance of them was dictated by God himself, and the column is his own workmanship. There have been many fruitless efforts made to shake this monument of infinite wisdom, and to erase the lines of unsearchable knowledge: but the pillar remains unmoved, the lines unimpaired, and the whole uninjured either by malice or by years. The parts of this singular elevation, which stand nearer the roof of the temple, are covered by an impenetrable cloud. The whole pillar was once equally involved; but Time, who has rolled away the mist from its base, shall, at the destined period, unveil the remaining part of it; and while we shall be able to read the writing, he shall announce, with unerring perspicuity, the interpretation.

To speak without a figure, one of the principal evidences in support of revelation, is Scripture Prophecy. The larger proportion of these predictions have been elucidated by subsequent transactions: and corresponding events of an indisputable nature, have fixed with infallible certainty their application to the objects foreseen and foretold. They were delivered originally by men who did not always understand the import of their own language; and the

" shall serve will I judge; and afterwards shall they come out with " great substance. And thou shalt go to thy fathers in peace; thou " shalt be buried in a good old age. But in the fourth generation " they shall come hither again: for the iniquity of the Amorites is " not yet full."* Dreams were also employed as a vehicle of communion with Deity of another nature beside prophecy: and they became the channel of intercourse between God and good men, when no prophetical spirit rested upon the latter. Some were designed for consolation: such was the dream of Jacob at Bethel in the way to Padan-aram. Some were sent for purposes of admonition: such was the dream of Joseph, the husband of Mary, when he was warned of the designs of Herod against Jesus, and was commanded to " take the " young child and his mother, and to flee into Egypt." Some were sent as tokens of the divine favour, and as pledges of his friendship, when no danger impended, and no particular interposition was necessary: such was the dream of Solomon, at the commencement of his government, when he was instructed to avail himself of the beneficence of Deity, and when he chose wisdom in preference to wealth and to length of days.

As dreams were the ordinary method of communications from God, while as yet the canon of Scripture was incomplete and inadequate to all the necessities of human nature, prophecy, by way of pre-eminence, was more frequently the subject of *Visions*. In the use of this term we mean to convey an idea of impressions superior to those received in dreams: and we will specify the distinction which appears to subsist between these apparently similar vehicles of sacred intercourse. Dreams took place when the man was *asleep*: God whispered, (so to speak) some future event to the mind, which time was to unfold. But a vision surprised the prophet when he was *awake*; and abstracting him from all surrounding objects, impressed upon his imagination other scenes, visionary indeed, but which absorbed all his attention. In the mean time all his senses were exercising their several functions: he spoke—he understood as at other times—only that the designs of God, passing before his imagination, swallowed up all his faculties. For the sake of illustration—Joseph's was a prophetical dream, when he saw the sun, the moon, and the eleven stars, bow down to him: but the future designs of God were only imperfectly conveyed to him, and their express meaning could be ascertained only by the event itself. On the contrary, Ezekiel's was exactly what we mean by a vision, and agrees with the representation which we have given of that mode of communication in all its several parts. " And it came to pass in the sixth year, in " the sixth month, in the fifth day of the month, as I sat in mine " house, and the elders of Judah sat before me, that the hand of the " Lord God fell there upon me. Then I beheld, and lo, a likeness " as the appearance of fire: from the appearance of his loins even " downward, fire; and from his loins even upward, as the ap-

* Gen. xv. 12—16.

" pearance of brightness, as the colour of amber. And he put forth " the form of an hand, and took me by a lock of mine head; and the " spirit lifted me up between the earth and the heaven, and brought " me in the visions of God to Jerusalem."* It was by this last method that he disclosed futurity, almost uniformly to the latter prophets. And we may also observe here, that it was no uncommon thing for the body to be affected by the impressions of the mind; and the prophet to be wafted, under the influence of the spirit, from place to place by rapid and almost momentary transitions. Thus Obadiah feared to tell Ahab that Elijah had sent him: for he said, " It shall " come to pass, as soon as I am gone from thee, that the spirit of " the Lord shall carry thee whither I know not; and so when I come " and tell Ahab, and he cannot find thee, he shall slay me." Under the same impulse, the same prophet ran before this monarch's chariot to Jezreel. Thus the sons of the prophets imagined, that, at his translation, the spirit of the Lord had " taken him up, and cast " him upon some mountain, or into some valley." Thus was it also with Philip the Evangelist: " When they were come up out of the " water, the Spirit of the Lord caught away Philip, that the eunuch " saw him no more: and he went on his way rejoicing: But Philip " was found at Azotus." Our Lord, it is probable, endured the same sort of transportation, when he was " led up of the Spirit into " the wilderness to be tempted of the Devil."

The method of communication which the Deity adopted in respect of *Moses* differed from all these: and whatever is to be understood by the phrase, that " God spake to him face to face, as a man speaketh to his friend," a superior kind of illumination is doubtless intended. It was the highest degree of inspiration. It was not in a dream, or in a vision, that the divine mind was suggested; but towards this illustrious and favoured individual a clearer and more explicit mode of revelation was employed. And this was a privilege peculiarly his own. There were prophets in his days: but none shared with him this preeminent honour. When Miriam and Aaron contended for their share of distinction, because God had also spoken to the people by them, Deity himself thus discriminates between his ordinary communications, and the intercourse which he held with Moses. " Hear now my words: If there be a prophet among you, I " the Lord will make myself known unto him in a vision, and will " speak unto him in a dream. My servant Moses is not so, who is " faithful in all mine house. With him will I speak mouth to mouth " even apparently, and not in dark speeches; and the similitude of " the Lord shall he behold: wherefore then were ye not afraid to " speak against my servant Moses?"† It is probable, that by the " similitude of the Lord," we are to understand some such visible symbol of the divine presence as the Shechinah, which on occasions of intercourse with Moses the Lord assumed: possibly more splendid and more glorious than the cloud which hovered over the ark. Thus

* Ezek. viii. 1, &c.

† Numb. xii. 6—8.

when Moses descended from the Mount, where he received the Law, his face shone so brightly with reflected radiance, that the Israelites could not behold him: and from that time he constantly covered his countenance with a veil. This, however, is immaterial to us at this moment: the passage sufficiently proves, that the intercourse of Moses with Deity was more immediate than that of any other prophet among his contemporaries or his successors, and that his inspiration was of a higher order.

Sometimes the word of the Lord came to the prophet in an *audible voice*, although perhaps heard only by himself, and expressly told him what he should say. This appears to have been the fact with Samuel, when as yet a child he was employed to denounce the judgments suspended over the head of the corrupted priesthood. He heard himself called by name, and supposed that it was the voice of Eli. The reason assigned for this conjecture on the part of Samuel is, that "he knew not the Lord:" by which we understand that he was ignorant of any such mode of communication on the part of Deity: that an audible voice was not, at that period, the accustomed vehicle of conveying intelligence from God to man. The prophets contemporary with Samuel, were most probably accustomed to visions; he would therefore have been prepared for the ordinary channel of divine intercourse, but was unacquainted with the method adopted in respect to himself. We are the more decidedly of this opinion from the circumstance that Eli himself did not perceive that the Lord had called the child, till the voice had twice addressed itself to him: but had the audible voice been an ordinary method of communication, it is to be presumed, when he knew that he himself had not called the child, he would have determined at once from whom the voice came. After this, we frequently read, "the word of the Lord came" to such a prophet, without specifying precisely the method employed: and in these cases perhaps we may in general safely conclude that it was by some such voice.

There remains yet one other mode by which the will of God was ascertained, which we have not named—the enquiry by *Urim and Thummim*. There have been various conjectures respecting this oracle, the mode of consulting it, and the answers given. Without stating these, we shall give the sentiment which appears to be the most probable. Urim is a word signifying *Light*, and Thummim implies *Perfection*: terms employed possibly to distinguish at once the clearness and perfection of the answers returned by this oracle, from the darkness and mutilation which characterized those of the heathen world. The Urim and Thummim were probably the stones set in the high priest's breast-plate, which had engraven upon them the names of the twelve tribes of Israel. It is supposed that the High-priest stood before the ark: that the question of the enquirer was submissively repeated before God (which question usually related to political matters, and was designed to ascertain the will of God

as to any affair, or any enterprise), that the high-priest then looked upon the breast-plate, and according to the lustre from the Shechinah that was reflected by any of the stones, or that illuminated in an extraordinary degree certain letters engraven on the stones, to distinguish them from the rest, together with, perhaps, some supernatural impulse on his mind, the high-priest shaped his answer. This is the opinion of Josephus, one of the most celebrated Jewish commentators. It appears also from these writers, that none might consult this oracle but the king, or the united congregation.*

But whatever modes of communication were adopted, the prediction was not affected by the method; and in every instance in which prophecy is concerned, we abide by the simple definition of it which we have given—*the foretelling of future events.*

II. Before this part of the subject is dismissed, it may be proper to notice the arguments (if they deserve the name) by which a modern deist has endeavoured to invalidate the evidence of inspiration arising out of prophecy. Had it not been for the former popularity of his incongruous production among the multitude, it would not have demanded notice in any production which could put in the smallest claim upon literary research. The attack which Mr. Paine makes upon Scripture Prophecy is short, and singularly inconclusive. The following is his language: "All the remaining parts of the Bible, generally known by the name of the prophets, are the works of the Jewish poets and itinerant preachers, who mixed poetry, anecdote, and devotion, together; and those works still retain the air and style of poetry, though in translation." He passes on to shew, from these assumed principles, that the word "prophesying" simply "meant the art of making poetry." If his desultory language be reduced to the shape of arrangement, his arguments are the following five: The prophets were only poets,

1. Because musical instruments were sometimes employed:
2. Because Saul was in a few instances found in their company:
3. Because Deborah and Barak are called prophets:
4. Because David is included in their number:
5. Because there were "greater and lesser prophets."

As these are the only principles on which he attempts to shake the imperishable basis of Scripture Prophecy, we shall an-

---

* Consult on this subject the Encyclop. Britan. Art. URIM AND THUMMIM. On the various methods of God's communications to the prophets, the opinions of the Jewish Rabbies, and the commentaries of their most celebrated writers, the literary reader may consult "A Discourse on prophecy, taken from a volume of sermons by *John Smith*, formerly fellow of Queen's College, Cambridge; published in 1656:" and preserved by Bishop Watson in his Theological Tracts: vol. iv. p. 297—362 throughout.

swer them separately. The productions which we call prophecies are only poetry.

1. Because "we read of prophecying with pipes, tabrets, and horns—of prophesying with harps, with psalteries, with cymbals, and with every other instrument of music then in fashion."

It is granted that the Hebrew word will signify a *musician** as well as a *prophet*.† Neither is this at all peculiar to the Hebrew language. The Greek word‡ which signifies a prophet, is applied in the New Testament also to preachers of the gospel§ who did not predict anything; and in one instance even to a heathen poet.‖ In the Latin language, there is a word¶ common both to a prophet and a poet. But does it follow that because it is applied to the singers and musicians appointed by king David, that it does not apply also to prediction? that because it may signify a singer or a poet, it will not signify a prophet? This reasoning is singular; and in point of fact it is false.

It is further granted that musical instruments were sometimes employed. To this circumstance must be ascribed the objection stated above. But it is not true, that musical instruments were always used, or that they were essential to prophecying. Where the use of musical instruments is mentioned, it is also clearly intimated for what purpose they were employed. When Elisha called for a minstrel,** his mind had been discomposed by the sight of Jehoram, who came to enquire at the hand of the Lord, and who had forsaken the altar of true religion for the temple of idols. It is evident, that the intention of the prophet in asking for a minstrel was to quiet the agitation of his mind. This is also the opinion of the Jewish Rabbies.†† But there follows in this very passage a dictinct prediction of events, which nothing less than a spirit of prophecy could anticipate. This is a case in point, which turns against opponents their own weapons, and decidedly proves that something more than a poet is intended by the term prophet: and that the use of musical instruments is no evidence against the fact that events were foretold.

2. Because Saul in a few instances was said to prophecy. It is by some supposed that nothing more is intended than that he copied the gestures of the prophets. The word is applied to those who only *pretended* to prophecy‡‡, and those who imi-

---

* A sacred musician, 1 Chron. xxv. 3. Parkhurst's Heb. Lex. and Taylor's Heb. Concordance, upon the word נבא.

† נביא.

‡ προφητης.

§ 1 Cor. xiv. throughout; and 1 Thess. v. 20.

‖ Titus i. 12. See Parkhurst's Heb. Lex. on the word נבא.

¶ *Vates*.

** 2 Kings iii. 15, &c.

†† See Bishop Watson's Theolog. Tracts, Vol. iv. p. 344.

‡‡ Jer. xxix. 26.

tated the energy of the prophets—"every man that is mad, and maketh himself a prophet."—It is not absolutely necessary to suppose, that the prophets whom Saul met, were prophets in the full sense of the word; or that he prophesied in the extent of the term. But granting this—where is the argument against Scripture Prophecy? Is it objected that none of his predictions are recorded?—It is not therefore certain that none were uttered. Is it objected, that he was not a regular prophet? It was not necessary that he should be so, in order to constitute him an occasional vehicle of the divine will. Some of the later prophets prophecied but once. Is it objected, that he was a wicked man? So also was Balaam: yet we hope to prove *him* a prophet. These might be only a company of men employed in composing hymns, and singing them. They might be prophets also: many a divine hymn was a prediction. In whatever way the fact be interpreted, nothing is proved against the existense of a spirit of prophecy. Another argument produced is,

3. Because Deborah and Barak are called prophets—it is added "not because they predicted any thing, but because they composed a poem or song that bears their name in celebration of an act already done." The conclusion must be erroneous, for the principles are false.

In the first place, Barak is mentioned but in two different parts of the Scriptures. In the fourth chapter of Judges, he is spoken of, as the son of Abinoam; and in the fifth, he is celebrated as a hero. In the eleventh chapter of the Hebrews he is found on the list of the worthies; and is enrolled as a great man, and as one who died in the faith. In neither of those places is he once called a prophet. He stands in the same verse with David, and Samuel, and the prophets: but so also do Jepthæ, and Sampson, and Gideon; who were never supposed to be either prophets or poets. But if a prophet, in scriptural language, had meant only a poet—he would have been a prophet: for he is associated with Deborah, in the beautiful hymn that succeeded their victory. "Then sang Deborah, and Barak the son of Abinoam, on that day."

In the next place, it is asserted that Deborah (whom the objector has joined with Barak) "did not predict any thing." The most effectual answer to this unqualified assertion, is to request the reader to examine the fourth chapter of Judges, the sixth verse to the ninth, inclusive. "And she sent and called Barak, the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Napthali, and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots, and his multitudes; and I will deliver him into thine hand. And Barak said unto her, if thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely

go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman." Here the issue of a battle is foretold, than which nothing is more uncertain. And more than this, the very death of Sisera by the hand of a female, the most improbable event imaginable, is predicted. Every thing was exactly fulfilled. That Deborah did not predict any thing is proved to be absolutely untrue. And whether she was called a prophetess, because she wrote an anthem to celebrate this victory, or because she clearly foretold the triumph before the conflict began, we leave to the reader, and to common sense, to determine.

He proceeds to object against the existence of Scripture Prophecy,

4. Because David was ranked among the Prophets. "David is ranked among the prophets, for he was a musician; and was also reputed to be (though perhaps very erroneously) the author of the Psalms."

It is granted that David was ranked among the prophets; it is denied that it was because he was a musician. The reader will judge whether or not he predicted future events, when, the second, the twenty-second, and a variety of other Psalms, in which the sufferings, the exaltation, and the reign of the Messiah, were clearly foretold. Surely it was a prophetic eye that foresaw, and a prophetic tongue that predicted, the parting of the Saviour's raiment, the language his persecutors should employ, the cruelties they should practise, the manner of his death by crucifixion, and the very words which he himself would utter as his life departed, many centuries before these events took place. Granting that this is *poetry*, it must be admitted that it is *prophecy* also.

But here is another false assumption, when it is said, that David was "reputed to be the author of the Psalms." Many are ascribed to him, and doubtless with justice and with truth: but a large proportion of the book of Psalms is assigned to other writers; and many of them are not distinguished by any name whatever. It is added—"But Abraham, Isaac, and Jacob, are *not* called prophets. It does not appear, from any accounts we have, that they could either sing, play music, or make poetry." Now in the twentieth chapter of Genesis, and at the seventh verse, Abraham is expressly called a prophet. Another objection produced against Scripture Prophecy by this writer is,

5. Because "we are told of the greater and the lesser prophets." He shall himself explain in what respects these terms are inconsistent with the pretensions of prophecy. This is his reason—"They might as well tell us of the greater and lesser God; for there cannot be degrees in prophesying consistently with its modern sense." Few sentences in the English language, we trust, contain so much absurdity. It will be remarked, that an assertion is made, but that it is not attempted to be supported by even the shadow of reasoning; and in a day of enquiry, like the present, we are not

to be terrified by bold assertions. Jonah was but once employed in predicting a future event; and Isaiah was occupied in foretelling the designs of God through a considerable number of years. Obadiah delivered but *one* prophecy; and Jeremiah was ordained a prophet from his birth, according to his own language: "Before I formed thee in the belly, I knew thee; and before thou camest out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. i. 5.). And where is the impropriety of calling the one the *greater*, and the other the *lesser* prophet?

He thus proceeds to wind up the whole of these futile objections into a conclusion as injurious, as the principles upon which it is founded are absurd and false. "It is altogether unnecessary, after this, to offer any observations upon what those men, stiled prophets, have written. The axe goes at once to the root, by shewing that the original meaning of the word has been mistaken, and consequently all the inferences that have been drawn from those books, the devotional respect that has been paid to them, and the laboured commentaries that have been written upon them, under that mistaken meaning, are not worth disputing about." It is to be observed, that this conclusion is drawn from those five sources, which we have detailed and answered; and these are deemed, by him, sufficient to destroy the whole body of internal evidence existing in all the prophetic writings. Nay, he declares it unnecessary to consult these; and denies that they should be heard in their own cause. This is a singular mode of argument. By what means can the nature of these books be ascertained? and how can it be decided whether they are prophecy, or poetry, or both, or neither, except they are read and examined? Common reasoners would have consulted a volume which they professed to refute, would have examined a prophecy, before they ventured to assert that it was merely and simply poetry: but the writer in question, has marked for himself a new path. Athirst for originality, he boasts of having overthrown a volume which he confesses he has not read; and pronounces the whole system of prophecy to be poetry, while he allows that he does not proceed upon the contents of the books themselves, and asserts, with unblushing effrontery, that it is unnecessary to offer any observations upon what the prophets have written.

We admit that the prophets were frequently poets; and that they wrote, for the most part, their prophecies in poetry; and if this objector had understood Hebrew poetry, he would not have abused it in the licentious terms which he has used. But it neither follows from this, that the prophets were only poets; or that poets were generally prophets. Samuel is repeatedly termed a prophet, who has left no vestige of poetry behind him; and Hannah, who composed a most beautiful piece of poetry, is never called a prophetess. He that predicts future events is a prophet, whether he compose in poetry or in prose; and that the prophets *did* predict future events, we pledge ourselves to establish.

"*In the Second Booke is contained.*"

"Chap. I. The sense of the Scripture, p. 223. Chap. II. The manner how to observe doctrine out of the Scriptures, from affirmations and negations in a text, p. 230. Chap. III. The gathering of doctrine from the propertie or manner of speech in a Scripture, p. 237. Chap. IV. The morall instructions gathered from the morall law, p. 249. Chap. V. How the Scriptures teach us by examples, p. 258. Chap. VI. The gathering of doctrine from the externall meanes, p. 264."

"*In the Third Booke is contained.*"

"Chap. I. The confirmation of doctrine, p. 267. Chap. II. The illustration of doctrine by comparisons, p. 274. Chap. III. The application of doctrine, p. 284. Chap. IV. The consolation of doctrine, p. 293. Chap. V. The comfort that a Christian hath who is stained with some great sinne, p. 303. Chap. VI. The manner how the priests under the law blessed the people, p. 307."

Such are the comprehensive contents of this valuable old work; and its age is by no means the least of its recommendations. The lapse of two hundred years must of course have witnessed many a production of an improved character: but it is gratifying to observe, in the *history of Biblical Literature* in our country, (a critical and complete record of which is yet a desideratum,) such attention to these important subjects at that distant period.

II.—FACTS AUTHENTIC, IN SCIENCE AND RELIGION: *designed to illustrate a New Translation of the Bible. By the* REV. WILLIAM COWHERD, *late Minister of Christ Church, Salford. A posthumous work, pp. 700, 4to, Manchester,* 1818.

The editor begins his preface with observing—"The design of the following work is not to support the *peculiar* doctrines or tenets of any *sect* or *party*, but to assist mankind in general, in the right apprehension of the revealed truths of the Bible; and thus to disseminate *harmonious principles* of religion throughout the Christian world: a *life* conformable thereto is calculated to promote health of body and peace of mind, those sure foundations of the present and eternal happiness of man. The candid reader may thereby be convinced that God, as our greatest friend, prescribes no duties in his word but what are indispensably necessary for our well-being, both in time and in eternity; that he requires no mortifications, but for the suppression of those disorderly affections which cause our own misery or have a tendency to disturb the happiness of others; and that he is ever ready to embrace the truly penitent with the arms of his mercy, to remove from their minds the unhappy state consequent on their former sins, to implant in them good and heavenly dispositions, and thus to *renew them after his own image and likeness,* "in righteousness and true holiness."

"The importance and *necessity* of such an accompaniment to the Holy Scriptures must be generally acknowledged, especially when the present demoralized state of society, and the rapid strides which infidelity is daily making, are duly considered: for, notwithstanding the apparent zeal of professing Christians, facts clearly prove that the doctrines, generally inculcated at this day as evangelical, have no power either to improve the understanding, or to amend the lives, even of those who profess them. The Deist openly questions the divine authority of the Bible, because he cannot see it in a light worthy of its divine author, in harmony with the laws in creation, consistent with enlightened reason, or the daily experience of mankind. He imagines that the bigotry and superstitious notions, with which the world is deluged, are in agreement with the principles contained in the Bible; and not discriminating between the errors of men and the truths of Scripture, he rejects the latter without due examination. The object, therefore, of this work is to stimulate men to *examine* their religious *principles;* and duly to consider whether they be really derived from the Bible, or so tinctured with the *doctrines of men* that the word of God is rendered "of none effect."

"It must be admitted that the Bible is of all others the most interesting book: it contains infinite treasures of divine wisdom, and wonderful displays of divine goodness; and in proportion as it is *understood* will, doubtless, afford us true and solid satisfaction, being our safest guide to present and eternal happiness. But all, who have paid any attention to it, will readily acknowledge that there are many passages not easily to be understood, it may, therefore, be reasonably expected, that a work, having for its sole object the elucidation of the sacred pages, will, at least, engage the serious attention of the well disposed, who are desirous of coming to the knowledge of the truth, especially when it is considered that we do not really *believe* what we cannot rationally *understand*.

"Having the Bible in our hand, we ought to examine it for ourselves, and not trust to the mere *ipse dixit* of any man whatever. Nor should we exalt any human teacher, only so far as he conducts us to a clearer discernment of the truths it contains. We ought to have no head but JESUS CHRIST, nor any principles of either faith or practice but what are purely scriptural. If the members in the different sects gain no information from their favourite leaders, but what they can equally receive through the medium of the Bible; and if the different leaders in religion procured all their evangelical tenets, *mediately through sacred Scripture*, from God; if they can even point out the various texts that teach their several principles, why in this case do they hold under *man*, at *second hand*, what they acknowledge to belong primarily to God, and what they must shew to be his before they can expect their doctrine to be received as gospel truth? And why, as they all profess to believe every part of the Bible to be equally true, does each sect condemn every other for holding such tenets as square not with its own narrowed system? Is it not notorious that, whatever one sect maintains, another most avowedly opposes? They cannot all be right: they are possibly, to a very considerable degree, all wrong; and it will hereafter be found, that Sectarianism is destructive of all true religion. It will be wise therefore to turn from erring man entirely to the Bible; to learn, profess and practice, under God, all its truths and precepts. And, let every one, who professes the name of Christ, proclaim himself simply a "BIBLE CHRISTIAN."

"If it be asked whether the Bible be really different from the *interpretations* put upon it by the various denominations of professing Christians, it may be answered: were it not so, how could all the sects find Scripture in direct refutation of each other's notions? And how could the Bible, *consistent in itself*, sanction all, and refute all? Did they not, in different points, all, without exception, misunderstand it? If it be asked, whether there be any criterion, by which any misinterpretation of Scripture can be fairly detected? It may be answered:—If the Scriptures contain a revelation from God, who is necessarily good, wise, merciful, just and benevolent; *that* interpretation cannot be correct, which offends against the divine attributes."

"If we consider the Bible as a *religious book;* as giving an account of the revelations of God, the laws of his divine providence, heaven, hell, and the state of the soul after death, as well as of the institutions of the church; and if we endeavour to shew the facts, therein recorded, in a *religious* sense, and in agreement with the divine attributes and the laws of creation, such an interpretation will give to mankind a noble and reverential idea of God; an elevated and rational sense of his word: whilst all the objections of the Deist must vanish in a moment."

"What perplexes the religious world, is the imagining that the divine authority of the Bible cannot be supported without admitting the ridiculous notion of the earth's being only about six thousand years old, and that the various species of human beings, which now inhabit it, have been derived from *one pair*. But the following facts will clearly prove that the truth of the Bible can be maintained, without embracing those absurdities, which are so offensive to common sense, and to the best feelings of mankind. And let no one fear that increase of knowledge will occasion decrease of piety; it will augment *true religion*, though it may indeed diminish *superstition*."

How far this last paragraph is really admissible, is submitted to the in-

And, as to disinherit his soul they meant,
They jolly at his grief, and make their game,
His naked body too expose to shame,
That all might come to see, and all might one that came.

"Whereat the heav'n put out his guilty eye,
That durst behold so execrable sight;
And, mabled all in black, the shady sky,
And the pale stars, struck with unwonted fright,
Quenched their everlasting lamps in night:
And at his birth, as all the stars heav'n had
Were not enough, but a new star was made,
So now both new and old, and all away did fade.

"The amazed angels shook their fiery wings,
Ready to lighten vengeance from God's throne,
One down his eyes upon the manhood flings,
Another gazes on the Godhead—none
But surely thought his wits were not his own.
Some flew, to look if it were very he:
But when God's arm unarmed they did see,
Albeit they saw it was, they vow'd it could not be."

p. 74.

The following stanzas form the opening of the fourth part:

"But now the second morning from her bow'r
Began to glister in her beams, and now
The roses of the day began to flow'r
In th' eastern garden; for heav'n's smiling brow
Half insolent for joy began to show:
The early sun came lively dancing out,
And the May lambs ran wantoning about,
That heav'n and earth might seem in triumph both to shout.

The engladden'd spring, forgetful now to weep,
Began t' emblazon from her leafy bed,
The waking swallow broke her half-year's sleep,
And ev'ry bush lay deeply purpured
With violets, the wood's late wintry head
Wide flaming primroses set all on fire,
And his bald trees put on their green attire,
Among whose infant leaves the joyous birds conspire."

p. 83.

C. Copeland Lithog.

Printed by C. Hullmandel

ANCIENT ATTITUDES AT TABLE.

London. Pub.d by W. Booth. Duke Street. Manchester Sq.re Dec.r 1824.

Biblical Illustrations.

ANCIENT ATTITUDE AT TABLE.

It must be owned, the reclining Attitude, which our plate represents, as having been anciently used at Table, appears to us to be not only lazy, luxurious, and enervating, but also extremely inconvenient: yet we have abundant evidence, that it was customary among both Greeks and Romans; and we find it often alluded to in the Gospels.

In our upper subject, the reader is desired to notice, *first*, the construction of the tables, *i. e.* THREE TABLES, so set together as to form but ONE. *Secondly*, around these tables are placed—not *seats*—but, as it were, *couches*, or *beds*, one to each table: each of these beds being called *clinium*, three of these *clinia* united, to surround the three tables, formed the *triclinium* (three beds.) At the end of each *clinium* was a foot-stool for the convenience of mounting up to it. These beds were formed of mattresses stuffed, &c. and were supported on frames of wood often highly ornamented. *Thirdly*, observe the *attitude* of the guests; each *reclining* on his left elbow; and therefore using principally his right hand, that only, (or at least *chiefly*,) being free for use. Observe too, that the feet of the person reclining being towards the external edge of the bed, they were much more readily reached by any body passing, &c. that any other part of the person so reclining. The way for the service of the tables, &c. appears in the print; the table being uninclosed at one end.

Our under subject shews a dining-table clear from guests; with the manner of forming a *circular table;* the cushions laid around it, &c. It should be remarked that in crescent-formed beds, the *right extremity* was the first place of honour; and the *left extremity* was the second place of honour. I suppose we may imagine the same of the square triclinium. It was considered as mean to have more than three guests at each table of the three, which made nine in all; whence the remark, "Company should never be less than the Graces (three,) or more than the Muses" (nine). The crescent-formed bed is called *sigma* (C) by Martial, who hints, that it accommodated only seven persons: also by Spartian, who relates, that Heliogabalus invited *eight* to dine with him, in order that, as there was room for seven only, the disappointment of the eighth might furnish merriment to the company. If this be correct, then the *triclinion*, at which our Saviour celebrated the passover, was not *circular;* as it held *thirteen* persons.

In very early times, the Attitude at Table was sitting; so in Homer, when Ulysses arrives at the palace of Alcinous, the King displaces his son Laodamas, in order to seat Ulysses in a magnificent chair. Elsewhere, Homer speaks of seating the guests "each in a chair" (or throne, *θρόνουσι*). The Egyptians sat at table anciently, says Appollodorus in Atheneus, as did the Romans,

till toward the end of the second Punic war, when they began to recline at table.

Mercurialis reports, that this mode was introduced by the frequent use of the bath among the Romans; who, after bathing, going immediately to the bed, and there eating, the custom insensibly became general, not only in Rome, but throughout the empire.

There are many ancient monuments remaining, in which the guests are represented recumbent at table; so that the forms, and management of the tables, &c. are familiar to us. Their magnificence was prodigious: Heliogabalus had tables of solid silver, and napkins of cloth of gold: this material, one should think, though rich, was harsh; and accordingly we find Trimalchion used, *non linteis tergebatur, sed pallis ex mollissima lana factis*: not those made of linen cloth, but others made of the softest wool.

The Tables were so placed as to be easily removed, and others brought in their stead. Philo *(de vit. Contemp.)* says, "The dishes, the sauces, and the deserts, are prepared by the most skilful cooks, who endeavour to please, not only the taste—by artful preparation of the viands, but also the eye—by a happy arrangement of them: the tables are changed *seven times*, or more; and are loaded with whatever the earth, the sea, the rivers, or the air, can furnish the most delicious". N. B. Observe, though the Tables were withdrawn, the triclinium might remain.

The office and duty of the ARCHITRICLINUS, (*αρχιτρικλινος chief of the triclinium,*) *the master* or *superintendant of a feast*, were not unlike that of a "chairman" of a company, among ourselves. He is one, says Gaudentius, of Brescia, (*tract* IX.) who is the husband's friend, and commissioned to conduct the order and economy of the feast. He gave directions to the servants, superintended every thing, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper; whence his name, as regulator of the *triclinium*, or festive-board. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus thus describes this office (chap. xxxii. 1, 2.): "If thou be made the *master of a feast*, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast." This officer is mentioned John ii. 8, 9. upon which Theophylact has a very pertinent remark, which will further explain what was the business of the *Architriclinus*: "That no one," says he, "might suspect that their taste was vitiated, by having drunk to excess, so as not to know water from wine, our Saviour orders it to be first carried to the *governor of the feast*, who *certainly* was sober; for those who, on these occasions, are entrusted with this office, *observe the strictest sobriety*, that they may be able properly to regulate the whole*". This officer among the Greeks, when president over great feasts, was called *King*: he was sometimes chosen by lot;

* See *Calmet* in ARCHITRICLINUS.

what he commanded was obeyed under a penalty. Empedocles complained of a king of a feast who ordered him to drink, and who threatened, if he did not, that the wine which he ought to drink should be poured on his head.

The youths who served the tables were called Διακονοι, Deacons; and οινοχοοι, wine-pourers; in modern language, *wine coopers*.

We shall not extend these remarks farther, but apply them to our purpose in illustrating Scripture.

There is a manifest allusion to servants of the tables (Deacons) in our Lord's rebuke of his disciples, (Luke xxii. 25.) "The kings of the Gentiles exercise lordship over them; and those possessing authority over them, are called benefactors (ευεργεται). But among you it shall not be so; but he who is greatest among you, let him be as the youngest; and he who takes place as a ruler, as he who serveth (a Deacon). For whether is greater, he who reclines at table, (ανακειμενος) or he who serveth (the Deacon)? Whereas I am among you as (the Deacon) he who serveth". Is there not great humility in our Lord's allusion?

For want of proper discrimination and description, in respect to the Attitude at Table, several passages of the Gospels are not merely injured, as to their true sense, but are absolutely reduced to *nonsense*, in our English translation: so Luke vii. 36. "A woman in the city who was a sinner, when she knew that Jesus SAT at meat in the Pharisee's house, brought an alabaster box of ointment, and *stood at his feet* BEHIND HIM, weeping: and began to *wash his feet* with tears, and did wipe them with the hairs of her head; and kissed *his feet*, and anointed them with the ointment." Now surely, when a person SITs at meat, according to those ideas which naturally suggest themselves to an English reader of the passage, his feet, beside being on the floor under the table, are BEFORE him, not *behind* him: and the impossibility of any one *standing at* his feet *behind* him—standing, and while standing, kissing his feet, wiping them, &c. is glaring. However, by inspecting our print the narration becomes intelligible; the feet of a person recumbent, being *outermost*, are most exposed to salutation, or to any other treatment, from one standing behind him.

The same observations apply to John xii. 3. "Lazarus was one who *reclined at table*, (ανακειμενων) with Jesus; and Mary anointed the feet of Jesus," &c.

Assisted by these ideas, we may better understand the history of our Lord's washing his disciples' feet (John xiii. 5.): "*He poureth water into a bason*, and going round the beds whereon his disciples reclined, *he began to wash the disciples' feet*, which laid on the external edge of the couch, *and to wipe them with the towel wherewith he was girded*," &c. ver. 12. "after he had taken his garments and *was reclined again*, (αναπεσων παλο)—he said," &c.

It is not easy to ascertain *precisely* the form of the beds anciently used amongst the Persians; but, by regarding them as somewhat like what our print represents, we may see the story of Haman's petitioning Esther for his life, in pretty nearly its true light. While

and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden: there being little outlets cut at every tree, for the stream, as it passed by, to flow out, and water it." The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description, Amœn, Exot. p. 193.

This gives us a clear idea of the פלגי מים mentioned in the first Psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals; for so the phrase properly signifies. The prophet Jeremiah has imitated, and elegantly amplified, the passage of the Psalmist above referred to:

> "He shall be like a tree planted by the water side,
> And which sendeth forth her roots to the aqueduct:
> She shall not fear, when the heat cometh;
> But her leaf shall be green;
> And in the year of drought she shall not be anxious,
> Neither shall she cease from bearing fruit." Jer. xvii. 8.

From this image the son of Sirach has most beautifully illustrated the influence and the increase of religious wisdom in a well prepared heart:

> "I also come forth as a canal from a river,
> And as a conduit flowing into a paradise.
> I said: I will water my garden,
> And I will abundantly moisten my border:
> And lo! my canal became a river,
> And my river became a sea." Ecclus. xxiv. 30, 31.

This gives us the true meaning of the following elegant proverb:

> "The heart of the king is like the canals of waters in the hand of JEHOVAH;
> Whithersoever it pleaseth him, he inclineth it." Prov. xxi. 1.

The direction of it is in the hand of JEHOVAH, as the distribution of the water of the reservoir, through the garden, by different canals, is at the will of the gardener:

> "Et, quum exustus ager morientibus æstuat herbis,
> Ecce supercilio clivosi tramitis undam
> Elicit: illa cadens raucum per levia murmur
> Saxa ciet, scatebrisque arentia temperat arva."
>
> Virg. Georg. I. 107.

Solomon mentions his own works of this kind:

> "I made me gardens, and paradises;
> And I planted in them all kinds of fruit-trees.
> I made me pools of water,
> To water with them the grove flourishing with trees."
>
> Eccles. ii. 5, 6.

Maundrell, (p. 88.) has given a description of the remains, as they are said to be, of these very pools made by Solomon, for the reception and preservation of the waters of a spring, rising at a little distance from them; which will give us a perfect notion of the contrivance and design of such reservoirs. "As for the pools, they

are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces; in their length there is some difference between them; the first being about one hundred and sixty paces long; the second, two-hundred; the third, two hundred and twenty. They are all lined with wall, and plastered; and contain a great depth of water."

The immense works, which were made by the ancient kings of Egypt, for recovering the waters of the Nile, when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind, than the reservoir of Saba, or Merab, in Arabia Felix. According to the tradition of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole, or dam, was built. The water of the lake so formed had near twenty fathom depth; and there were three sluices at different heights, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam: a great flood came, and raised the lake above its usual height: the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighbouring towns, and people. The remains of eight tribes were forced to abandon their dwelling, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. xxxiv. See also Sale, Prelim. sect. i. and Michaelis, Questions aux Voyageurs Danois, No. 94. Niebuhr, Descript. de l'Arabie, p. 240.*

---

* Bishop Lowth on Isaiah, chap. i. ver. 30.

henge of Wiltshire and Druid's circles of Cumberland;* and of its religious character, there can be no doubt from the testimony of Jud. ii. 1; and 1 Sam. x. 8; Hos. xii. 11.

Tabernacle.]—Of the first state of a *Tabernacle* it is difficult to decide, as the אֹהֶל (*ahleh*) of Gen. ix. 21, the Tent or Tabernacle, might probably† be the place of worship in those early days. The first which Moses erected for himself, is called, אֹהֶל מוֹעֵד (*ahel muod* Exod. xxxiii. 7.), a Tabernacle of meeting. The next was that made for Jehovah, for His presence and service, and in obedience to His express command (Exod. xl. 26—29. 34. 35.). David also built one, in his own city, for the reception of the Ark (2 Sam. vi. 7; 1 Chron. xvi. 1.). Of the form and construction of this building, its materials, its contents, its migratory character and purposes, nothing can here be given save their bare mention and reference.‡

Temple.]—The words *Temple* and Tabernacle may be sometimes used interchangeably for each other; but by the former הֵיכָל (*hichal*) Ἱερον, is most properly understood, that most splendid structure for which David made such costly preparations, and which Solomon had the honour of completing, as the Sanctuary, the palace of the Most High. 1 Kings iv—x. positively record the proceedings of unparalleled magnificence: and yet a second Temple was seen, whose "glory" even surpassed this (Hos. ii. 9.)! of its various courts and vast expence, much has been written.‖

Synagogues.]—The mention of *Synagogues*, Συναγωγαι, must not be omitted, if it were only for the sake of adverting to a subject which demands to be better understood. Allusions,§ however, must necessarily suffice.

Rooms and Houses.]—Nor must the present sketch be closed, without at least referring to the *upper rooms* (Acts i. 13.); ὑπερωον, and the *houses* (Rom. xvi. 5; 1 Cor. xvi. 19; Colos. iv. 15.), οικον,¶ of Apostolic devotions and worship. And O! that the simplicity and success of those primitive, glorious times, were again witnessed in our world!

---

* See some deeply ingenious disquisitions from Gale, Stukely, Borlase and others, in Hutchinson's Hist. of Cumberland, i. pp. 225—253.

† Parkhurst's Heb. Lex. p. 7. We have not one passage in any good writer of sufficient authority to induce us to think, that there were any temples in the world before the Jewish tabernacle was erected.—Ναος was at first used as בֵּת (*Beth*) and did not always mean a structure or temple, but only a place set apart for God's worship. Homer has not described a temple.—Shuckford's Connect. of Sac. and Prof. Hist. i. pp. 325, 326.

‡ Jenning's Jew. Antiq. p. 247—262; Lamy's Introd. pp. 78—88; and Horne's Crit. Introduct. iii. pp. 232—239; may answer every purpose.

‖ "Prospect of the Temple, &c." by Dr. Lightfoot, i. pp. 1049—2070. Calmet's Bib. Encyclop. Tom. ii, on Temple.

§ Jenning's Jewish Antiquities, pp. 271—281. Godwyn's Moses and Aaron, pp. 69—72.

¶ The ingenious reader may be gratified and edified by reading some philological and historical expositions of οικος and οικια in the "Facts and evidences on the subject of Baptism, &c." by the late editor of Calmet, pp. 1—52.

Sect. 3.—Religious Festivals.

Seasons.]—Perhaps the word *Seasons* would have been more properly introduced here, as this is the meaning to be attached to Festivals in the present connexion. These were either periodically, as the "Jubilee;" annually, as the "Expiation;" monthly, as the "New Moon;" weekly, as the "Sabbath;" or daily, as the "Morning and Evening sacrifices."

Sabbath.]—Every seventh day was appropriated to sacred repose, and called the *Sabbath* השבת; although this name is sometimes given to other festivals, as in Lev. xxv. 4; and also denotes a week (Matt. xxviii. 1; Luke xxiv. 1; Acts. xx. 7; and 1 Cor. xvi. 2.). It was primitively enjoined, (Gen. ii. 3.); and afterwards repeated, as a matter of course (Exod. xx. 10. 11.). The change of the day among Christians, from the seventh to the first is sanctioned by the Apostles of Christ, by whom it was called (Rev. i. 10.); κυριακη ἡμερα, the Lord's Day.

New Moons.]—The Jewish months, being lunar, were originally calculated from the first appearance of the moon, on which ראש חדשים (*rash chedshim*) the beginning of months was celebrated, (Exod. xii. 2; Numb. x. 10; Is. i. 13, 14.) It was in use probably before Moses; was proclaimed by trumpets (Ps. viii. 1—3.) and sacrifices offered, (Num. xxviii. 11—15.)

Passover.]—The passover הפסח *(hepesach)* instituted on the night of Israel's departure from Egypt (Exod. xii.) is sometimes also called the feast or days of unleavened bread (Exod. xxiii. 15; Mark xiv. 1; Acts. xii. 3.); and was one of the most distinguished religious seasons among the Hebrews. The time and ceremonies of its observance, together with its typical signification, if rightly understood, will illustrate many texts of Scripture.*

Dedication.]—The feast of dedication (mentioned in John x, 22. Εγκαινια) was instituted by Judas Maccabeus,† in imitation of those by Solomon and Ezra, as a grateful memorial of the cleansing of the second temple and altar, after profanement by Antiochus Epiphanus (1 Mac. iv. 52—59.) A most joyous occasion.

Jubilee.]—At the end of every forty-nine years, or in the fiftieth current year, was held the Jubilee, יבל, (Lev. xxv. 8—10.) Its very great peculiarities—its political and typical designs, are worthy of being minutely investigated and understood. Is it inferrible from Luke iv. 18, 19; that Christ began his ministry‡ on a Jubilee?

---

* A judicious explanation is given in Horne's Crit. Introd. iii. pp. 324—337.

† Schulzii Archæol. Hebr. pp. 335. 336. Relandi Antiq. Heb. p. 534. Lamy's Introduct. pp. 128—138.

‡ So it is maintained by Dr. Hales in his Analys. vol. ii. book i. p. 279.

are used for a swarm of bees, whose wonderful and regular polity or economy in their works,* it is well known resembles that of human society. Hence manifestly comes the Syriac term for church ܥܕܬܐ *(odtha)* 2 Cor. xi. 8. and other texts.

Sect. 2.—*Associated Members.*

Salvation.]—Who are the people and what is their character, represented in Scripture, constituting the Church of God, it is of no small interest or consequence to enquire? The record of Acts ii. 47, would alone be satisfactory. Ὁ κύριος προσετίθει τοὺς σωζομένους†—τῇ ἐκκλησίᾳ, the Lord added those who were saved to the Church. In a state of actual salvation, from "the world, the flesh and the devil," are all His additions: nor can He ever dispense with holiness among his worshipping assemblies. (Lev. x. 8—10; Ps. xciii. 5; Is. lxii. 12; Rom. i. 7.).

Fidelity.]—Among the characteristics of this community, must especially be noted, their faithfulness to themselves, to each other and to the honour of God. How comprehensive are the summary records of Gen. v. 24; and vi. 8, 22! how important and complete are the requisitions of Exod. xx. 3—17; Ps. xv; Matt. v. vi. vii; and Phil. iv. 8! what an honour and happiness must attach to such a people!

Co-operation.]—But every thing is included in the spirit of hearty and habitual co-operation, "striving together;" or as the συναθλοῦντες‡ μιᾷ ψυχῇ of Phil. i. 27. read, jointly contending with one soul. In a thousand places of both Testaments, is this spirit and practice most impressively demanded: Ps. cxxxiii; Is. xi. 12—14; and 1 Cor. xii. 31. xiii. 1—13, comprise all that is excellent and honourable in this most important particular. To increase their numbers, to proselyte‖ from the world, to wait and wish for the accomplisment of Sacred prophecy, to be united and unceasing in their exertions, is their imperative duty and highest joy.

Sect. 3.—*Official Characters.*

Priest.]—A Priest, כֹּהֵן *(cahen)* Ἱερευς, Presbyter or Sacerdos, is one who ministers§ in holy things. In the primitive ages of

---

* This is interestingly noticed by Virgil, in his Georgics, iv. lin. 153—155.

† "Were saved," must certainly be the rendering, if any heed be given to grammar and the context, ver. 40. But how lamentably has this plain text become perverted and hackneyed, in the religious world!—Doddridge. Parkhurst.

‡ This word denotes the action of the combatants in the Olympic games, called Ἀθληται, Athletæ. It signifies the greatest exertions of courage and strength.—Macknight's Apostol. Epistles, vol. ii p. 470.

‖ Προσηλυτος, גר *(ger)* a stranger, one who comes from another place or party.—Calmet's Bib. Encyclop. Tom. ii.

§ Hence Gr. κονεω I minister; whence διακονεω, διακονος and Deacon.—Parkhurst's Heb. Lex. p. 310.

the world Fathers and Princes thus officiated: and among the people of Israel, the office was confined to the family of Levi (Num. xvi. 40.). Of their Priests' qualifications, functions, maintenance and privileges, and their High Priests, the Sacred Writings furnish the most abundant information.* This term is also applied to every believing Christian, 1 Pet. ii. 5; Rev. i. 6.

Prophets.]—The Prophets, רֹאֶה *(raeh)* Seer, and נָבִיא *(nubia)* Προφητης, were eminently distinguished, as inspired of God to give instruction to the world. The manner of giving their addresses varied according to circumstances; as, uttering them aloud in a public place (Is. lviii. 1.), affixing them to the gates of the Temple (Jer. vii. 2.), removing their goods out of the city (Ezek. xii. 7.). Several other particulars would here claim attention,† and afford much useful Scriptural exposition.

Bishop.]—A Bishop, Επισκοπος, (to which the פָּקִיד *(pequid)* of Neh. xi. 22. corresponds,) an Overseer, or, according to the New Testament, the Pastor of a Christian society. How faithfully and fully are his competencies described (1 Tim. iii.); and is the minute specification of Bishops and Deacons, being exclusively given, an intimation that these are the only two official characters, of permanent‡ utility in the Christian church?

Deacons.]—The idea of an attendant, or servant is the import of Διακονος, Deacon; whose first institution is recorded Acts vi.; and whose qualifications are also given in 1 Tim. iii. Of Deaconness,‖ see Rom. xvi.

Sect. 4.—*Remarkable Periods.*

Old Testament.]—Within the extended range§ of the Old Testament, history, there might be selected next to the scenes and state of Paradise the days of Seth,—of Enoch,—of Noah, connected with two worlds,—Job and his "Friends"—Melchisedek—Abraham and his Family—Moses and Aaron—Joshua—Samuel and his contemporary, Sampson—David—Solomon—Elijah and a long succession of Prophets—Reformation of the Jews under Ezra and Nehemiah.

Apocryphal.]—Then follows, what may be called, the Apocryphal age of the Church,—the long space of 400 years; during a part of which the Maccabean exploits are recorded and renowned.

---

* Godwyn's Moses and Aaron.—Jennings' Jew. Antiquities.—Lamy's Introduct.

† Most instructively considered in "Chap. iv. on the Prophets" of Horne's Crit. Introduct. iv. pp. 153—162.

‡ Page 32. of Profession of Faith, in the Ordination Services of Rev. J. W. at Carlisle, 1813.

‖ This female Church officer continued long to be useful and popular among the faithful; but is gradually more rarely adverted to by ecclesiastical writers, and ceases to be mentioned in connexion with church services, after A.D. 1000.—Ed. of Calmet's Bib. Encyclop.

§ The chronological order of the SCRIPTURE MANUAL is here followed; as the most natural and therefore most correct.

New Testament.]—To the records of the New Testament we must recur with peculiar interest;—to the ministry and society of the Son of God, the widely extended travels and triumphs of his Apostles, and the glorious "Revelations" of his "beloved Disciple."

Chap. VI.

Sectaries.

This is a subject which applies very partially indeed to the Scriptures, however great may be its connexion and influence with Ecclesiastical history. The prevalence of some in the later periods of Jewish history, and the repeated condemnation of all religious divisions and party which the New Testament decidedly pronounces, seem to be the chief particulars for present observation.

Sect. 1.—*Jewish.*

Sadducees.]—The sect of the Sadducees, Σαδδυκαιοι, derived its name from צָדוֹק *(Tsaduq)* a celebrated Jew,* who lived in the third century before Christ. The summary of their belief is comprised in Matt. xxii. 23; Acts xxiii. 8. They are reported to have maintained a very strict adherence to the letter of Scripture, discarding tradition altogether; and their numerical deficiency was amply compensated by the dignity† and eminence of those who embraced their tenets.

Pharisees.]—The Pharisees, Φαρισαιοι, were the most numerous and distinguished‡ sect among the Jews. The import of their name, from פָּרַשׁ *(pheresh)* to separate, intimated the haughty pretensions of their sanctimonious character: a better description cannot be given, than that in Luke xviii. 9; Πεποιθόταϛ ἐφ' ἑαυτοῖϛ ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦνταϛ τοὺϛ λοιπούϛ,—"Persuaded in themselves that they are righteous, and despising others." Repeated allusions‖ are made to them and their proceedings.

Essenes.]—The Essenes, whatever be the origin of their name,§ are not expressly named in any of the Sacred books; yet are they conjectured to be alluded to on several occasions; as, Matt. xix. 12; Rom. xii. 13; Col. ii. 18, 23; 1 Pet. iv. 9. How they have not been at all noticed, whether owing to their eremitic or unexceptionable life, it is difficult unhesitatingly to prove.

---

* Antigoni Socchæi Synagogæ magnæ post defunctum Simeonem Justum, successoris, discipulo.—Mintert's Gr. Lex.

† Acts. v. 17, xxiii. 6.—Josephus Antiq. Jud. lib. xiii. c. 10. Sect. 6. 7. lib. xviii. c. 1. Sect. 4.

‡ Perhaps they sprang up together with the Sadducees.—Horne's Crit. Introd. iii. p. 393.

‖ See many in Horne's Crit. Introd. iii. pp. 394—397.

§ We take חסידים *(chasidim)* of the Psalms and the Asideans in the Maccabees to be their true source. Ps. lxxviii. 2. lxxxiv. 9. Vulg.—Calmet's Bib. Encyclop. Tom. i. "Essenes."

Sect. 9.—Christians.

Sect and Heresy.]—The term αἵρεσις,* an election, a choice, was used in our Saviour's time as equivalent to class, party or sect. Thus, it ought to be read also throughout the "Acts of the Apostles;" not omitting Chap. xxiv. 14; nor is its sense materially different in the Epistles. Among the Jews, however, there were no separate communities formed: the same temple and the same synagogues, were attended alike by Pharisees and by Sadducees; nay, they were often of both parties in the Sanhedrim, and even in the priesthood.

Schism.]—Σχισμα, often occurs in the New Testament, though rendered schism only once by our translators. Breach or rupture is its literal import: applying to objects merely material, as Matt. ix. 16 or to things indifferent, as John vii. 43; and to the want of affection and cordial unity, as 1 Cor. i. 10. Its Scriptural and Ecclesiastical acceptations do not harmonize.†

Antichristian.]—The spirit and practice of Christian Sectarianism are decidedly at variance with the will of Christ, and opposed to the express declarations of his word. What can be more explicit than His own injunctions‡ (Matt. xxiii. 8—12.); or more intelligible than his Apostle's remonstrance (1 Cor. i. 10—17.)!‖ This is the worst "Antichrist," that our world has ever seen!

Censurable.]—But on every ground of correct thinking, as well as of Christian principle, is it to be condemned: in farther proof of which, let the expressive§ words of 1 Tim. vi. 3—5. be philologically and feelingly examined. It is disreputable to the memory of venerated worthies, as if the reformers would have lent their names for exercising domination over the consciences of their successors; it is unphilosophical, for the party names do not fully discriminate the characteristic peculiarities of the persons by whom they are assumed; it is injurious and reproachful,¶ in the extreme, as breaking the much needed oneness of the Saints (Ezek. xxxvii. 15—28.), as inducing a suspicion of the truth of Christianity (John xvii. 21.), as "scattering fire-brands, arrows and death," in the world. O Christians! be consistent; and evince your undivided attachment to "that WORTHY NAME by the which ye are called."

---

* Prelimin. Dissertat. to the Gospels, by Dr. G. Campbell, Dis. ix. part iv. pages 386—402.

† "Schism in Scriptural use, is one thing, and Schism in Ecclesiastical use, another."—Ib. p. 386.

‡ The learned notes of this celebrated author may here be read, as affording the truest interpretation. iii. pp. 104, 105.

‖ We can read this rebuke of the Corinthians and remain insensible all the while, that the rebuke strikes more severely against us, than it did against them. Has not this been universally the method in the Christian world for many ages?—Lectures on System. Theol. &c. by Dr. G. Campbell, p. 83.

§ Νοσων κ. τ. λ. sick of questions or of the wrangling disease!—Wilkin's Serm. p. 73.

¶ Nearest akin to the Castes of Hinduism!—For their multiplicity of sects, see Rousseau's Vocab. of East Indies, p. 52.

Chap. VII.

Idolatry.

The allusions to idols and idolatrous practices are exceedingly many; not those which prevailed among the Hebrews only, but among several other nations and people of antiquity. An able survey of these, as represented in the Biblical Writings, would be highly important and valuable.

Sect. 1.—*General Allusions.*

Idol.]—The word Idol is immediately from εἰδωλον, an image, a representation; corresponding* with the צלם *(tsalam)* of Numb. xxxiii. 52; or the פסל *(pesal)* of Exod. xx. 4; or the אלילים *(alilim)* of Is. xx. 22; or the עצב *(otsab)* of Ezek. xliv. 12. The several appellations might not be unworthy of a critical and comparative investigation.

Origin and History.]—The precise origin and rise of idolatry does not appear from any explicit testimony of historic record. It is conjectured from Gen. vi. 5. compared with Rom. i. 23. to have prevailed before the flood, (Jude iv.). Not long after that period we can trace its history (Gen. xxxi. 19. 30; Josh. xxiv. 2.); but to that history† a mere reference can now be made.

Hieroglyphics.]—Against the hieroglyphic figures or stones of the Egyptians, the meaning of which was known only to the priests, an express prohibition is recorded in Lev xxvi. 1; with these stones idolatry was practised. In Egypt they were regarded as the god Thoth; and so late as Ezekiel's days (viii. 8—11.), a species of this prevailed among the Jews.‡

Divination.]—To a very considerable extent was the custom of divining carried, and in Deut. xix. 10. 11. no fewer than seven sorts of diviners into futurity are enumerated. Three kinds of divination‖ are particularly mentioned in sacred history; by the cup, as Gen. xliv. 5; by arrows, as Ezek. xxi. 21; and by the staff, as Hos. iv. 12.

Sect. 2.—*Idols of the Canaanites.*

Baalpeor.]—A deity of the Moabites and Midianites was Baal-peor,

---

* See Ειδωλον very interestingly illustrated in Mintert's Gr. Lex. of the New Testament.

† "On the Origin, Progress, Prevalence and Decline of Idolatry, by the Rev. George Townsend;" the reader may find a series of papers very well written in the *Classical Journal*, commencing in No. xlii. p. 320, comprising an able review of the elaborate productions of Bryant and Faber, and simplifying the subject in a judicious manner.

‡ Commentaries on the Laws of Moses, by the late Sir J. D. Michaëlis, vol. iv. pp. 54—59.

‖ Amplified and explained in Horne's Crit. Introd. iii. p. 389—391.

(Numb. xxv. 1—3), בעל פעור, supposed be the same as the Priapus of the Romans, and worshipped with similar obscene rites (Hos. ix. 10; see also Ps. cvi. 28.)*

Rimmon.]—רמון Rimmon was an idol of the Syrians, but not worshipped by the Israelites: it is mentioned in 2 Kings v; and is supposed to have been the same as the Jupiter of the ancients.

Astart.]—עשתרות Astart (Jud. ii. 3; 1 Sam. xxxi. 10; 1 Kings xxv; 2 Kings xxiii. 13.) is generally understood to have been the moon; though in later times this idol became identified with the Syrian Venus, and was worshipped with impure rites. Astarte is still worshipped by the Druses of Mount Lebanon.

Sect. 3.—Idols of the Greeks and Romans.

Jupiter and Mercury.]—The supreme deity was Δια, Jupiter; and Ἑρμης, Mercury, who was the God of eloquence and messenger of the other deities. The allusion to them, in Acts xiv, is well recollected.

Diana.]—The Diana (Αρτεμις) of the Greeks and Romans was worshipped with most solemnity at Ephesus, Acts xix; but time and space would fail to detail particulars here.

Conclusion.

In closing the present Division of his Synoptical Outline, the writer must request his readers to excuse the very great brevity which he is obliged to observe; and to supply the obvious deficiencies by their own farther researches in this hitherto unfathomed mine of heavenly treasure.

[Natural Science in the next.]

Manchester. J. W.

---

* Hence the learned Selden conceived that this idol was the same as Pluto.—De Diis. Syris. Syntag.

Biblical Criticism.

ON THE SYRIAC TERM TRANSLATED "BAPTISM."

THE learned and very ingenious Editor of Calmet, in an article entitled as above, in the "Fragments," (No. 615.) subjoined to that work, has strenuously contended that the Syriac word for Baptism wholly militates against the idea of immersion, as practised by our brethren the Baptists. I am far from being a convert to their system, and still farther from wishing to make converts of others; but I think candour and truth require an investigation of the worthy and laudable writer's statement. His words are the following:

"We have said that 'John was distinguished as THE BAPTIST; and it is certain that he used the Syriac language, it is no less certain that Jesus also spake in Syriac, and in that language he gave his commands. It has often appeared to me wonderful, that gentlemen who attach peculiar importance to a certain term not unfrequent in the Gospel History, should be content to investigate a translation of the original term, when reference to the original itself would settle its import completely. When John said, '*I baptize*,'—he did not speak Greek, but Syriac; when our Lord commissioned his Apostles (Matt. xxviii. 19.), 'Go, *baptize* all nations,'—he certainly used the Syriac term in the Syriac sense; and what that sense is, the books of these Baptists determine with ample evidence. To avoid mistake, I give entire NORBERG's explanation of the word, as it stands in his Index.:

"'צבע* *intinxit, baptizavit.* Et pe. Pass. *It. colorem traxit.* vol. i. p. 34. 9. baptizemini; baptizare animas vestras, iii. 66. 13. Dicam vobis de vestibus albis, ex quibus hi versicolores colorem suum traxerunt. צבעא, *tinctura, lavacrum, digiti.* Chaldee, צבשנים, *versicolor.—Duodecim versicolores—fictæ imagines, pictæque imagines.*'

"'צבע, to stain with colours, to baptize, and especially, in various places, it means to draw a colour [over a white surface] vol. i. p. 34. line 9. Be baptised; to baptise your persons, iii. p. 66. l. 13. I speak to you of your white garments, over which a variety of colours have been drawn, *i. e. baptized*, צבעא, coloured fluids; baths [in which coloured fluids are contained?]; fingers. It answers to the Chaldee צבענים, changing colours [or, stripes].—Twelve changing colours [or, stripes of twelve different colours] a statue painted of the colours of life,—a picture painted the natural colours of the figure.'

"The import of the Chaldee term referred to, may easily be understood from Jer. xii. 9; 'my heritage is to me as a *speckled* bird;' but, if this denote the *striped* hyæna, as Bochart contends,

---

* From the similarity of the Syriac letters ע and ל, it is erroneously printed צבל, and צבלא, &c., in the original article of the Fragments. W. G. We have adopted the Hebrew instead of the Syriac character, as being more generally known.—*Ed.*

or a *mottled* serpent, as others suppose, the import of the term is equally preserved. And again, from Judg. v. 30.—To Sisera a prey of *divers colours* of needle work, of *diver colours* of needle work on both sides.' What is truly remarkable in these passages is, that the variegations of the colours have nothing to do with the intervention of moisture, or wetting, in any form whatever.

"If then, a picture painted the natural colours of life, is said in the Syriac to be *baptized*,—if by such painting a statue is *baptized*,—if the same garment be *baptized* of twelve different colours—if man observes to woman, 'The white garment that you wore formerly was handsome enough, why is it now *baptized* with a running patern of flowers?' [this is the sense of the passage referred to by NORBERG],—if the Syriac term radically and primarily means to draw a colour over a surface; to stain it;—how say some that *baptism* is nothing but *dipping?* Can a garment be *dipped* so as to produce *stripes* on it?—*stripes* of TWELVE *different colours*, in the same piece? Can a running pattern of flowers be obtained by *dipping?* Can a picture, a statue, be coloured with the natural colours of life, in their proper places, by *dipping?* The thing is impossible. And this illustration admits of no appeal: we are now at the fountain head: we are bound to acknowledge that our Lord, as well as John the Baptist, employed this Syriac term in the Syriac sense of it; in that of its daily application, in which the Apostles, who spoke this language, would understand it. In fact, in this sense it is used in the New Testament; for when the Apostle writing to the Hebrews (ix. 13.), mentions diverse *baptisms*, as, 'the sprinkling of the blood of bulls and goats'—*that* was *staining;* the 'sprinkling of the ashes of the heifer'—*that* was *staining*; and as such, no doubt, it would appear when it fell on linen, or other white garments. Was not this its intention, as a ritual token, visible to all?"

All this might be well enough if צבע *(tzeva)* were the only Syriac word used for Baptism, or if to *stain* or *streak with colours* were the only, or primary, sense of that word: but unfortunately this is not the case: צבע (*tzeva*, the word in question,) occurs but a few times in the ancient Syriac version of the New Testament, the Pesheeto, and never in the sense of *baptizing or sprinkling*, but either in that of *dipping* or *washing*. Thus in Matt. xxvi. 23. "And he answered and said, He who *dippeth*, דיצבע *(detzva)* his hand with me in the dish, the same shall betray me:" and so also in the parallel passages, Mark xiv. 20; John xiii. 26: and in Luke xvi. 24. it is said of the rich man that "he cried with a loud voice and said, O Father Abraham, have mercy upon me, and send Lazarus that he may *dip*, דנצבע *(denetzvoo)* the top of his finger in water and moisten my tongue, for lo! I am grievably tormented in this flame:" and again in Luke vii. 33. (and also 44.) "And she stood behind him at his feet, and wept and began to *wash*, מצבעא *(metzavo)*, his feet with her tears." In the passage of the Epistle to the Hebrews to which the editor of Calmet refers, the word is not צבע, but רסס, which properly denotes *to sprinkle, adspersit,—conspersit*, SCHAAF. The word צבע occurs also a few times in the Syriac version of the Old Testament, and is

applied to the *dipping* of hyssop in blood (Exod. xii. 22.); the *dipping* of the foot in oil (Deut. xxxiii. 24.), or in water (Josh. iii. 15.), or in blood (Psal. lxviii. 24.); in the latter passage answering to the Hebrew word מחץ *(machatz), to plunge in* or *imbrue*, and in the others to טבל *(taval) to dip, immerge, plunge, dye;* and, like this word, the Syriac צבע appears *primarily* to denote to *dip*, and thence to *tinge* or *dye* with a certain colour, which is usually, though not always, performed by *dipping*. Agreeably to this the learned Castell explains it by *tinxit, intingendo lavit, abluit, (baptizavit), infecit,* "to *dip*, wash by dipping, wash, (baptize) dye."

But, beside this, the word which is always used to denote *baptism*, in the ancient Syriac version of the New Testament, is not צבע but עמד, *(amad)* which Schaaf thus explains: *abluit se, ablutus, intinctus immersus in aquam, baptizatus est.* Aphel, *immersit, baptizavit.* Heb. עמד, *stetit.* Arab. עמד, *re altiore, columnâ, palo sustinuit, fulsit stabilivit, erexit. Finxit, baptizavit.* Conjug. II, *Fulsit sustinuit, columna palove. Baptizavit.* Conj. V. *Baptizatus fuit.* "To wash oneself, to be washed, dipped, immersed in water, baptized. *Aphel*, to immerse, baptize. Heb. עמד, to stand. Arab. עמד, to support by a higher thing,—by a pillar or pole, to prop, to make steadfast, erect: to dip, baptize. Conj. II. to prop, support by a column or pole: to baptize. Conjug. V. to be baptised." Castell explains it in a similar manner: on which Michaelis observes: *in hac baptizandi significatione conferunt haud pauci cum Hebraico* עמד, stetit, *ita ut*, stare, *sit*, stare in flumine, illoque mergi. *Mihi verisimilius, diversum plane ab*, (Heb.) עמד *literumque aliqua permutatione ortum ex* (Arab.) עמת *submergere.* "In this signification of baptising not a few have compared it with the Hebrew עמד, to *stand*, so that to *stand* might be *to stand in a river, and to be immersed in it.* To me it appears more likely to be quite distinct from (the Heb.) עמד, and to be derived by a permutation of a letter from (the Arab.) עמת, *to dip*, or *plunge.*"

Having thus investigated the true sense of the Syriac words used for *baptism*, I think the weight of evidence evidently preponderates in favour of immersion. Both words primarily and usually denote to *dip* or *immerge;* and cannot, by any exertion, be brought to denote *sprinkling* or *pouring*. It is true that צבע is used for *variegating* with colours by *painting or streaking;* but this is evidently a *secondary* sense of the word, derived from the usual mode of *dying* by *dipping;* not by *sprinkling* or *pouring*, in which sense the word is not used. And, if even this were not the case, the word עמד, which is always used for the Greek βαπτιζω, is clearly to *dip* or *immerge*, or *wash by immersion.* "As we are now at the fountain head," and "are bound to acknowledge that our Lord, as well as John the Baptist, employed," not "this Syriac word," that is, צבע, but either of these Syriac terms in the Syriac sense of them; what sense can we suppose the Syrians to attach to them? Certainly not that of *sprinkling* or *pouring;* but of *immersion* or *washing:* "and this illustration admits of no appeal."

W. G.

On the Sacred Poetry of the Hebrews.

OF POE IC 1MAGERY FROM SACRED TOPICS.

An error which is apt to mislead those who peruse, without sufficient attention and information, writings of so old a date as the poetical writings of the Hebrews, is; that of accounting vulgar, mean, or obscure, passages which were probably regarded among the most perspicuous and sublime by the people to whom they were addressed. Now, if with respect even to that imagery which is borrowed from objects of nature and of common life (of which we have just been treating), a caution against such an error was proper, it will surely be still more necessary with respect to that which is borrowed from the sacred mysteries of religion. For, though much of that imagery, which was taken by the Hebrew writers from the general face of nature, or from the customs of common life, was peculiar to their own country, yet much, it must be confessed, was equally familiar to the rest of the world; but that which was suggested by the rites and ceremonies of religion, was altogether peculiar to themselves, and was but little known beyond the limits of Judæa. Since, therefore, this topic in particular seems to involve many such difficulties and inconveniences, it appears deserving of a a serious investigation; and such investigation will tend to restore, in some degree, the real majesty of the Hebrew poetry, which seems to have shone forth in former times with no ordinary splendour.

The religion of the Hebrews embraced a very extensive circle of divine and human economy. It not only included all that regarded the worship of God; it extended even to the regulation of the commonwealth, the ratification of the laws, the forms and administration of justice, and nearly all the relations of civil and domestic life. With them almost every point of conduct was connected, either directly or indirectly, with their religion. Things which were held least in esteem by other nations, bore among them the sanction of divine authority, and had a very close alliance with both the more serious concerns of life and the sacred ceremonies. On these accounts it happens, in the first place, that abundance of metaphors occur in the Hebrew poetry deduced from sacred subjects; and further, that there is a necessity for the most diligent observation, lest that very connexion with the affairs of religion should escape us. For, should we be mistaken in so material a point—should we erroneously account as common or profane what is in its nature divine; or should we rank among the mean and the vulgar, sentiments and images which are sacred and sublime—it is incredible how much the strength of the language, and the force and majesty of the ideas, will be destroyed. Nothing in nature, indeed, can be so conducive to the

priests, the force of which, therefore, no modern language can express. No imagery, indeed, which the Hebrew writers could employ, was equally adapted with this to the display (as far as the human powers can conceive or depict the subject) of the infinite majesty of God. "JEHOVAH" is therefore introduced by the Psalmist, as "clothed with glory and with strength*," he is "girded with power†;" which are the very terms appropriated to the describing of the dress and ornaments of the priests.

Thus far may appear plain and indisputable; but there are other passages, the beauty of which lies still more remote from common observation. In that most perfect ode, which celebrates the immensity of the omnipresent Deity, and the wisdom of the divine Artificer in forming the human body, the author uses a metaphor derived from the most subtle art of the Phrygian workman:

> When I was formed in the secret place,
> *When* I was wrought with a needle in the depths of the earth‡.

Whoever observes this (in truth he will not be able to observe it in the common translations), and at the same time reflects upon the wonderful mechanism of the human body, the various implications of the veins, arteries, fibres, and membranes; the "undescribable texture" of the whole fabric; may, indeed, feel the beauty and gracefulness of this well-adapted metaphor, but will miss much of its force and sublimity, unless he be apprized that the art of designing in needle-work was wholly dedicated to the use of the sanctuary, and, by a direct precept of the divine law, chiefly employed in furnishing a part of the sacerdotal habit§, and the veils for the entrance of the tabernacle. Thus, the poet compares the wisdom of the divine Artificer with the most estimable of human arts, that art which was dignified by being consecrated altogether to the use of religion; and the workmanship of which was so exquisite, that even the sacred writings seem to attribute it to a supernatural guidance.‖

Another topic may also be adduced, which will suggest several remarkable examples to this purpose. There is one of the Hebrew poems, which has been long since distinguished by universal approbation; the subject is the wisdom and design of the Creator in the formation of the universe;—it will be easily perceived that we have in view the hundred and fourth Psalm. The exordium is most sublime, and consists of a delineation of the divine Majesty and power, as exemplified in the admirable constitution of nature. On this subject, since it is absolutely necessary to employ figurative language, the poet has introduced such metaphors as were accounted by the Hebrews the most magnificent and most worthy; for all of them are borrowed from the Tabernacle: but it will be necessary to quote the passage itself, and to endeavour to explain it as briefly as possible.

---

* Psal. xciii. 1. † Psal. lxv. 7.
‡ Psal. cxxxix. 15.
§ Exod. xxviii. 39; xxvi. 36; xxvii. 16. Compare Ezek. xvi. 10, 13, 18.
‖ See Exod. xxxv. 30—35.

The poet first expresses his sense of the greatness and power of the Deity in plain and familiar language; and then breaks out in metaphor:

Thou art invested with majesty and glory.

Where observe the word לבש (*labash*, to *invest*) is the word always used to express the ceremony of putting on the sacerdotal ornaments.

Covering thyself with light as with a garment.

The Light in the Holy of Holies, the manifest symbol of the divine Presence, is figured under this idea*; and this singular example is made use of figuratively to express the universal and ineffable glory of God.

Stretching out the heavens as a curtain:

יריעה (*yeringnah*) is the word made use of, and is the very name of those curtains with which the Tabernacle was covered at the top and round about. The Seventy seem to have had this in view, when they render it ὡσεὶδερρω (as a skin†; whence the Vulgate *sicut pellem* (which is a literal translation of the Septuagint): and another of the old translators δερμα, a hide or skin.

Laying the beams of his chambers in the waters:

In these words the poet admirably expresses the nature of the air, which, from various and floating elements, is formed into one regular and uniform mass, by a metaphor drawn from the singular construction of the Tabernacle: for it consisted of many different parts, which might be easily separated, but which were united by a curious and artful junction and adaptation to each other. He proceeds:

Making the clouds his chariot;
Walking upon the wings of the wind:

He had before exhibited the divine Majesty under the appearance which it assumed in the Holy of Holies, that of a bright and dazzling light: he now describes it according to that which it assumed, when God accompanied the ark in the pillar of a cloud, which was carried along through the atmosphere. That vehicle of divine Presence is, indeed, distinguished in the Sacred History by the particular appellation of *a chariot*.‡

Making the winds his messengers,
And his ministers a flaming fire.

The elements are described as prompt and ready in executing the commands of JEHOVAH, as angels, messengers, or ministers serving at the Tabernacle, the Hebrew word being exactly expressive of the latter sense.

Who founded the earth upon its bases:

---

* See Exod. xl. 34—38. Lev. xvi. 2. Numb. ix. 15, 16. 1 Kings, viii 10, 11. 2 Chron. vii 1, 2. A similar allusion, Isai. iv. 5 lx. 2, 19. Zech. ii. 5 Rev. xxi. 23.

† Compare Exod. xxvi. 7, &c. with the Septuagint.

‡ 1 Chron xxviii. 18. See also Ecclus. xlix. 8.

"I will not," to the voice of parental solicitation, and in some happier moment repent, and obey the command which they opposed. Human sagacity is frustrated and human penetration deceived. The first is made last, and the last becomes first.

The little, therefore, that man knows is confined to the present; and that little is slowly acquired. The standard of our power is not reached at once. The child advances by tardy degrees to the maturity of his judgment; and by the aid of much culture attains at length "the fulness of the stature" of his mind. Every day adds some stroke to the painting; widens and swells the original outline; till years give harmony, consistency, and beauty to the whole piece. Our conceptions are always rude at first; and are moulded into shape, or polished into splendour, by the hand of time. We find occasion often to alter our original plan; often to deviate from it; often to abandon the first idea altogether. The most simple device of art required time to bring it to perfection. The rudest hut of our forefathers was not erected in one day: and in that rough outline are to be traced the principles upon which the palace of the monarch, and the temple of religion, were afterwards, by the wonderful progression of human powers towards perpetual improvement, founded. Such is man!—capable of almost boundless advancement, yet in his clearest conceptions and his wisest arrangements, requiring time to touch and to retouch, to alter and to deliberate, to prosecute and to mature his designs.

But God is the same perfectly wise Being from first to last. "His ways are not as our ways, and his thoughts are not as our thoughts; his understanding is infinite." His conceptions and plans are complete from the beginning. Years can add nothing to the stores of his knowledge. The magnitude and extent of his schemes perplex, distract and overwhelm us. We are unable to hold the several links of the infinite chain together; and living but an hour we cannot comprehend designs which grasp eternity. The past, the present, and the future, are all before him, are all alike to him. His purpose, his providence, and his work are all united. Thousands of years may intervene between the design and its accomplishment, but the thread is unbroken. A few months delay in our plans abates our ardour, and frequently makes us relinquish them altogether. But centuries revolve, and the purpose of Deity continues the same; his providence is silently and secretly fulfilling his pleasure; and the issue although delayed to the thousandth year, is infallibly certain. Whenever he has poured a little ray of light upon the future, and directed the human eye to follow it, and the human tongue to declare it, the event has justified the prediction; and the inference is irresistible, that while man "knoweth not what a day may bring forth;" God "sees the end from the beginning."

Every thing that is excellent and desirable has its counterfeit. Revelation has sometimes had her claims denied; and sometimes her majesty imitated; but unaltered by any mode of attack, and disdaining to shrink from inquiry, she submits her pure gold to the crucible of truth, secure that it shall come brighter from that furnace

which detects and consumes baser metals. Some have endeavoured to add to the volume of inspiration, and some to take away from it: and one of the strongest evidences of its authenticity is, that it remains what it was from the beginning, uninjured by all the hands through which it has passed, and unimpaired by the assaults of all those adversaries who have in their turns been vanquished by time and by death. Scripture Prophecy has been imitated; and the friends of scepticism urge against it, what they profess to deem a counterpart in heathen oracles; and because these were for the most part built upon the chicanery of interested men, they have ungenerously attempted to prove, that all predictions of futurity are founded upon the same basis, rise from the same source, and proceed from cunning on the one hand, and from ignorance and superstition on the other. In entering upon a discussion of Scripture Prophecy, it can neither be unnecessary nor unprofitable to discriminate between things which essentially differ, but which the art or the ignorance of man has often blended. Our leading object at present, therefore, is this: and we shall blend with this discussion some remarks respecting the distance between the prophecy and the events predicted in most instances; as also the uses to which the doctrine of Scripture Prophecy, if it can be established, may be applied. We shall endeavour,

To distinguish Scripture Prophecy from heathen oracles.

1. Before this difference is specified, it may be proper to say something respecting the nature and the number of the heathen oracles.

In respect to their NATURE, there has been large discussion, and considerable diversity of opinion. Some writers have ascribed them to the influence of demons; and others altogether to the cunning and artifice of the persons employed to deliver them. While there was indisputably much of the last, we confess that we are also inclined to admit something of the former. We give it only as our *opinion*, upon which, as upon the strength or weakness of every other point advanced, the reader will form his own judgment, after having candidly weighed the evidences produced, and the reasons assigned. If the existence of evil spirits be admitted, (which cannot now form a subject of discussion,) there is reason to conclude that the heathen world was peculiarly under their influence. The lands which the light of Revelation had not visited, may be considered as the seat of empire to the powers of darkness. There are two reasons why, in some striking cases, we imagine the answers delivered by the heathen oracles to be prompted by demons.

First, because in some few instances, a knowledge beyond the compass of human ability was displayed. There were two memorable trials made of the veracity of oracles, and admitted by no less an historian than Rollin,* whose depth of research, accuracy of statement, and fidelity of narration, stand unrivalled. Crœsus commanded his ambassador to ask the oracle, at a stated time determined between them, what the monarch was doing. The oracle of Delphos replied,

* Rollin's Anc. Hist. vol. i. p. 54, preface.

that "he was causing a tortoise and a lamb to be dressed in a vessel of brass"—which was the fact. At Heliopolis a similar trial was made by the emperor Trajan. He sent a letter sealed up, to which he demanded an answer without its being opened. The oracle commanded a blank paper to be folded, sealed, and delivered to him; to the no small surprise of the emperor, who had written nothing in the letter which he had sent to the oracle. It is not necessary to suppose that in general demons have a knowledge of futurity: but in some instances it might be permitted as a punishment for the blindness and idolatry, the pride and superstition of the heathen world. The early Fathers have generally maintained this sentiment; and their opinion ought to have some weight, as they lived near the scene of action, and on the brink of the time in question. Nor is a partial impulse upon the minds of men by evil spirits more extraordinary or unreasonable, than the possession which in the time of our Lord prevailed over the bodies of men; and the doctrine of actual possession has never in our opinion, been overthrown.

Secondly, heathen oracles ceased at an early stage of the propagation of Christianity; an instance, as we conceive, of the fall of the kingdom of Satan. This sentiment has been opposed, and it has been asserted, that their cessation was gradual, and that they fell into disrepute as the superior light of Christianity extended, but not for a considerable time after its prevalence in the world. It has been said that the emperor Julian consulted them; which he could not do except they had been in existence long after the preaching of Christianity. But it has been proved that Julian "had recourse to magical "operations," quite a distinct thing from the consultation of oracles, and that it was "because oracles had already ceased: for he be-"wailed the loss of them, and assigned weak reasons for that loss, "which St. Cyrill has vigorously refuted; adding *that he never "could have offered such, but from an unwillingness to acknow-"ledge, that when the world had received the light of Christ, "the dominion of the Devil was at an end.*"* It has been further added, as an evidence that heathen oracles continued after the propagation of Christianity, that the Christian emperors issued laws against them; but it has also been justly observed, that "the edicts "of those princes do not prove that oracles actually existed in their "times, any more than that they ceased in consequence of their "laws;" and that "it is certain that these oracles were, for the "most part, extinct before the conversion of Constantine." The superstition and predilection of the multitude for oracles might exist long after the oracles themselves; for men slowly resign prejudices of all sorts, and religious prejudices especially. The laws of these emperors were designed probably to subdue these prejudices, or at least to controul their injurious operation. The evidences on both sides ought to be carefully examined and impartially balanced, and it is probable, that facts have been seen magnified or diminished according to the prejudices of respective writers on both sides of th

* See Encyc. Brit. vol. xiii. P. 1. Art. *Oracle.*

question. Tertullian offers that any Christian, on pain of death, shall engage to make these oracles confess themselves demons.* Juvenal speaks of the cessation of the Delphian oracle.† Lucan bears the same testimony.‡ Theodoret speaks of the decline of the same oracle; and its reputed answer to the consultations of Julian is well known.§ " Tell the king—the well constructed palace is fallen to the ground: " —Phœbus has neither a cottage, nor the prophetic laurel, nor the " speaking fountain ;—and even the beautiful water is extinct."

But although we ascribe some of these oracles to the agency of demons, we are willing to allow that the most of them were the productions of art and cunning. It is universally admitted that the Delphian priestess suffered herself to be corrupted by presents, and framed her answers accordingly. Demosthenes publicly accused the Pythian oracle of being bribed to speak in favour of Philip ; and charged the Athenians to give no credit to her.‖

With regard to NUMBER, they were so multiplied that it will not be possible to do more than to recapitulate a few leading features, which have been traced by various writers, of the principal of them. The most considerable was the oracle of Apollo at Delphos, an ancient city of Phocis in Achaia, situated upon a declivity about the middle of Mount Parnassus, and surrounded by precipices.

The oracle of Dodona¶ was consecrated to Jupiter : who is also deemed the father of oracles ; although he yielded in the renown and popularity of his predictions to the Delphian Apollo. The mode of answering inquiries at this seat of superstition, appears to have been, by hanging certain instruments on the tops of oaks, which when shaken by the wind gave a confused sound, the priests interpreting the noise as they thought proper.

The Oracles of Trophonius in Bœotia, were also held in high estimation. After much ceremony the inquirers entered the cave, whence they returned melancholy and listless, stupified possibly by

---

* Nisi se dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem funditc, *Tertull. Apologet. p. 24. Lutet. edit.* 1634.

† —Delphis oracula cessant. *Juv. Sat.* VI. *l.* 554.

‡ Non ullo sæcula dono
Nostra carent majore Deum, quam Delphica sedes
Quòd siluit. *Luc. Lib.* V.

§ *Εἰπατε τῳ βασιλῆι, κεκαμαι πίσε δαίδαλος αὐλά,*
Οὐκέτι Φοίβος ἔχει καλύβαν, ὁ μαντίδα δάφνην,
Οὐ πάγαν λαλέουσαν, ἀπέσβετο καὶ καλὸν ὕδωρ.

§ See Potter's Antiq. of Greece, vol. 1. chap. ix. p. 282.

‖ He said that " *the Pythoness Philippised.*"

¶ Respecting this place there has been much controversy. Some place it in Thessaly, and some in Epirus. Those who adhere to Epirus, doubt whether it was in Thesprotia, or Chaonia. Some contend that there were two Dodonas; one in Thessaly and one in Epirus. Rollin calls it a city of the Molossians; and Archbishop Potter, after stating these different opinions, seems to agree with him.

some vapour which might arise within it, and were a considerable time before they recovered, having, as they imagined, seen and heard wonderful things.

The whole amount of oracles in more or less repute in the heathen world, is estimated at not fewer than three hundred. It would be a wanton waste of time to enlarge upon the different characters and pretensions of these; especially as they are all inferior and subordinate to those which we have named, and selected as a specimen of the whole. But it is of more importance that we should mark,

2. The Distinctions subsisting between the best and wisest of these Oracles, and Scripture Prophecy. They are dissimilar in every leading point; and their highest pretensions, on the testimony of the history of their times, can never rank with the claims and the evidences of the sacred predictions.

The first distinction which we shall mark relates to the MANNER of their delivery. When the Priestess had passed through the preparatory ceremonies, and had inhaled the celebrated vapour over which her tripod was placed, her gestures and sensations amounted to absolute madness. A trembling shook her whole frame; her looks were wild and distracted; she foamed at the mouth; her hair became erect; her shrieks and howlings filled the temple; and heathen historians add, that the building itself shook to its very foundations. During these fearful agitations, at certain intervals, unconnected words fell from her lips. These were carefully collected by the priests who surrounded her, and from them the oracle was framed. These distortions and this vehemence, were not peculiar to the priestess of Delphos, but seem universally to characterize heathen oracles. Lycophron represents Cassandra as infuriate in the same measure as this Pythian priestess is described by Lucan*. Heraclitus says that "the declamations of the Sibyl were indecorous and ridiculous," and that they were pronounced from a "raving mouth†." Ammianus Marcellinus speaks of this violence as a proverbial notoriety.‡ Virgil describes, with his wonted force and eloquence, the vehemence and madness of the prophetess§. It required several days, after she was reconducted to her cell, to recover her from her fatigue, and to restore her exhausted frame to its wonted vigour. Sometimes her life was the forfeit of her exertions; and this excessive raving was followed by sudden death.

To this madness stands opposed the calm and dignified manners of the prophets, when they foretold future events. It is true that they were elevated by the majesty of their subject. They were wrapt and inspired by the visions of the Almighty. They were

---

* See also Lucan, lib. v.

† Ὡς μαινομένῳ τόματι γελασὰ καὶ ἀκαλλώπιτα φθεγγομένη.

‡ Sibyllæ crebro se dicunt ardere, torrente vi magnâ flammarum. Amm. Marc. lib. xxi. in principio.

Consult on this subject, Rollin, vol. i. pref.; Potter's Antiq. of Greece, vol. i. p. 278.; Bp. Watson's Theolog. Tracts, vol. i. p. 314.

§ See Virgil's Æn. lib. vi. v. 46—51.

moved with pity or with indignation, when men trifled with the judgments pronounced. Sanctioned by the usages of the times, and transported by the force of their commission, they rent their clothes and their hair; they stamped with their foot, and smote upon their thigh. But they maintained the calm possession of all their faculties; and never discovered the characteristics of a maniac. They were zealous, but not furious: and their energy was distinct from raving. We cannot but think that God himself marks strongly the contrast between the manner of delivering oracles, and the calm possession of their reasoning faculties, the majesty, the truth of his prophets. "I am the Lord that maketh all things, and stretcheth "forth the heavens alone, that spreadeth abroad the earth by my- "self. That frustrateth the tokens of liars, *and maketh diviners* "*mad;* that turneth wise men backward, and maketh their know- "ledge foolish: That confirmeth the word of my servant, and "performeth the counsel of my messengers."* In one word, the pronouncers of oracles were always transported out of themselves; and the prophets of the Lord always preserved a noble tranquillity of deportment.

The second distinction which we shall point out relates to the TIME of their delivery. The oracles were issued only at stated periods. Their gods were not always propitious. At first the priestess of Delphos could be approached but once a year: afterwards she was accessible monthly. All days were not deemed proper; and upon some no answer could be obtained. Alexander wished to consult the oracle upon one of those unpropitious days: but was absolutely refused by the priestess. The conqueror of the world did not understand ceremony; and thought that "nice customs "should stoop to great kings." He dragged the struggling priestess, and seated her by force on the tripod, while she exclaimed, "My "son, thou art invincible;" and Alexander declared that she might spare herself farther trouble, for *that* was an oracle entirely to his satisfaction.† We have already seen, that, as force could command the time, gold could occasionally dictate the answer; and this is a consideration worthy to be remarked and remembered; and which we shall not pass by as we pursue the distinctions evidently subsisting between this corrupted superstition and Scripture Prophecy.

Respecting the prophets of the Lord, we find none of this caution. No seasons were improper. They were always accessible; and to the devout inquirer God was always propitious. There was no delay attending the answer. Either he disdained to notice the application at all, when it came from such a character as Saul, whose iniquities had separated him from the divine favour: or the direction was vouchsafed immediately. Rank and wealth had no influence in

---

* Isa. xliv. 24—26.

† On this point consult Plutarch, Græc. quæst. 9.; Anc. Univ. Hist. vol. v. b. 1. note F. p. 610. Dublin edit. 1745.; Potter's Antiq. vol. 1. chap. 9. p. 278. For the anecdote see Rollin's Anc. Hist. vol. 1. p. 51. Preface; and Ency. Brit. vol. xiii. Pt. 1. Art. *Oracle.*

framing the answer. The poor were often filled with joy, while the rich were sent empty away. Unrighteous kings were reproved with the fidelity, the plainness, and the severity of truth; and the prophets not unfrequently passed from the royal presence into a prison as a punishment for their sincerity. They often suffered, but they never stooped to flatter.

The Third distinction relates to the PLACE where they were delivered. The heathen oracles were delivered in secret and obscure places, in by-ways, in dark caverns, and from the inmost recesses of temples. Who does not perceive that such places were favourable to fraud? and that these very circumstances are of themselves sufficient to awaken suspicion? All was as mysterious and as blinded as possible. Pausanias, who consulted in person the oracle of Trophonius, after a long description of the ablutions and services previously required, represents at large the circumstances in which he was placed. He speaks of the visible and outward cave, not as a natural cavity, but as "built with the nicest mechanism and proportion." The entrance of this cavern has no steps, but the person who wishes to consult the oracle must provide himself with a light and narrow ladder: and having descended this external cavern, which may be considered as a porch to the oracle, the cave itself of Trophonious is situated "between the roof and the "pavement." "At the mouth of this, the descendant, having "brought wtih him cakes dipped in honey, lies along on the ground, "and shoves himself feet foremost into the cave; then he thrusts in "his knees; after which the rest of his body is rolled along, by a "force not unlike that of a great and rapid river, which overpower-"ing a man with its vortex, tumbles him over head and ears. All "that come within the approach of the oracle, have not their answers "revealed the same way. Some gather their resolves by outward "appearances; others by word of mouth. They all return the same "way back with their feet foremost."* None ever lost their lives in this cavern, except one man, who meant to rob the sanctuary of the wealth deposited there by the superstitious. Every one returns, bewildered and stupified from some cause, from the cave. This is the testimony of Pausanias; and it is sufficiently explicit to discover how much of art and of chicanery might be practised, in a place so constructed, upon those, who, being prepared for something supernatural, require very little to strengthen the delusion which their imagination was of itself ready to impose upon their senses.

Scripture Prophecy forms a striking and noble contrast to these pitiful expedients. Here was no collusion, and no mystery. No cheat was attempted or practised on the senses. There were no secret avenues, no dark recesses, no obscure retreats. All was open as the day. The prophets delivered their messages wherever and whenever they were required, and in the face of the world. Sometimes the predictions were delivered in the palaces of rebellious kings, and sometimes in the centre of devoted cities: sometimes in the prophet's

* Abp. Potter's Antiq. of Greece, vol. i. p. 291.

house, and at others in the assembly of the Elders: but always openly. Does not God himself allude to this distinction between his own predictions, and the secrecy attending the delivery of heathen oracles, when he says, "*I* have not spoken in *secret*, in a *dark place of the earth?*"*

The Fourth distinction relates to the CEREMONIES required and practised in the consultation of oracles. Vast preparations were made on every such occasion. The priestess herself was compelled to fast three days, to bathe in the fountain of Castalia, to drink copiously of the water, to shake the laurel tree that grew on its brink, and to chew some of its leaves. Sacrifices that lacked neither splendour nor solemnity were presented, and presented daily, till the omens were favourable and an answer was vouchsafed. Not an iota of the ceremonial prescribed was to be omitted; and a single informality would suspend the whole process, and rendering nugatory all that preceded, compel all the services to recommence.† All the majesty of form was maintained, but alas! the spirit of religion was not there. It was also expected that those who consulted the oracle should make large presents to the god, whose name sanctioned the avarice of the priests; so that the temple of Delphos surpassed all others in riches, splendour, and magnificence.‡ Nor was this requisition peculiar to the shrine of Apollo; it was an essential part of the system, throughout the whole heathen world, that whoever would consult the pretended divinity, must fee the selfish priest.

We discern no such parade in the dispensation of Scripture Prophecy. When God was approached, only the usual sacrifices were presented; and he was frequently consulted without any previous offering. When sacrifices were presented it was not with a view to propitiate the Deity, which was the sole object of the ceremonies of the heathens. Till the answer was given the god was adored; and when it was once obtained he was forgotten. Presents were sometimes sent to the prophets; but these were tokens of personal respect to them, and were not intended as an offering to God. They were never required; and were always refused when they were intended as a recompense to the prophet in his sacred character, or as a reward for the performance of his duty. Thus Elijah refused peremptorily any present from Naaman. Frequently the prophets of the Lord suffered persecution even to death, for the integrity with which they pronounced the truths committed to their trust. No king could corrupt them. Ahab said of Micaiah, "I hate him, for he doth not prophecy good concerning "me, but evil." Balaam, whose heart was the seat of avarice, did not dare, so long as God chose to employ him as an instrument, to suffer himself to be corrupted by presents. He was constrained to abjure the gold which he devoured with his wishes, when it was offered as a bribe that he should deliver a favourable oracle. "If Balak

* Isa. xlv. 19.
† Rollin's Anc. Hist. vol. i. Pref.; Anc Univ. Hist. vol. v. p. 610.
‡ Abp. Potter's Antiq. of Greece, vol. i. p. 278, 279.

" would give me his house full of silver and gold, I cannot go beyond " the word of the Lord, to do less or more." To what sufferings and imprisonments did Jeremiah's predictions expose him! Samuel, at the end of a long administration as a prophet, and as a judge, could say, " Behold, here I am; witness against me before the Lord and before " his anointed; whose ox have I taken? or whose ass have I taken? " or whom have I defrauded? whom have I oppressed? or of whose " hand have I received any *bribe*, to blind mine eyes therewith? and " I will restore it to you. And the people said, thou hast not de- " frauded us, nor oppressed us, neither hast thou taken ought of any " man's hand. And he said unto them, the Lord is witness against " you, and his anointed is witness this day, that ye have not found " ought in my hand. And they answered, he is witness*." Which of the priests that conducted the heathen oracles, could make such an appeal? or produce, like the prophets of the Lord, a palm unstained by bribery?

The Fifth and the grand distinction relates to MATTER. Rollin has, with much justice and force, given a description of heathen oracles. He says, " their general characteristics were *ambiguity*, *ob-* " *scurity*, and *convertibility*;" that is to say, the " answer would " agree with several various, and sometimes directly opposite events." The prediction was so framed that whatever should be the issue, the oracle might not lose its credit and popularity. There are two instances in point, which are also generally known; and they shall suffice as an illustration of this position. When Crœsus was about to invade the Medes and Persians, he consulted the oracle at Delphos as to the issue of his expedition. The answer was, " that by passing " the river Helys, and making war upon the Persians, he would ruin " a great empire." What empire? Was his own, or that of the Medes, to be ruined? One of these two opposite events was certain; and in either case the oracle would be right. Men are always ready to believe that which they wish. Crœsus flattered himself that the ruin of the Persians was intended. He made the attempt—lost his crown and was on the point of losing his life. In like manner when Pyrrhus made war upon the Romans, he consulted the same oracle. With matchless address the answer was couched in a single line in Latin†, which cannot be so rendered into English as to express the equivocal construction of the original: but from the arrangement of the words, it may be read, either " that Pyrrhus should conquer the Romans;" or " that the Romans should conquer Pyrrhus." The issue is well known: Pyrrhus returned, mortified and defeated, to his country, after a long and disastrous struggle. Tertullian appeals to these instances in charging the heathen oracles with subtle ambiguity‡; and such was their general character.

---

* 1 Sam. xii. 3—5.

† Aio te, Æacida, Romanos, vincere posse!

‡ In oraculis autem, quo ingenio ambiguitates temperent in eventus, sciunt Crœsi, sciunt Pyrrhi. Tertull. Apologet. p. 24. Lutet. edit. 1634. See also Rollin's Anc. Hist. vol. i. Pref. p. 54.; Encyc. Brit. vol. xiii. Part I. Art. *Oracle*.

The contrast to this darkness and equivocation will be found in the clearness and perspicuity of prophecy, as we pursue the future discussion of this interesting part of divine revelation. In general the prediction is so decisive, that the event appears only a transcript of the prophecy. Language capable of a double or changeable construction, is never employed: and when obscurity hovers over the prophecy, it arises from one of these three causes: either it is not accomplished, and has not received the interpretation of providence: or the history which should elucidate it has perished with the wrecks of time; or we are ignorant of the imagery, the customs, or the language itself, in which it is contained, and to which it relates. Those, therefore, who wish to draw a parallel between Scripture Prophecy and heathen oracles, for the sake of placing them upon the same basis, tracing them to the same source, and condemning them together, are acting unfairly, dishonourably, and dishonestly by Revelation.*

Shuckford's Connection.

This celebrated production of Dr. Shuckford is well known; the whole of whose title, in 5th Ed. 1819, Baynes, stands thus:—"The Sacred and Profane History of the World connected, from the Creation of the World to the Dissolution of the Assyrian Empire at the death of Sardanapalus, and to the Declension of the Kingdoms of Judah and Israel; under the Reigns of Ahaz and Pekah; including the Dissertation on the Creation and Fall of Man." But on comparing this with the extent of the work, there appears a manifest discrepancy between them—the third Vol. ending *with the death of Joshua.* In Vol. IV. there is no continuation of the History, as it is filled with the "Dissertation;" in the Introduction to which, dated "Canterbury, June 2, 1753," the author says, "if I should live and have health to finish my Connection" (p. 112.). Now in a Biographical Dictionary, Dr. S. is stated to have "died in 1754:" and if this be correct, are we to conclude that he did not finish his work? Is it known, however, whether he left any MSS. for its completion? But ought not the Editors of his "Connection," in justice to the public, and the memory of the learned writer, give some explanation of these matters? Why "James Creighton, B. A." who professes to have "revised, corrected, and greatly improved" the work, has completely overlooked these considerations, or entirely omitted any notice of them, appears unaccountable: and truly obliged shall I feel for satisfactory information; as for this purpose alone these lines are requested a place in the *Depository of Sacred Literature.*

Chorlton. INVESTIGATOR.

* Collyer's Lect. on Script. Prophecy, pp. 1—5. 11—34. 38—62.

Biblical Translations.

THE EXCELLENT HOUSEWIFE;

ALPHABETICALLY POURTRAYED,

In the Proverbs of Solomon, ch. xxxi. ver. 10—31.

WILL the Editors allow a page or two, for the special service of their *Female* readers? for they doubtless have some of them; nor needs it be said, how much an increase of *their* number would extend the benefits of this excellent periodical. The number of "Female Hebraists"* is on the increase in the present age: this is earnestly hoped, as well for the credit of "pious women," as for the public good of our Holy Religion. May such considerations be exemplified more generally than ever!

To do justice to this incomparable description,† it must be exhibited in the powerful and beautiful language in which it was originally written; in parallel lines, therefore, of Hebrew and English, it may appear after the following manner:

The general Contents are, *her character and value*, ver. 10; *confidence of her husband*, 11, 12; *her laborious Industry*, 13, 14; *arrangements of family*, 15—19; *public generosity*, 20; *fearless attentions*, 21, 22; *husband honoured*, 23; *commercial business*, 24, 25; *prudent speech*, 26; *happy children*, 27, 28; *just and public eulogy*, 29—31.

א אשת חיל, מי ימצא?	A WOMAN OF ABILITY,‡ who can find?
ורחק מפנינים מכרה!	Her value, is certainly far above pearls!
ב בטח בה לב בעלה;	The heart of her husband confideth in her;
ושלל לא יחסר.	And provision she will not suffer to fail.
ג גמלתהו טוב ולא רע,	She recompenses him good and not evil,
כל ימי חייה.	All the days of her life.
ד דרשה צמר ופשתים;	She enquireth for wool and flax;
ותעש בחפץ, כפיה.	And worketh with pleasure, with her hands.
ה היתה כאניות סוחר;	She is like the ships of a merchant;
ממרחק תביא לחמה.	Bringing food from a distance.
ו ותקם בעוד לילה;	She even riseth while it is yet night;
ותתן טרף לביתה	And giveth food to her house,
וחק לנערתיה.	And a task to her maidens.§
ז זממה שדה, ותקחהו:	She considereth a field, and taketh it:
מפרי כפיה נטע כרם.	Of the fruit of her hands she *planteth* a vineyard.
ח חגרה בעוז מתניה;	She girdeth with strength her loins;
ותאמץ זרועתיה.	And maketh firm her arms.

---

* A very gratifying account of some is given by Dr. Burgess, in his "*Motives to the study of Hebrew*," pp. 90—94.

† This, with some omissions, is companionized with extracts from the "Gentoo Laws," by the late Editor of Calmet, Fragments, No. LXXXVI, p. 146.

‡ Of "strength," of "activity," or of "*Virtue*," according to the old Roman acceptation of that word. In Gen. xlvii. 6. חיל *(chil)* is translated, "activity:" in Exod. xviii. 21. 25; "able," or ability: in 2 Sam. xxii. 40. "strength:" and in 1 Kings i. 42. "valiant," or valour. It must here be understood in a moral and practical sense.

§ These last two lines formed but one in the original communication: but we have taken the liberty of dividing them, as is evidently correct from their parallelism; a "task" being parallel to "food," and "maidens" to "house," or household.—*Ed.*

טעמה כי טוב סחרה:	She taketh heed that her merchandize is good:
לא יכבה בליל נרה.	Her lamp is not extinguished by night.
ידיה שלחה בכישור;	Her hands she putteth on the spindle,*
וכפיה תמכו פלך.	And her hands hold the distaff.
כפה פרשה לעני	Her hand she stretches forth to the afflicted:
וידיה שלחה לאביון.	Yea, she sendeth her hands to the needy.
לא תירא לביתה, משלג:	She fears not for her household, because of snow:
כי כל ביתה לבש שנים.	For all her household she has clothed double.†
מרבדים עשתה לה:	Coverings of tapestry does she make for herself:
שש וארגמן לבושה.	Silk and purple are her clothing.
נודע בשערים בעלה;	Known in the gates‡ is her husband;
בשבתו עם זקני ארץ.	When he sitteth with the elders of the land.
סדין עשתה ותמכר;	Fine linen she makes and traffics;
וחגור נתנה לכנעני.	And a girdle she giveth to the trader.§
עוז והדר לבושה;	Strong and magnificent is her apparel;
ותשחק ליום אחרון.	So that she does not fear for an after day.
פיה פתחה בחכמה;	Her mouth she openeth in wisdom;
ותורת חסד על לשונה.	And a law of goodness is upon her tongue.
צופיה הילכות ביתה;	She overseeth the goings of her household;
ולחם עצלות לא תאכל.	And the bread of slothfulness she will not eat.
קמו בניה ואשרוה;	Her children rise up and bless her:
בעלה ויהללה.	Her husband also praiseth her.
רבות בנות עשו חיל:	Many daughters may have acted nobly:
ואת עלית על כלנה!	But THOU excellest above every one!
שקר החן, והבל היפי:	False is comeliness, and vain is beauty.
אשה יראת יהוה, היא תתהלל!	A woman FEARING JEHOVAH—let HER be praised!
תנו לה מפרי ידיה:	Give to her of the first fruit of her hands:
ויהללוה בשערים מעשיה.	And applauded shall HER works be in the gates.

A CAMBRIAN.

---

* A spindle or turning pin, which regulates the position of the thread from the distaff. פלך *(phelak)* must be the distaff, and therefore כישור *(kishur)* is some other part of the apparatus; but what cannot be precisely ascertained without knowing the structure of the ancient spinning instruments.—Parkhurst's Heb. Lex. p. 360.

† With "double" garments, so the Vulg. and others. "Scarlet" is here improper.—Boothroyd's Bib. Heb. ii. p. 213.

‡ Among the Israelites the gate of the city was the forum or place of public concourse. (Prov. i. 21, and viii. 3.) There was the court of judicature held for trying all causes, and deciding all affairs. (Deut. xxv. 7; Ruth iv. 1, 9; Ps. cxxvii. 5; Amos v. 15.) There also was the market, where corn and provision were sold. (2 Kings vii. 1. 18.)—Taylor's concordance.—Nearly the same observations might be extended to the other ancient nations of the east. Gen. xxxiv. 20, 24; Job v. 4; xxix. 7. and xxxi. 21; Esth. ii. 19; iii. 3; and v. 9. 13; Dan. ii. 49.—Compare Harmer's observations, Vol. II. p. 524, and others; and Shaw's Travels, p. 253.

§ Literally the "Canaanite." O! that the modern Canaan were but the 'Merchant" of Christianity; filled with the commerce of the word of God!

Scripture Tracts.

"Have tasted the good word of God."

THE Editors are requested to excuse a few desultory remarks and enquiries on this subject; and to give them publicity in an early number of their important and extending Publication.

Would it not be very desirable to have a *Series of Biblical Tracts*, in the *words* of Holy Scripture, placed in the *most interesting* form, for general circulation? Here are ample materials for selection, in the shape of History, or Anecdote, or Song, or Parable, &c. &c. These might be prefaced with a bare detail of the Contents, together with a reference to the Book, Chapters, and Verses in the Bible, without any farther note or comment. The excellent plan of *Reeves'* Bible, in regard to Sections and Paragraphs, might be adopted.

The Bible is confessedly a very large book, and by the operative classes of society is seldom read, still more partially understood. An interesting selection of Scripture facts or instructions, would almost uniformly be attractive: while, at times of leisure, they would also be induced to search and see for themselves, the connexions whence these extracts were taken. It is surely no expression of our regard, either for Divine Revelation itself, or for the Scriptural happiness of the poor, to occupy their limited, little time in reading the mere works of man, when they might and ought to have the pure word of God.

A few minor alterations might be made in the present "English Vulgate;" such as omitting the italic additions, exchanging the textual for the marginal readings, placing the Psalms in their (natural) metrical form, and the like; but every material change should be carefully avoided, as it would really be not required.

The advantages of such an undertaking, if judiciously and ably accomplished, would be manifold: particularly, in pioneering the distribution of the whole Scriptures by Bible Associations—in exhibiting the word of God under a novelty of aspect, and thereby exciting a more general attention to its perusal—in counteracting the sad influence of Ballads and Infidel publications—and in promoting, throughout all classes, a more scriptural faith and feeling in the concerns of religion.

But these are mere suggestions, respectfully and seriously submitted; in the hope of being favoured with some communications, either from the Editors or Contributors, at no distant period.

Banks of Medlock. A BIBLICIST.

We cheerfully insert the above paper, and hope that some of our correspondents will favour us and the writer with their ideas upon a subject which certainly claims attention.—*Ed.*

Characteristic Notices of Biblical Works.

I.—THE NATURAL HISTORY OF THE BIBLE; *or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures. Collected from the best authorities, and alphabetically arranged, by Thaddeus Mason Harris, D. D. of Dorchester Massachusetts. London,* 8vo. *pp.* 462. *T. Tegg,* 1824. 10*s* 6*d. boards.*

THE Natural History of the Bible is a most important subject; but, notwithstanding the labours and researches of so many learned men, it is still a subject of extreme difficulty. Of the truth of these positions our author was fully aware; and hence he has clearly evinced its importance, and exhibited its difficulties. "There are few things," he observes, "more difficult to be determined with any degree of certainty and precision, than those which refer to the natural history of the world in the earlier ages; for we have no ancient history of nature which describes animals, plants, &c. under their original names. This difficulty is always felt, and has always been regretted, in perusing the Sacred Scriptures; for our ignorance of the various beasts, birds, and plants, which are expressly mentioned or incidently referred to there, prevents us from discovering the propriety of many allusions to their nature and habits, and conceals from us the beauty of many similes which are founded on their characteristic qualities." The utility of a clear and correct explanation of these, he next exhibits. 1. From the distinction between *clean* and *unclean* animals, which forms an important part of the Mosaic ritual; in order "to perceive the propriety of which it is necessary to determine what those animals were, and to point out those instincts, habits, and qualities on account of which they were either allowed or prohibited." 2. From the figurative language of the Sacred Writings, in every part of which "images are introduced from the works of nature, and metaphors drawn from the manners and economy of animals, the growth of trees, and the properties of plants; and unless we know precisely the animal, tree, or plant referred to, we cannot discern the propriety of the allusion, nor be suitably impressed with the full force of the doctrine, precept, or narrative, which it was intended to illustrate." 3. From the incidental references which are made in the Bible to animals, vegetables, &c. confirming the truth of the Scripture History; "for they shew that the writers were in the country, and conversant with the scenes they describe, by indications of the climate, creatures, and productions peculiar to those places, and which could be familiar only to persons so situated." Commensurate with the importance and difficulty of the subject was the pains he took, to ensure as much accuracy as the nature of the subject would allow. We present the following account of the work, and the labours connected with it, in our author's own clear language.

"In 1793, I published a small volume with a similar title to the one now printed. The approbation with which that work has been honoured in this country and in Europe is highly flattering. I kept on my table an interleaved copy, and, in the course of my reading, transferred to it the additional information which I collected. Desirous of pursuing the investigation still farther, I procured, with considerable expense, many valuable books which I had not before the opportunity of consulting. In fine, I have re-examined every article with better knowledge and greater care; have transcribed and new modelled the whole, and made such amendments and additions throughout, as render this rather *a new work* than a new edition; and to its completion and perfection, the studies and acquisitions of more than twenty-five years have contributed.*

* "Tot in ea sunt emendata, tot dispuncta, recocta, limata, immutata, tanta insuper accessio ubique facta est, ut pristino, quantum erat, lineamento plerumque disparente, exeat omnino nova." SELDEN, *Præf. in Mare Clausum.*

to consider it as strongly indicating the peculiarities of the Thebaid crocodile. It would occupy too much room to detail his remarks: some of them will be inserted in the course of the following comment; but he states *this* as the result of the whole: 'The chapter introduces two speakers in the shape of dialogue, one of whom questions the other in regard to such and such circumstances relating to leviathan; and this continues till the twelfth verse; at which the description of leviathan commences. The dialogue is professed to be between the Almighty Jehovah and his servant Job. But whether it is Jehovah himself, or some one representing him, is not to be inquired in this place. As it is, the person appears extremely well acquainted with the crocodile, as he does also with the other animals described in the 39th and 40th chapters. The other person of the dialogue appears to be one well knowing the worship paid to the crocodile: and the eleven first verses are an exposure of the folly of making an animal of a savage nature, and one whose head could be pierced with fishhooks, a God. Of these eleven verses, the six first appear to relate to the mode of treatment received by the crocodile in the places where he was worshiped; the remaining five to his treatment at Tentyra, and wherever he was considered as a destructive animal. At the twelfth verse the description of leviathan commences, and is divided into three parts, and classed under the different heads of (1.) בדיו *his parts;* (2.) דבר גבורות *great might;* (3.) חין ערכו *his well-armed make.* Of these the first and the third describe him as truly as a naturalist would do. The second or middle part magnifies him as a god. If then, this second part be in honour of the crocodile as god, then the person speaking it must be either an inhabitant of Egypt, a worshipper of that animal, or one well acquainted at least with his worship;' or, perhaps, the whole chapter may be altogether an argument, founded on the idolatrous homage paid to this creature.'

"I cannot say that I am convinced by the reasonings and inferences of Mr. Vansittart, though I consider them as entitled to much consideration. Under the article 'DRAGON,' I have adduced authorities to show that the תן THAN is the Crocodile; if so לוי LEVI, must mean some characteristic. In the aricles just referred to, it is suggested that it may mean '*jointed*,' or '*lengthened out*:' Parkhurst says, '*coupled*;' it may also mean '*tied*,' and '*associated*.' In this latter sense it may strengthen the suggestion of Mr. Vansittart, that *the trained* crocodile is meant as distinguished from the one unsubdued.*

"I now proceed to give a corrected version of the description contained in the 41st chapter of Job, with explanations and references to the crocodile.

Behold leviathan! whom thou leadest about with a hook,†
Or a rope which thou fixest upon his snout.‡

"It is no easy matter, says Mr. Scott, to fix the precise meaning of the seve-

---

* I have in my possession an ancient medal, bearing on one side the heads of Aug. Cæsar and M. Agrippa; and on the other a CROCODILE *chained to a tree*, with the words Col. Nem. [Colonia Nemausus] a province of Gaul, with which those princes were rewarded after the conquest of Egypt.

† (תמשך.) Septuag. ἀξεις. "I conceive," says Mr. Vansittart, "that this verb signifies *leading about*, rather than *drawing out*; and that leading about leviathan is meant instead of dragging him out of the water. Hence, perhaps, leading about one of the tame crocodiles. The word for forcibly drawing out leviathan with a hook, Ezek. xxix. 4, is העלתיך from the root עלה."

‡ "A rope." The original word signifies a *reed* or *rush*, growing upon the banks of the Nile. Hence some imagine that it alludes to the stringing leviathan upon it, as boys frequently string fish upon a rush, or a twig of a tree, which they pass through the gills. Schultens would render it "a rope made of reeds;" as the Egyptians at this day make ropes of rushes, and probably from time immemorial did so. Pliny (lib. xix. c. 3,) informs us that the Greeks at first made their ropes of rushes. The ancient Britons learned the same manufactory of the Romans; and our English sailors call old rope "junk," from its latin name *juncus*, a bull rush.

ral terms here used: they seem, however, to denote in general the instruments made use of, partly for the taking him alive in the water, and partly for governing him when brought to land. Herodotus expressly asserts, l. ii. 70, that one of the modes by which this creature was occasionally taken, in his time, was by means of a *hook*, αγκιστρον κρικος which was baited with a dog's chine, and thrown into the midst of the river; the crocodile, having swallowed which, was drawn on shore and dispatched.

Hast thou put a ring in his nose,
Or pierced his cheek through with a clasp!

"This has been usually supposed to refer to the manner of muzzling the beast, so as to be able to lead him about, by a hook or ring in the nostrils, as is threatened Pharaoh, under the emblem of the crocodile, Ezek. xxix. 4. But Mr. Vansittart thinks the words here used expressive of ornaments;* and says, 'this second verse may be considered as expressive of leviathan led about not as a sight, but in his state of divinity; and the κρικος, a gold ring or ornament worn at the nose; for, in the Eastern countries, nasal rings are as frequent as any other ornament whatever. The commentators and lexicographers, not dreaming of applying Herodotus's account of the Thebaid crocodile to the illustration of leviathan, have imagined only large rings for the purpose of chaining leviathan. Herodotus says, the ears and fore feet were the parts from which the ornaments were suspended. But as the ears do not appear capable of bearing earrings, from their laying extremely flat upon the lower jaw, perhaps they were put upon other parts; or the historian, hearing that the sacred crocodile was adorned with ornaments, fixed them naturally upon the ears and fore feet, as earrings and necklaces were the most usual ornaments of the Greeks. Very likely the ornaments were not always put upon the same parts, but varied at different times; and that in the time of the Hebrew writer, the nose and the lips received the ornaments, which, in the days of the Greek historian, were transferred to the ears and fore feet. The exact place of the ornaments is, however, of no material consequence; it is sufficient for our purpose to know, that ornaments were put upon the sacred crocodile, and that he was treated with great distinction, and in some degree considered a domestic animal. The three verses immediately following speak of him as such; as entering into a covenant of peace, being retained in subjection, &c.

Has he made many supplications to thee?
Has he addressed thee with flattering words?
Hast thou (in return) made a league with him,
And received him into perpetual service?

"The irony here is very apparent. The sacred poet shows a wonderful address in managing this deriding figure of speech in such a manner as not to lessen the majesty of the great Being into whose mouth it is put.

---

* (בחוח.) LXX. ψελλιω, *armilla*. This word signifies *fibula*, as well as *spina*: see Robertson; and *fibula* is an ornament of dress. Where חח is used for a fish hook, or a strong iron hook, for the purpose of dragging any one violently, or restraining him, it is generally rendered by a strong word suited to the occasion, and not a word usually adapted to ornaments: thus Ezek. xix. 4, where Israel, under the figure of a young ravaging lion, is caught in a net, and carried fettered (בחחים) into Egypt, the LXX render it *εν κημω*, and the Vulgate *catenis*, not armillis, as above.

Ψελλιον is usually the rendering for צמיד, *bracelet*. It occurs frequently in this sense, and answers to the Latin *armilla*. Biel has been anxious to prove that it means an *iron ring*, or *hook*, or *bit*; because he thinks something of restraint is best adapted to the sense: but its general acceptation is *the bracelet*, κοσμος της χειρος, *ornamentum manus*. See Trommius and Biel.

(חקב) τρυπησεις; the LXX use this word for boring the ear of a slave.

(לחי) χειλος, Vulg. *maxilla*; the flesh that covers and wraps over the jaw.

Hast thou played with him as a bird?
Wilt thou encage him for thy maidens?
Shall thy partners spread a banquet for him,
*And the trading strangers bring him portions?**

"Job is here asked how he will dispose of his captive. Whether he will retain him in his family for his own amusement, or the diversions of his maidens; or exhibit him as a spectacle to the Phœnician caravans. But Mr. Vansittart gives quite another turn to the verse. He thinks the word חברים *(Chabarim)*, which I have rendered "partners," signifies *charmers* (incantatores); hence rendered by the Chaldee Targum, חכימיא *wise-men;* and that it is to be applied to the priests who had the charge of the sacred crocodile, and might as well be called charmers of the crocodile, as the psylli were of serpents: and כנענים, which is at present rendered "merchants," may be formed from כנע *prostravit, humilem, reddere,* and mean *suppliants, worshippers.* Hence he would understand it of the PRIESTS making a feast, and the SUPPLIANTS going up to make offerings.

Hast thou filled his skin with barbed irons,
Or his head with harpoons?†

"The impenetrability of his skin is here intimated, and is afterwards described at large. The attempt to wound him with missile weapons is ridiculed. This is a circumstance which will agree to no animal so well as to the crocodile. The weapons mentioned are undoubtedly such as fishermen use in striking large fish at a distance.

Make ready thy hand against him,
Dare the contest; be firm‡.
Behold! the hope of him is vain;
It is dissipated even at his appearance.

"The hope of mastering him is absurd. So formidable is his very appearance that the resolution of his opposer is weakened, and his courage daunted.

None is so resolute that he dare rouse him.§
Who then is able to contend with me?
What will stand before me, yea, presumptuously?
Whatsoever is beneath the whole heavens is mine.
I cannot be confounded at his limbs and violence,
Nor at his power, or the strength of his frame.||

"'However man may be appalled at attacking the leviathan, all creation is mine; his magnitude and structure can produce no effect upon me. I cannot be appalled or confounded; I cannot be struck dumb.'

---

* *Trading strangers.* כנענים *(Canonim)* Canaanites. The word is used as traffickers, Isai. xxiii. 8; Hosea, xii. 7, and Zeph. i. 11. The LXX render it φοινικων εθνη the *Phenecian people.* "Si Philoni Byblio credimus, qui Sanchoniathonem, veterem scriptorem Phœnicium, Græce transtulit, primus χνα, id est, Chanaan, Phœnicis cognomen habuit. Unde et Phœnice regio χνα dicitur apud Stephanum." Bochart.

† Gussett, and after him Parkhurst and Miss Smith, render this, "Wilt thou put his skin in a booth, and his head in the fish hut?" But this rendering is remote, and inaccordant with the preceding verse. Bp. Stock thinks that צלצל *Tzaltzal,* is the fisherman's *tinkler,* from the well known custom of fishers to attach a *bell* to the end of the harpoon to terrify the fish when struck.

‡ For the authority of this rendering I refer to Good, and his learned Note, p. 481.

§ This gives light to the phrase, ch. iii. 8. "ready to rouse the leviathan;" and intimates the hazard of such a conflict.

|| J. M. Good's version of the verses above I have principally followed; and refer to his notes for satisfactory reasons for rendering.

" Job is, in this clause, taught to tremble at his danger in having provoked by his murmurs and litigation, the displeasure of the Maker of this terrible animal.

" The poet then enters upon a part of the description which has not yet been given, and which admirably pairs with the detailed picture of the war-horse and Behemoth. Nor does he descend from the dignity he had hitherto supported, by representing the great Creator as displaying his own wonderful work, and calling upon man to observe the several admirable particulars in its formation, that he might be impressed with a deeper sense of the power of his Maker.

*Who will strip off the covering of his armour?**
Against the doubling of his nostrils who will advance?†

" This verse is obscure. The first line, however, seems to describe the terrible helmet which covers the head and face of the crocodile. The translation might be, ' Who can uncover his mailed face?' If in the days of Job they covered their war-horses in complete armour, the question will refer to the taking off the armour; and the scales of leviathan be represented by such an image. Then the second line may denote bridling him, after the armour is stript off, for some other service.

The doors of his face who will tear open?
The rows of his teeth are TERROR:
The plates of his scales, TRIUMPH!
His body is like embossed shields,
They are joined so close one upon another
The very air cannot enter between them.
Each is inserted into its next;
They are compact, and cannot be separated.

" The mouth of the crocodile is very large; and the apparatus of teeth perfectly justifies this formidable description. The indissoluble texture, and the largeness of the scales with which he is covered, are represented by the powerful images of these verses.‡

---

* Our common version is, " Who can discover the face of his garment?' Mr. Chapellow follows this; and Vansittart only substitutes " colour" for " face," לבוש signifies in general, a *garment;* but the garment or clothing of a warrior and a war-horse is a *coat of mail.* Such a covering seems alluded to, Isai. lxix. 17, and lxiii. 1.

† " The doubling of his nostrils." Usually " a double bridle," or " the fold or doubling of the bridle." Bochart observes from Pol. Onom. that the Greeks called those parts of the lips which end at the cheeks, χαλινοι, bridles; and hence Parkhurst has rendered the passage " his gaping jaws." This, however, is a very circuitous explanation, and after all not quite correct. רסן *(risn)* means equally " the bridle or halter of a horse," and " the bridle or halter *part,*" i. e. the snout or nostrils; that around which the cord is usually tied, or into which, in some animals, it is fixed by a hole bored through it. Thus verse 2. of the above chapter, " Canst thou fix the chord to his snout?" The very same term, in the very same twofold sense of a *bridle* or a *halter* applied round the *nose* of a horse, and the *nose* itself is still common to the Arabic. [J. M. Good, Note, p. 483.]

‡ Herodotus, Euterpe lxvii. says, that the crocodile has δερμα λεπιδωτον αρρηκτον επι τω νωτω, " a skin of scales upon the back impenetrable;" and Ælian, de Nat. Anim. x, 24, νωτα δε πεφυκε και την ουραν αρρηκτος λεπισι μεν γαρ τε και φολισι πεφρακται, και ὡς αν ειποι τις ωπλισται. και εοικασιν οστρακοις καρτεροις ἡ κογχαις. " Shut up with a thick skin and scales, with which he appears armed as with the strongest shells, he is impenetrable as to his back and tail." And Diodorus Siculus, p. 41. sect. 35. το δε σωμα θαυμαστως υπο της φυσεως ωχυρωται· το μεν γαρ δερμα αυτω παν φολιδωτον εστιν και τη σκληροτητι διαφερον. " His body is protected by nature in a most extraordinary manner, for his whole skin is impenetrable with scales of a wonderful hard texture."

His sneezings are the radiance of light;
*And his eyes as the glancing of the dawn.**"

"Schultens remarks, that amphibious animals, the longer time they hold their breath under water, respire so much the more strongly when they begin to emerge; and the breath confined for a length of time, effervesces in such a manner, and breaks forth so violently that they appear to vomit forth flames.

"The eyes of the crocodile are small, but they are said to be extremely piercing out of the water.† Hence, the Egyptians comparing the eye of the crocodile, when he first emerged out of the water, to the sun rising from out of the sea, in which he was supposed to set, made the hieroglyphic of sunrise. Thus Horus Apol. says, lib. i. §. 65, 'When the Egyptians represent the sunrise, they paint the eye of the crocodile, because it is first seen as that animal rises out of the water.'

From out of his mouth issue flashes;
Sparks of fire stream out‡
From his nostrils burseth fume,
As from the rush-kindled oven§
His breath kindleth coals;
Raging fire spreadeth at his presence.

"Here the creature is described in pursuit of his prey on the land. His mouth is then open. His breath is thrown out with prodigious vehemence: it appears like smoke; and is heated to that degree as to seem a flaming fire.

"The images which the sacred poet here uses are indeed very strong and hyperbolical; they are similar to those Psal. xviii. 8. 'There went a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.' Ovid. Metam. viii. does not scruple to paint the enraged boar in figures equally bold.

'Fulmen ab ore venit, frondesque adflatibus ardent.'

"Lightning issueth from his mouth, and boughs are set on fire by his breath. Silius Italicus, l. vi. v. 208, has a correspondent description.

In his neck dwelleth MIGHT:
And DESTRUCTION *exulteth before him.*||

"Might and destruction are here personified. The former is seated on his neck, as indicating his power, or guiding his movements; and the latter as leaping

---

* Tyndal has rendered this distich nearly verbally:
"Hya neesynge is lyke a glistrynge fyre.
And hys eyes lyke the moraynge shyne."

† Herodot. Euterpe. lxviii. So Pliny, l. ii. c. 25. "Hebetes oculos hoc animal dicitur habere in aqua, extra acerrimi visus."

‡ Bishop Stock renders it with a strange mingling of figures—
"Out of his mouth march burning lamps,
Sparks of fire do fling themselves."

§ Our common version is "as from a seething pot or cauldron," which is followed by Chappellow, Stock, and Good. The word נזד rendered "seething-pot," is translated "kettle," 1 Sam. ii. 14; "caldron," 2 Chron. xxv. 13; "basket," 2 Kings, x. 7, and Jer. xxiv. 1, 2; and "pot," Psalm, lxxxi. 6. And אגמון *(agmon,)* here rendered "caldron," and in the 2d verse of the chapter, "a hook," is elsewhere correctly translated a "rush," or, "bulrush." Now, recollecting that the Egyptians heated their baking places with dry *rushes*, as they did their kilns with *stubble*: the comparison of the mouth of the crocodile belching out vapour apparently ignited, to the smoke and fire issuing from an oven or furnace, is much more pertinent than to the vapour of a boiling pot.

|| In our version "and sorrow is turned into joy before him." The very reverse is the fact.

and dancing before him when he pursues his prey, to express the terrible slaughter which he makes.

The flakes of his flesh are compacted together,
They are firm, and will in no wise give away.
His heart is as hard as a stone,
Yea, as hard as the nether mill-stone.

"These strong similes may denote not only a material but also a moral hardness, his savage and unrelenting nature. Ælian calls the crocodile, 'a voracious devourer of flesh, and the most pitiless of animals.'

At his rising, the mighty are alarmed;
*Frighted at the disturbance which he makes in the water,**
The sword of the assailant is shivered at the onset,
As is the spear, the dart, or the harpoon.
He regardeth iron as straw.
Copper as rotten wood.
The arrow cannot make him flee,
Sling-stones he deemeth trifling;
Like stubble is the battle-axe reputed;†
And he laugheth at the quivering of the javelin.

"These expressions describe, in a lively manner, the strength, courage, and intrepidity of the crocodile. Nothing frightens him. If any one attack him, neither swords, darts, nor javellins avail against him. Travellers agree that the skin of the crocodile is proof against pointed weapons.

His bed is the splinters of flint
Which the broken rock scattereth on the mud.‡

"This clause is obscure, and has been variously rendered. The idea seems to be, that he can repose himself on sharp pointed rocks and stones with as little concern as upon mud.

---

* The original of this passage has been strangely understood by translators. Thus the Vulgate, "territi purgabuntur," their fears are so great that they exonerate themselves; and Junius and Tremellius, "metu confractionum, se purgant;" which is rendered, in sufficiently delicate terms in our common version, "by reason of breakings they purify themselves." The literal rendering of משברים יתחטאו *(Misebarim Jithatau)*, is, "they are confounded at the tumults." But the question is, What are the tumults referred to? By regarding, the plural termination of משברים as a distinct word, משברי ים, we have a clear and satisfactory answer; for the passage will then run, "the tumult of the water," or "sea."

† "Battle-axe,"—our version, "darts," and Bp. Stock, "clubs." Mr Chappellow observes, "When words are found but once in the Bible, as תותח *(Tothach,)* is, it will be a difficult matter to ascertain their true meaning; especially those relating to instruments or weapons which the ancients used either in war or in any mechanic business. We can only learn from thence what they were in general intended for; but not their particular form or composition. This observation will, I am inclined to think, hold good with regard to the CHANITH, MASSAO, and SHIRJAH, in the 26th verse. To which led me add, that SHIRJAH, being mentioned the last of the three, it may suggest some instrument of greater moment than the other two: for if JAH is sometimes joined to a word to enlarge the sense, this may possibly be the case here." v. i. p. 564.

‡ Bp. Stock renders this,

"Underneath him are splinters of the potter,
Which the breaking rock scattereth on the mud."

He maketh the main to boil as a caldron:
He muffeth up the tide as a perfume.
Behind him glittereth a pathway;
The deep is embroidered with hoar.[*]

" To give a further idea of the force of this creature, the poet describes the effect of his motion in the water. When a large crocodile dives to the bottom, the violent agitation of the water may be justly compared to liquor boiling in a caldron. When swimming upon the surface, he cuts the water like a ship, and makes it white with foam; at the same time his tail, like a rudder, causes the waves behind him to froth and sparkle like a trail of light. These images are common among the poets. Thus Homer, Odyss. l. xii. v. 235, as translated by Pope:

——" tumultuous boil the waves;
They toss, they foam, a wild confusion raise,
Like waters bubbling o'er the fiery blaze."

He hath not his like upon earth,
Even among those made not to be daunted.
He looketh upon every thing with haughtiness;
He is king over all the sons of the fierce.

" Mr. Good observes, that all the interpreters appear to have run into an error in conceiving, that 'the sons of pride or haughtiness, in the original בְּנֵי שָׁחַץ, refer to wild beasts, or monsters of enormous size; it is far more confounding to the haughtiness and exultation of man, to that undue confidence in his own power which it is the very object of this sublime address to humiliate to have pointed out to him, even among the brute creation, a being which he dares not to encounter, and which laughs at all his pride, and pomp, and pretensions, and compels him to feel in all these respects his real littleness and inferiority. It is difficult, perhaps impossible, to find a description so admirably sustained in any language of any age or country. The whole appears to be of a piece, and equally excellent.'

" The following is the poetical version of Mr. Scott:

'Doubtless, with hook and cordage, thou art bold
To draw LEVIATHAN from his watery hold;
To strain the noose about his dreadful jaw,
And tame his fierceness with domestic law!
Will he, in humble parle, before thy feet,
With mollifying words thy grace entreat?
And, if thy clemency his life but spare,
Eternal service to his victor swear?
What duty wilt thou to this slave assign?
Tied, like a household bird, with silken twine,
His gamesome mood thy weighty cares may ease,
Or his soft touch thy gentle damsels please.
Or wilt thou send him into foreign lands
Barter'd to Zidon's ships, or Tema's bands?
'Is open war thy choice? What fame is won,
If thou invade him basking in the sun?
Surely, thy javelins will transpierce his hide,
And showers of fang'd harpoons his skull divide.
Assail him, but remember well the foe,
Fell him at once, or aim no second blow.

---

[*] The word חשׁם signifies " to embroider, or work in tapestry." It furnishes, says Mr. Good, " a beautiful and truly oriental image for the deep is covered with foam." Bp. Stock has " the sea he rendereth like unto wort." This is *bathos* both literally and figuratively.

Deceiving hope! his look thy heart appals,
The foe appears, the swooning champion falls.
Not even the fiercest chief, with war's whole power,
Dares rouse this creature in his slumbering hour.
Who then shall face my terrors? where is he
Whose rash presumption will contend with me?
Where is the giver to whose gifts I owe,
Owner of all above and all below?
'Come forth, LEVIATHAN, harness'd for the fight,
In all thy dread habiliments of might?
Behold his limbs, their symmetry survey,
For war how well adjusted his array:
The temper'd morion, o'er his visage brac'd,
What hardy valour ever yet unlac'd?
Who, near his mouth, with double rein, will draw,
And lift the huge portcullis of his jaw?
Behold he yawns, the hideous valves disclose
Death's iron teeth embattled rows on rows.
Proud o'er his mailed back his scales are class'd,
Like serried shields, lock'd each in each so fast,
And seal'd together, that no breath of wind
Insinuates; so close the plates are join'd,
So solder'd that the stoutest force were vain
To pierce the tight-wedged joints, and burst the chain.
His sneeze is lightning, from his eye the ray
Streams like the pupil of emerging day.
He belches flame, and fire at every blast
Leaps sparkling out: a smoke his nostrils cast
Like clouds which from a boiling caldron rise,
Or marish mist beneath the morning skies.
His breath enkindles coals; so hot it steams
That his wide mouth a furious furnace seems.
Strength on his neck is throned; where'er he turns
Woe springs before him, and the carnage churns.
His flesh coheres in flakes, with sinews barr'd,
Compact as steel, indissolubly hard:
His heart is from the quarry hewn, compress'd
Hard as the nether millstone is his chest.
The valiant tremble when he lifts his head,
Down sink the mighty, impotent with dread.
The sword at hand, the missile arms from far,
Will thunder on his skin an idle war:
The sword breaks short, the blunted spears rebound,
And harmless clank the javelins on the ground.
Iron as straw, and brass as mouldering wood,
He scorns; nor flees, nor flinches to elude
The whirring shaft; as stubble is the stone,
From the strain'd sling with forceful eddies thrown;
As stubble is the pounding mace; his hide
Death's every brandish'd weapon will deride.
'Sharp, ragged pebbles are his chosen bed,
On pointed rocks his slimy couch is spread.
What time he flounces in the wave and mire,
He boils the water like the rage of fire;
The boiling water to a thick perfume
Works, as he dashes the discolour'd spume,
The flood turns hoary, while his way he cleaves,
And in his rear a shining path he leaves.
'Dire reptile, on the dust without a peer,
Fill'd with a soul incapable of fear;

"A new version of the Bible into English *by Authority*, if made under the influence of regal or episcopal dictation, as the present one confessedly was, would, without doubt, be tinged more or less with the prejudices of a party, and be made, at least in some instances, to speak *their* language, rather than that of the original; yet no other than an authorised version is ever likely to find its way, among the generality of professing Christians throughout Britain and its dependencies." But what "Authority" is requisite for this purpose; or what business has that which is *secular*, to interfere in such an undertaking? Is not the *present* version "more or less tinged" with the peculiarities of certain sects or systems? Would it not be desirable for ministers and others to read *Improved versions* (as Doddridge, Lowth, Campbell and Boothroyd) in their families and more frequently in public? But why cannot there be an *Association of Biblical Critics*, independent of all "regal or episcopal dictation," to favour the present age with an English translation, worthy of the high state of modern literature, honourable to Britain, and satisfactory to an immensely increasing multitude of readers!

Omitting any farther extracts from the "Preface," the "Introductory Remarks" deserve a more lenghtened notice than they can here receive: it can only be observed, that Mr. W. has enumerated not fewer than *nine* "particulars, wherein the received translation is evidently faulty:" besides suggesting some other judicious considerations.

Chap. 1.—Of the "Contents," is styled, "*Collection of Miscellaneous Passages altered from the common English version;*" and occupies a hundred pages. Reading "Secret," for Mystery, will not be generally approved.

Chap. 2.—*Various Readings of Note*, pages 102—133. There appears opposite to Job xlii. 17, the following, "In the Saxon book of Job, written not 1000 years after Christ, it is said, 'In all his life he lived 248 years, he was the fifth man after Abraham his forefather.' See Purver's Bible, on the place."

Chap. 3.—*Passages illustrated by Notes*, 134—188. Numb. xii. 3. Now the man Moses gave forth more answers (from God) than all, &c. "Very meek," has no connection with the context, and he every where represents himself, as a man of great warmth, p. 138. Job xxxvii. 22. Gold cometh out of the North, that is, from Colchis, which lay almost directly north from Palestine and Arabia. See Strabo, Appian, Schultens, Reland. p. 145.

Chap. 4.—*Trajections* or *Transpositions*, p. 189—191. "1 Tim. i 13. 14. Who was formerly a blasphemer, and a persecutor, and injurious, because I did it ignorantly in unbelief; but I obtained mercy, &c. See ver. 16." page. 190.

Chap. 5.—*Passages altered by a new Punctuation*. "Luke xix. 22. Didst thou know that I was an austere man?" p. 192.

Chap. 6.—*Passages applied to particular Doctrinal Purposes*, altered from the Common Version, p. 195—198. "Heb. x. 38. But if he draw back, &c. This is one of many instances wherein our translators have servilely followed Beza, whose prejudices in favour of a particular system of theology led him boldly to infringe upon the text of Scripture. See Old Eng. Bib. and Campbell's Dissertations." "Phil. i. 5, 6. For your contribution to the Gospel, &c. The good work was that of contributing to the furthering of the Gospel by pecuniary aid and otherwise. See chap. iv. verses 10, 14, 15, 16, 18," "Acts xii. 4. After the Passover, and not Easter, so chronologically wrong."

Chap. 7.—*Titles of Christ*. 8. *Passages affected by the Article*: 9. *Proper Names translated;* and 10. *Cavilled at by Deists*, are included in the pages 199—206, in which are several texts undoubtedly amended and illustrated.

Chap. 11.—*Ludicrous Passages in the Common Version*. "Ps. xxxii. 3. While I am lost in thought, my bones waste, &c. Acts xxi. 15. After those days we packed up our baggage (probably their clothes and tools for tent making) and went up, &c."

Chap. 12.—*Passages deficient in Perspicuity;* 13. In *Gramatical Purity*. pages 209—214.

Chap. 14.—*Want of uniformity of rendering*—affords also abundant scope for animadversion. "An eminent author has remarked the propensity of Paul to 'run off at a word,' or having caught a favourite expression, to repeat it for

some time, before he parts with it. In 2. Cor. i. 4—7. the word 'comfort' is repeated no fewer than ten times."

Chap. 15.—***Deficient in Delicacy;*** and chap. 16. ***Deficient in Propriety:*** p. 219—225. 17. ***Latinisms;*** 18. ***Syriasms;*** and 19. ***Hebraisms,*** all in the New Testament, present a numerous catalogue of illustrated portions of Scripture.

Chap. 20.—***General Hebraisms;*** 21. ***Articles not ascertainable*** (as in Natural History and Music): 22. ***Improper Division into chapters:*** 23. ***Learned Terms,*** requiring explanation: 24. ***Order of the Apostolic Epistles*** (according to Lardner): 25. ***Want of Uniformity in Proper Names;*** and 26. ***Passages which appear contradictory;*** pp. 230—245.

Chap. 27.—***Greek Synonymes, connected with the New Testament.*** A selection of these has been given by Campbell in his Dissertation, but a complete list is yet wanting—similar to ***Giard's,*** French Synon. or of the Latin by ***Hill*** and ***Dumesnil,***—and the bishop of St. David's valuable labours in the Hebrew shew the importance of more attention to this branch of Scripture Philology. "Δωρον and Δωρεα. The former is simply a gift or present—the other denotes that disposition of mind from which the gift arises, bounty, liberality, goodness. See John iv. 10.; Eph. iv. 7.; Heb. vi. 4. Πενης, Πτωχος, Προσαιτων. Πενης is properly a poor man, such a one who gets his living by labour, 2 Cor. ix. 9. Πτωχος is one who is poor in consequence of having lost his goods, Luke xvi. 20. Προσαιτων is one who asks earnestly, a beggar, Mark x. 46. Αγαθος, Καλος, Χρηστος,—are often used promiscuously to denote what is morally good. But when they are distinguished, καλος, includes also the idea of honour, and αγαθος, the idea of profit, Tim. iii. 1; Mat. vii. 11. Χρηστος also has a reference to profit or utility, but is used more especially in the New Testament to mean kind or gracious, Luke vi. 35.; 1 Cor. xv. 33."

Chap. 28.—***Symbolical Language of Sacred Scripture,*** (from Lancaster's Symb. Dict.) p. 253—269. The terms Angel—Balance—Cloud—Dogs—Eat—Fire—Hunger and Thirst—and Love, are given and well applied as specimens.

Chap. 29.—***Table of Passages from Old Testament, cited in New Testament*** —specified exactly in the present order of the books of Scripture: and comprises pages 260—268.

Chap. 30.—***List of Books, the Contents of which tend more or less to illustrate the Sacred Writings***—would have been a much more interesting and useful chapter, had there been some bibliographical information connected with the detail of names. Last of all, there appears an ***Index of Texts throughout the Volume,*** amounting to some hundreds in number: no small proof surely of extensive reading and industrious attention on the part of the writer, nor is it a slight intimation of what deep obligations impose on every reader and possessor of this book.

It is impossible to close these remarks without thanking Mr. Wemyss, for the very valuable volume with which he has favoured the world: and hope ere long that his "Biblical Gleanings," will "reach a second edition," when "the author will find it no difficult matter to add to his present collection, having still a strong corps de reserve," and richly improve in every respect his highly interesting production.

END OF VOL. II.

BIBLIOGRAPHICAL INDEX 541

TO THE SECOND VOLUME.

The Asterisk (*) denotes the Works which are reviewed.

*Bagster, (S.) Polyglott Bible, 272.
*———— Scripture Harmony, 274.
BIBLIA POLYGLOTTA,
———— Compluti, 36.
———— Antuerpiæ, 38.
———— Parisiis, 40.
———— Londini, 77.
———— Lipsiæ, 171.
———— Vatabli, 172.
———— Wolderi, 173.
———— Draconitis, 269.
———— Hutteri, 270.
———— Londini, (Bagster) 272.
BIBLIA HEBRAICA,
———— Soncini, 402.
———— Gersonis, 403.
———— Pisauri, 403.
———— Bombergi, 404.
———— Munsteri, 406.
———— Stephani, 407.
———— Justiniani, 409.
———— de Gara, 409.
Behn, (J.) Catalogue of Books, 84. *Note* 4.
*Boys, (T.) Tactica Sacra, 417.
Breakspear, (N.) metrical versions of the Creed and Lord's Prayer, 276.
Bryant, (J.) on the Plagues inflicted on the Egyptians, 68. *Note* 7.
Butler, (C.) account of the two copies of the London Polyglott, 83.
Buttman, (M.) on the word *Minyae*, 94.
Burder, (H. F.) the Scripture Character of God, 299. *Note* 2.
*Calmet, Dictionary of the Bible, and Fragments, 369.
Castell, (E.) Lexicon Heptaglotton, 79, 86.
Clarke, (A.) Collation of the two Copies of the London Polyglott, 82.
Collyer, (W. B.) Scripture Comparisons, 216. *Note* 7.
*Cowherd, (W.) Facts Authentic, in Science and Religion, 476.
Cruden, (A.) Concordance, 427.
De Missy, (C.) Letter to Mr. Bowyer, 80.
De Patis, (P.) paraphrastical version of the Psalms, 178.
Dick, (J.) Christian Philosopher, 116. *Note* 1.
Draconites, (J.) Polyglott Bible, 269.
Ehrenberg and Hemprich, (Drs.) Geographical and Antiquarian Tour, 144.
*Faber, (G. S.) on the Three Dispensations, 41, 134, 179.
*Fletcher, (G.) Christ's Victory, 479.
*Franks, (J. C.) Hulsean Lectures, 140.
*Fry, (J.) Lyra Davidis, 140.
*———— the Second Advent, 336.
Goulianoff, (J. A.) Essay on the Formation of Language, 286.
*Harris, (Dr.) Natural History of the Bible, 537.
Hutter, (E.) Polyglott Bible, 270. Novum Testamentum, 271.
Jebb, (Bishop) Sacred Literature, 31. *Note.*
Landseer, (J.) Sabæan Researches, 92.
Lee, (S.) Hebrew Grammar, 92.
Le Jay, (G. M.) Polyglott Bible, 40.
Lexicon Heptaglotton, (Castell) 79, 85.
Lowth, (Bishop) a new Translation, &c. of Isaiah, 254. *Note* 10.
Magee, (Bishop) on Atonement and Sacrifice, 490. *Note* 2.
Millard, Pocket Cyclopædia, 25. *Note* 5.
*Modern Traveller, 191.
Montanus, (Arius) Polyglott Bible, 38.
Ogle and Co. Catalogue of Books, 78. *Note.*
*Orme, (W.) Bibliotheca Biblica, 369.
Parkes, Chemical Catechism, 26. *Note* 1.
*Pitt, (C.) Philosophy of Christianity, 335.
Platt, (J.) on the Abyssinian versions of the Gospels, 94.
Plinii Hist. Nat. 21. *Note* 3.
PSALTERIUM POLYGLOTTA,
———— Giustianis, 327.
———— Potkeni, 328.
Rolle, (R.) Annotations on the Psalms, 275.
Schmid, (B.) History of the World, 94.
Scholz, (Professor) Critico-biblical Tour, 142,
Scripture Topography, proposed work on, 91.
Shuckford, (Dr.) Connection of Sacred and Profane Literature, 515.
*Smith, (Gamaliel) Not Paul but Jesus, 234, 280.
*Smith, (T.) Concordance, 427.
Spurstowe, (Dr.) Spiritual Chymist, 428.
*Taylor, (C.) Calmet's Dictionary of the Bible, 369.
*———— Sacred Geography, 369.
———— Facts and Evidences on the subject of Baptism, 492. *Note* 6.
*Thomson, (H.) Discourses on the Acts of the Apostles, 424.
Townsend, (G.) Geological and Mineralogical Researches, 48.
Vansittart, (W.) on the xli. chap. of Job, 517. *Note* 2.
*Wemyss, (T.) Biblical Gleanings, 537.
Walton, (B.) Polyglott Bible, 77. Introductio ad lect. Ling. Orient. 87. *Note.* Petition to the Council of State, 329. To Oliver Cromwell, 330. Letter to Mr. Clark, 331.
Warburton, (Bishop) Divine Legation of Moses; Hypotheses in, controverted, 41, 180.
*Weemse, (J.) the Christian Synagogue, 425, 475.
Ximenes, (Cardinal) Polyglott Bible, 36.

Abraham, Travels of, 114.
Acts of the Apostles, (book of) purpose for which it was written, 415.
Adultery, punishment of, by the Jewish Sanhedrim, 289.
Ahaz, sun-dial of, 24.
Almond tree, emblem of old age, 49.
America, probably referred to by Noah, 114.
Anecdote of Francis of Assize, 177.
Ant, destruction occasioned by, 50. Description of, 386.
Arabic Gospels in Africa, 121; 144, *Note*.
Article, the Greek, Doctrine of, 159. Insertions of, reducible to two kinds, 159. Insertions in reference, 160. Insertions in hypothesis, 161. Exceptions, 162. Anomalies, 163.
Asia, notices of, 117.
Assyria, founded by Nimrod, 117. Names of, 118. Boundaries, rivers, and capital, ib.
Astarte, worshipped by the Druses, 501.
Astrography, 22.
Astrology, practice of, 25.
Atmosphere, 26.
Attitude, ancient, at table, 481.
Baptism, ordinance of, 494. 502.
Bethesda, pool of, 296.
Bethlehem, account of, 433.
Bible, meditations on, 428.
Bible, old English one possessed by Dr. A. Clarke, 177. Bishops', 178. Value of in the tenth century, 177.
Bibles, number of, circulated by "The Society for promoting Christian Knowledge," 93. Number of translations of, 96. Circulated in Egypt, ib. Circulated by the British and Foreign Society, 142. By the Portuguese Society, 284. By the Jews' Society, 285. By the Hibernian Bible Society, 374.
Bible Society, operations of the British and Foreign, 142. 371. Of the American, 144. Portuguese, 284. Naval and Military, 286. Hibernian, 373. French, 374. The Netherlands, ib. Switzerland, ib. Germany, ib. Prussia, 376. Denmark, 377. Sweden, 378. Russia, ib. Turkey, 379. Calcutta, ib. Bombay, 380. Columbo, 383. Java, ib. North and South America, 384.
Bishop, Christian, office of, 497.
Bishops' Bible, 178.
Calvary, situation of, 10. 193. Import of the name, 195.
Canute the Dane, Ecclesiastical laws issued by him, 275.
China, reference to by Isaiah, 115.
Christian Dispensation, object of, 185.
Church, import of the term, 494. Members of, 496.
Church of the Holy Sepulchre, 241.
Circumcision, rite of, 494.
Clergy, ignorance of the, in the 16th century, 178.
Clouds, various kinds of, 27.
Commentaries on the Scriptures, to be used with caution, 219.
Constellations mentioned in Scripture, 23.
Convent, Armenian, at Jerusalem, 290. At Bethlehem, 433.
Cosmogonies, various, 21.
Cosmography, Scripture, 21. 111.
Created Beings, Spiritual, 303. Compound, 304. Corporeal, 305.
Creation, period of, 42.
Criticisms. See Index of TEXTS, &c.
Crucifixion, ceremony of the, performed by the Latin Church at Jerusalem, 244. By the Greek Church, 247.
Cruden, his concordance defended. 427.
Darkness at the Crucifixion, 24.
David, his charge to Solomon, 53.
Day, import of the term, 42.
Deacon, office of, 497.
Dedication, feast of, 493.
Dew, importance of, in the East, 27.
Diana, an idol of the Greeks and Romans, 501.
Divine Being, the, Names or appellations, 297. Attributes, 299. Personality, 300. Works of, 302.
Dogs, considered as emblems of the Deity, 153. *Note* 2.
Dreams, prophetic, 463.
Earth, general divisions of, 115. Divine constitution of, 116. Artificial divisions of, ib.
Eden, its situation not yet ascertained, 114.
Edgar, Ecclesiastical laws ascribed to, 177.
Egypt, notices of, 120.
Encyclopædia, Scripture, 21. 111. 214. 297. 488.
Epistles, (Apostolic) the purposes for which they were written, 449.
Essenes, a Jewish sect, 498.
Ethiopia, notices of, 120.
Ezekiel's Temple, 441. *Note* 5.
Fasting, ceremony of, 494.
Festivals, religious, 493.
Field of Blood, 292.
Figurative language of the Scriptures, 364.
Fossils, animal, 46.
Future State, known to the Israelites, 179.
Gardens, Eastern, 485.
Geddes, (Dr.) his account of the Latin Vulgate, 265.
Geography, definition of, 111. Importance of, ib. Superiority of Scripture, ib. Terms used in, 112. Knowledge of, possessed by the Sacred Writers, 114. Historical review of, ib.
Geography, Sacred, 8. 52. 97. 111. 193. 241. 290. 389. 433.
Geology, uncertainty of the science, 48.
Gleanings, Biblical, 177. 275.
Gospels, Arabic, in Africa, 121; and *Note*, 144. Chaldee, 287. Enquiry into the origin of the three first, 345. Purposes for which they were written,

411. The events narrated in them not chronologically disposed, ib.
Greece, notices of, 121.
Groves, consecrated to worship, 491.
Hailstones, extraordinary, 28.
Harmonies of the Gospels, two classes of, 412. Difficulties in the way of arranging them, 413.
Heaven, Scripture use of the term, 22.
Heavenly Bodies, worship of, 24.
Hero Worship, origin of, 136.
Hindoostan, referred to in Esther, 115.
Holy Sepulchre, scite of, 193. Church of, 241; destroyed by fire, 248.
Houses, Eastern, 337.
Jasher, book of, opinions respecting, 131.
Ibex, description of, 1.
Idolatry, Scriptural allusions to, 500.
Jehoshaphat, valley of, 293.
Jeremiah, Lamentations of, 438.
Jerusalem, topography of, 8. Gradual extension of, 9. Fortifications of, 11. Buildings in, 52. 97. 193. 241. 290. 389.
Jews, their veneration for the Temple at Jerusalem, 59. Instruction of, in Germany, 143. Their great care in preserving the accuracy of Scripture, 275.
Illustrations. See Index of TEXTS and WORDS.
Imagery, poetic, use of by the Sacred Writers, 392. 453. 505.
Infidels, their unfair attacks on Christianity, 463.
Inundations, destruction occasioned by, 49.
Inquisition, the, founded, 276.
Job, his views of a future state, 318.
Job, (book of) scene of the poem, 183. Author, 184. Object of, 185.
Joshua, a type of Christ, 131.
Joshua, (book of) Author, 129. Authenticity of, 130. Chronology of, ib. Importance of, 131. Scope, ib. Derangement of, 132. Analysis of, ib.
Israel, remains of the ten tribes of, 287. 380. 429.
Israelites, acquainted with the doctrine of a future state, 179.
Jubilee, feast of, 493.
Judges, (book of) Author, 175. Date and scope, ib. Authenticity of, 176. Analysis of, ib.
Jupiter, the supreme deity of the Greeks and Romans, 501.
Kings, sepulchres of the, 458. *Note.*
Lamentations of Jeremiah, 438.
Language, figurative, of the Scriptures, 364.
Letters, Mr. Selden and Archbishop Usher relative to Walton's Polyglott, 330. Bishop Walton's to Mr. Clarke, 331.
Leviathan, the, dissertation on, 527.
Levitical dispensation, object of, 179.
Library, Collegiate, of Manchester, 284.
Maps, construction of, probably known in the time of Joshua, 112. 115.
Meditations on the Bible, 428.
Mesopotamia, import of the name, 118.
Meteorology, science of, 25.
Moon, new, festival of, 493.
Moses, superiority of his inspiration, 465.
Mosque of Solomon, 97.
Mount of Olives, 10.
Musical Instruments used by the prophets, 468.
Mussulmans, orthodox sects of, 109.
Naphtali, 145.
NOTICES OF BOOKS. See Bibliographical Index.
Olives, mount of, 10.
Oracles, heathen, various kinds of, 515. Nature of, 513. Manner of their delivery, 516.
Paine (T.), his attack on Scripture Prophecy, noticed, 467.
Palestine, seasons in, 29. Success of Missionary labours in, 94. Appellations, 119. Extent, boundaries, climate, &c. ib.
Parallelism, of the New Testament, 30. 69. 122. 165. 417. Divisions of, 31. Gradational, ib. Antithetic, 69. Constructive, 122. Introverted, 165. Importance of, in the interpretation of Scripture, 230.
Passover, Jewish, 493.
Patriarchal Dispensation, object of, 134.
Pentateuch, MS. copy of, in the Collegiate Library at Manchester, 284.
Pharisees, character of, 498.
Philology, importance of, 218.
Poetic Imagery used by the Hebrew writers, 392. 453. 505.
POETRY.
The First Day, 76. The Second Day, 90. The Vision of Eliphaz, 110. Paraphrase of Job xxviii. 12. 133. Eccles. xii. 7. 139. Psal. cxiv. 141. Jerusalem destroyed by Titus, 164. Hymn on 1st chap. of Genesis, 174. Diffusion of Biblical knowledge, 191. The Vision, 229. Sonnet to the Deity, 248. The death of Absalom, 249. Paraphrase of Eccles. i. 9. 262. The Soul, 263. Paraphrase of Psal. xiv. 1. 267. The Exodus, 277. Jerusalem, 306. The Third Day, 313. Hymn on the Lord's Prayer, 338. Proverbs iii. 13—18. paraphrased, 363. The Overthrow of Tyre, 368. Last Judgment, 410. The Bible, 452. The Crucifixion, 472. The Curse of Babylon, 474. Hymn on Eph. v. 1. 510. Job xli. versified, 534.
Poetry, Hebrew, 30. 69. 122. 165. 230. 364. 392. 453. 505. See PARALLELISM.
Pool of Bethesda, 296.
Pools of Solomon, 486.
Porteusian Bible Society, anniversary of, 284.
Prayer, an act of Divine worship, 489.
Praise, a part of Divine worship, 489.
Preaching, a Divine institution, 490.

Priests, Jewish and Christian, 496.
Prophecy, mode and purposes of, 450. Importance of, as a branch of evidence for the truth of Revelation, 461. Definition of, 463. Methods of communicating, ib. Distinguished from the heathen oracles, 511.
Prophets, inspiration and offices of, 497.
Prophetical parts of the New Testament, purposes of, 450.
Quotations in the New, from the Old Testament, 155. Purposes of, ib. Manner of making, 156. 220. Generally made from the Septuagint version, 157. Accommodated to various circumstances, 221.
Rain, 28. Desolation by, 49.
Rainbow, 27.
Reservoir of Java, 487.
Rimmon, a Syrian idol, 501.
Rock-Goat, description of, 1.
Rome, notices of, 121.
Rooms, used as places of worship, 492.
Ruth, (book of) Chronology, 279. Author and scope, ib.
Saba, reservoir of, 487.
Sabbath, Jewish and Christian, 493.
Sabianism, origin of, 136.
Sacrifices, origin and design of, 490.
Sadducees, opinions of, 498.
Salt, applied to the bodies of new-born infants, 50.
Samuel, (the books of) Title and author, 322. Scope of the first book, 323. Analysis of, 324. Scope of the second book, 325. Authenticity, ib. Importance of these books in illustrating the Psalms, ib.; and *Note*, 2. Analysis of the second book, 326.
Schism, import of the term, 499.
Scriptures, Chinese version of, 96. 383. Translations of, 142. Superiority of, over all other writings, 216. Inspiration of, 217. Sufficiency of, ib. Gradual developement of doctrines in, 218. Value of, 428.
Scripture Manual, 15. 62. 149. 204. 251. 436.
Scripture Tracts, suggestion for, 524.
Seasons in Palestine, 29.
Sects, Jewish, 498. Christian, 499.
Sepulchres of the Kings, description of, 388. 458. *Note*.
Serampore, College of, 144.
Shuckford's Connection, noticed, 515.
Simoom, destructive effects of, 29.
Singing, a part of Divine worship, 489.
Snow, formation of, 28.
Solomon, temple of, 54. Mosque of, 97. Pools of, 486.
Spain, notice of, 121.
Stones, connected with worship, 491.
Supper, Lord's, 494.
Sun-dial of Ahaz, 24.
Synagogue, Jewish, 492.
Tabernacle, Jewish, 492.
Table, ancient attitude at, 481.
Taylor, (editor of Calmet) decease of, 91.
Temple, Solomon's, 54. 492. Destroyed by Nebuchadnezzar, ib. Rebuilt by Zerubbabel, 55. Polluted by Antiochus Epiphanes, ib. Repaired by Herod the Great, ib. General description of, 56. Destroyed by the Romans, 59. An object of peculiar regard with the Jews, ib. Its scite now occupied by a Mahomedan Mosque, 61. Ezekiel's, 441. *Note*, 5.
Ten Tribes, the remains of, in India, 287. 380. 429.
Testament, New, style of, 31. Purposes for which it was written, 411. 449. General division of the books of, ib. Events narrated in it not chronologically disposed, ib. Oriental words occurring in, 444. Purposes of the prophetical parts of, 450.
Testament, Turkish, controversy respecting that published by the British and Foreign Bible Society, 371.
Theology, importance of, 214. Import of the term, ib. Exposition of terms used in, ib. Primary object of, 297.
Thunder, 28.
Tracts, Scripture, 524.
TRANSLATIONS, METRICAL:
Isaiah xl. 88. Paul's defence before the Athenian judicature, 268. Lord's Prayer, 276. Triumphant song of Deborah and Barak, 360. The Excellent Housewife, 522.
Unicorn, animal answering the description of, 46.
Urim and Thummim, use of, 466.
Valley of Jehoshaphat, 293.
Versions of the Scriptures, Amharic, 142. Maltese, ib. Turkish, 371. 374. Welsh, 373. Irish, ib. Russian, 378. Albanian, 379. Goojurattee, 380. Cingalese, 383. Javanese, ibid. Otaheitian, 384.
Visions, prophetic, 464.
Vulgate, Latin version of the Scriptures, Dr. Geddes's account of, 265.
Walton, (Bishop) difficulties encountered by him in the publication of his Polyglott Bible, 328. His petition to the council of state, 329.—To Oliver Cromwell, 330. His letter to Mr. Clarke, 331. Articles and charges proved against, 332.
Water, importance of, in the East, 485.
Water of Jealousy, 385.
Winds, various kinds, 26.
Witnesses, the Three Heavenly, 226. 314.
Wolf, (Jewish Missionary) character of, 96.
Words, Oriental, occurring in the New Testament, 444.
World, Scripture use of the term, 21. duration of, 22.
Worship, given to heavenly bodies, 24. Divine, 488. Places consecrated to, 491.

INDEX OF TEXTS CRITICISED AND ILLUSTRATED.

Chap.	Ver.	Page.
GENESIS,		
i.	1—16.	16
	21—25.	17
ii.	2—17.	17
iii.	1—13.	17
	8.	135
	21—24.	18
iv.	1—22.	18
	23—26.	19
v.	1—24.	19
vi.	2, 4—16.	19
vii.	11, 24.	20
viii.	11, 22.	20
ix.	4—29.	20
	28, 29.	65
x.		62
	21, 23.	62
xi.	10.	62
	32.	65
xii.	4, 8.	65
xiii.	1.	65
xiv.	18.	65
xv.	2.	65
	18.	66
xvi.	6.	66
xvii.		66
xviii.	8.	66
xix.		66
	24.	66
xx.	16.	66
xxii.	2—4.	9
xxiii.	6, 20.	66
xxv.	23.	66
xxix.	1—8.	66
xxx.	8—14.	67
xxxi.	19.	67
xxxii.	25.	67
xxxiv.	7.	67
xxxv.	16.	67
xxxvi.	31, 43.	67
xli.	45.	67
xlii.	6.	67
xliv.	18—34.	67
xlvii.	21—26.	67
xlix.	1—28.	67
	21.	145—148
l.	2, 26.	68
EXODUS,		
i.	11—14.	68
ii.	5, 6.	68
iv.—vii.		68
vii.—xi.		68
xvi.		150
xviii.		150
	1—26.	150
xx.	5, 6.	150
xxi.	6.	150
xxv.		150
xxviii.	30.	150
xxx.	15.	150
xxxii.	4.	150
xxxiv.	24, 33.	150

Chap.	Ver.	Page.
LEVITICUS,		
ii.	13.	150
xi.		150
	32, 35.	150
xx.		150
NUMBERS,		150
i.		150
v.	17.	385, 386
ix.	1—14.	150
xvi.	2.	150
xx.	10.	150
xxi.	7—30.	152
xxii.		152
xxvi.	10.	152
xxviii.	11.	23
xxxi.	17, 18.	152
xxxiii.		152
DEUTERONOMY,		152
ii. 10-12, 20-23.		152
vii.	2.	152
viii.	4.	152
xi.	10.	152
xii.	8.	339
xv.	7—12.	153
xxiii.	19.	153
xxvii.	12—28.	153
xxviii.	21—35.	153
xxix.	10—19.	153
xxxii.	5—35.	153
xxxiii.	24, 25.	153
JOSHUA,		129-133, 153
i.		154
ii.		154
	6.	340
iii.		154
vii.	30—35.	154
x.	12.	24
	12—14.	154
xvi.	1—8.	154
xviii.	9.	154
xxi.	16.	154
xxiv.	19, 25.	154
JUDGES,		175, 176
i.	12.	154
ii.	8.	154
iii.	19.	490
v.		360—363
	1.	31, 205
ix.	7—21.	205
xi.	39, 40.	205
xiii.	1.	205
xiv.	8.	495
xv.	4—19.	205
xvi.		343
xvii.		176
xvii.—xxi.		154
RUTH,		205, 279
1 SAMUEL,		322—324
ii.	1—10.	205
v.	19.	205
vii.	16.	205
xiii.	19, 22.	205

Chap.	Ver.	Page.
xv.	33.	207
xvi.	14—23.	207
xvii.	11—31	207
xix.	18.	207
xxiii.	13—17.	207
xxiv.	2.	1
xxviii.	7—10.	207
2 SAMUEL,		322—326
i.	19—27.	207
v.	6—8.	307—313
	7.	9
	9.	10, 207
vii.	18, 19.	207
xii.	31.	207
xvii.	17.	210
xviii.	33.	210
xix.	32—39.	210
xxiv.	1.	210
1 KINGS,		
i.	39.	210
ii.	9.	210
iv.		210
	31, 33.	212
viii.	27.	210
x.	5.	10
xii.	1—24, 28.	251
xvii.	4, 6.	254
xx.	30.	254
2 KINGS,		
i.	2.	340
ii. 9, 10, 23, 24.		254
vi.	25.	254
ix.	8, 30.	254
xii.	20.	10
xiii.	12.	255
xiv.	1.	254
	25.	255
xv.	29.	257
xvii.	21—41.	261
xviii.	11.	259
xix.	7, 26, 35.	29
xx.		24
xxi.	13.	260
xxii.	8.	261
xxiv.	8.	437
1 CHRONICLES,		
i.—ix.		443
xi.	5, 6.	307—313
xxii.		210
xxviii.	11, 12.	210
2 CHRONICLES,		
ix.	4,	10
	29,	213
xiii.	1.	252
xvi.	12.	252
xvii.	7—9.	252
xx.	1—26, 36.	252
xxi.	12.	252
xxxii.	27—33.	259
xxxiv.	14.	261
xxxv.	18, 25.	262
xxxvi.	9.	437

Chap.	Ver.	Page.
EZRA,		
i.		442
ii.	64.	442
iv.	6—24.	443
vii.	25, 26.	443
NEHEMIAH,		
viii.	4.	443
	16.	340
xii.	24.	443
ESTHER,		443
i.	6.	338
viii.	3.	484
ix.	32.	443
JOB,	62, 63,	183-185
i.	5, 11.	63
ii.	9.	63
iii.	1.	63
	8.	527, 536
iv.	12—21.	63
v.	23.	232
vii.	1.	64
xiv.	14.	64
xviii.	14.	64
xix.	23—29.	318—321
	23—37.	64
xxvii.	19.	64
xxxi.	26—28.	184
	40.	64
	38—40.	65
xxxvi.	30, 33.	28
xxxvii.	1.	65
	22.	27, 538
xxxix.	1—4.	1, 2
xl.		527—536
	1—14.	65
xli.	8—10.	527, 536
xlii.	17.	538
PSALMS,		
i.		443
	4, 5.	336
iv.		210
ix.		207
xi.		207
xviii.	8.	532
xx.	3.	490
xxii.	31.	230
xxxii.	3.	538
xxxviii.	9.	233, 234
xxxix.	20.	230, 231
xliv.		257
xlvi.		252
lxviii.		207
	15.	28
lxxii.		210
lxxiv.		437
	14.	527, 536
lxxv.		257
lxxvi.		257
lxxix.		437
lxxxi.	4.	23
lxxxiii.		438
	13.	401
lxxxviii.		68
xc.		150
cii.		442
ciii.	15, 16.	29
civ.	508-510,	527
	4.	304
	18.	1
cxv.		252
cxix.		443
cxxv.	1, 2.	9
cxxxv.	7.	28
cxxxvii.		441
PROVERBS,		212
v.	9.	1, 6
x.		486
xi.	1.	486
xvi.	1.	213
xxii.	6.	213
xxv.	20.	27
	23.	26, 28
xxx.	25.	386
xxxi.	1, 10-31.	213, 523
ECCLESIASTES,		213
ii.	5, 6.	486
xi.	1.	213
xii.	1—7, 13.	213
	5.	49, 50
CANTICLES,		210
i.	12.	210
viii.		210
ISAIAH,		254
xvii.	13.	401
xviii.		257
xix.	13, 18.	257
xxvii.	1.	527
xxviii.	14, 15, 18.	231
xxxv.	24.	233
xxxv.	1, 6, 7.	398
xl.		88, 90
	24.	401
xl.—lxvi.		257
xli.	17—19.	399
JEREMIAH,		261
iv.	11.	29
xvii.	8.	486
	11.	437
xxix.		437
xxxv.	1—19.	262
xxxvi.	18, 23.	438
	23.	437
xlvii.	1.	437
LAMENTATIONS,		438
i.	6.	14
EZEKIEL,		438, 441
iv.		438
viii.		438
ix.	4.	438
xiii.	18, 19.	339
xvi.	4.	59
xx.	25, 26.	438
xxii,		440
xxvii.	14.	440
xxix.	3.	536
xxx.	19.	441
xl.		440
xlv.	12.	441
DANIEL,		262, 442
i.	1.	262
iv.	28—37.	441
vi.	8.	441
	22.	442
viii.		441
ix.		441
HOSEA,		
i.—iii.		255
ii.	18.	232
iv.		257
vii.—xiv.		259
JOEL,		254
AMOS,		255
vi.	4.	339
OBADIAH,		257
JONAH,		257
MICAH, i.		255
NAHUM,		257
HABAKKUK,		262
ZEPHANIAH,		262
HAGGAI,		443
ZECHARIAH,		443
ix.		443
MALACHI,		443
MATTHEW,		
v.	22.	10
	3.	124
	41.	446
	45.	32, 33
vi.	19.	50—52
	3, 4, 17, 18.	125—128
	24.	165
vii.	6.	166
	7, 8.	123, 124
	26, 27.	49, 50
x.	5, 6.	33
	16.	167
	32, 33.	74, 75
xii.	35.	69, 70
xv.	11.	70
xx.	26, 27.	34
xxii.	33.	10
xxiii.	4.	72, 73
xxiv.	17.	339
	17, 18.	35
xxvii.	40.	60
	51.	245
	60.	197
	65.	61
xxviii.	15.	24
	32.	446
MARK,		
ii.	4.	340
vii.	4.	484
viii.	38.	75
ix.	43.	10
	49.	264
xi.	17.	71, 72
xiii.	2.	59
LUKE, i.	10.	58
	46, 47.	31, 32
v.	19.	338, 340
vi.	45.	69, 70
	20.	124
vii.	36.	483

Chap.	Ver.	Page.
xi.	47.	198
xii.	8, 9.	74
xix.	22.	536
xxi.	5.	58
xxii.	25.	483
xxiii.	33.	195
JOHN, i.	19.	59, 60
ii.	8, 9.	482
iii.	20, 21.	70
	36.	73
v.	29.	70
viii.	3—9.	289
xi.	9, 10.	73, 74
xii.	3.	483
xiii.	5, 12.	483
xviii.	12.	61
ACTS, i.	13.	60
	19.	447
iv.	1.	61
v.	25, 26.	61
xii.	4.	538
xvii.	22—31.	268
xxi.	15.	538
xxi.	28.	60
xxvii.	14.	26
ROMANS,		
ii.	28, 29.	76
viii.	15.	445
xi.	22.	168
1 CORINTHIANS,		
i.	4—7.	539
2 CORINTHIANS,		
ii.	15, 16.	161
ix.	6.	69
GALATIANS,		
iv.	6.	445
vi.	8.	69
EPHESIANS,		
i.	15.	161
ii.	13, 14.	57
PHILLIPIANS,		
i.	5, 6.	538
COLOSSIANS,		
i.	4.	161
2 THESSALONIANS,		
ii.	8.	32
1 TIMOTHY,		
i.	13, 14.	538
PHILEMON, 5.		161
HEBREWS,		
viii. ix.		186, 187
ix.	11, 12.	170
x.	38.	538
xi.	4.	190
JAMES,		
iv.	8.	32, 71
1 JOHN,		
v.	7, 8.	226-229
—	—	314-317
JUDE,	5.	138
	11.	33
	12.	27
	13.	23
REVELATIONS,		
i.	4, 8.	448
ix.	6.	35
	11.	445
xiv.	15, 18.	122
xxii.	11.	34

INDEX OF WORDS.

GREEK WORDS.

Ἀβαδδων	445	διδασκω	215	καυμα	29	προσαιτων	539
Ἀβύσσα	445	διδαχη	215	κηρυξ	490	προσευχη	489
αγαθος	32. 539	δικαιος	32	κοσμος	21	προσκυνεω	488
αγαλλιαω	32	διψυχος	32	κρανιον	195	προσωπον	300
αγαπω	166	δουλος	34	κυριακον δειπνον	494	προφητης	468, 497
αγγαρευω	446	δροσος	27	κυριακος	494	πρωτος	34
ἁγνιζω	32	δυναμις	303	Κυριος	298	πτωχος	539
ἁδης	215	ὑδερα	539	λαξευτον	198	Σαδδουκαιοι	498
αδικος	32	δωρον	539	μεγαλυνω	32	σημειον	303
αηρ	26	εαρ	29	μεγας	34	σπερμα	29
αἱρεσις	499	παιδια	493	μισεω	166	σεγη	340
Ακελδαμα	447	ειδωλον	500	μνημειον	197	συναγωγη	492
Αλληλουια	448	ειναι	34	μυστηριον	215	σχισμα	499
ἁμαρτωλος	32	εκεινος	163	νεφελη	27	σωω	303
αναλοω	32	εκκλησια	495	νησος	113	ταφος	197, 198
ανθρωπος	305	ἐξορυξαντες	340	νηστεια	494	τρικλινιον	481
αντεχεσθαι	166	επισκοπος	497	ὁ	159—164	υἱετος	28
ανυδρος	27	ευαγγελιζω	490	ὁδη	163	ὑπερωον	342, 343
απειθω	23	ευδια	28	οικουμενη	112	ὑποστασις	300
αποκαλυψις	217	ευρυχωρια	26	ὁλος	163	Φαρισαιος	498
αποστελλειν	340	ευσεβεια	215	ορος	112, 196	χαλαζα	28
αρχιτρικλινος	482	ἡλιος	23	ουρανος	22, 216	χαρις	215
ασπιδες	23	θαλασσα	113	οὑτος	163	χειμων	28
ασπιδες πλανητας	23	θεος	298	πας	163	χιλιας	32
βαπτισμος	494	θεσμος	29	πενης	539	χθων	112
βρωτη	28	θερος	29	πιστευω	73	χιων	28
Γεεννα	215	θρησκεια	215	πλειων θυσιαν	490	χρηματιζω	216
γενεσθαι	34	ἱερευς	496	πνευμα	26, 32	χρηστος	539
γη	113	καθαριζω	32	ποιεω	70, 71	Χριστιανος	215
διαθεμενος	187	καλος	539	πονηρος	32	χωρα	113
διαθηκη	186	καρδιας	32	ποταμος	113	ψυχη	32
διαπονος	34, 483	καταργεω	32	πρασσω	70, 71	ψυχος	28
διδασκαλια	215	καταφρονεω	166	προθεσις	302		

HEBREW WORDS.

523	מלך	207	לבן	489	הורה	301, 445	אב
119	מלשת	531	לבוש	18	הוהל	112	אבל
493	מסח	509	לבש	492	היכל	114	אבן
500	מסל	527—536	לויתן	309, 310	המיך	532	אבשלם
67	מענד	529	לחים	113	הר	305	אדם
197	מקד	215	למד	490	זבח	113	אדמה
306	מרע	215	לקח	489	זמר	492	אהלה
118	מרת	113	מדינה	29	זרע	492	אהל מועד
64	צבא	494	מולת	113	חבל	445	אוב
502—504	צבע	16	מועדים	530	חברים	150	אודם
502	צבעא	303	מופת	112	חג	38, 303	אזה
230	צדקה	207	מות לבן	118	חדקל	113	אי
19	צהר	491	מזבח	23	חדש	145	אל
494	צום	28	מטר	112	חוג	298	אלהים
500	צלם	112	מים	215	חוה	233	אלהים זיים
530	צלצל	112	מישור	529	חוה	207	אלהי צבאות
311	צמר	490	מנחה	210	חומה	112	אלון
67	צפנת	68	מסכנות	232	חזה	500	אלים
495	קהל	339	מעקה	232	חוות	113	אלשה
490	קהלת	120	מצרים	533	חמא	215	אלף
29	קין	113	מקום	17, 215, 305	חיה	305	אמם
29	קציר	18	מקץ ימים	522	חיל	232	אמי לצון
29	קר	533	משברים	528	חין טרטן	65	אן
65, 490	קרא	528	משך	29	חם	118	אנם מדים
490	קרב	231, 232	משלים	66	חמאה	68	אנק
490	קרבן	468, 497	נביא	254	חמה	112, 113	אנקן
210	קרן השמן	114	נהר	114	חנך	118	אסור
27	קשת	120	נחל	207	הצבי	491	אפל
497	ראה	207	נוות	302	חק	16	אר
153	ראש	118	נינוה	150	חרש	16	ארזה
493	ראש חדשים	304	נפש	254	חריונים	528	ארים
26	רוח	113	נפת	29	חרף	17	ארלה
301	רוח אל	67	נפתולי אלהים	534	חשב	17, 305	ארמה
16, 301	רוח אלהים	529	נקב	27	טל	360	בני יעל
301	רוח יהוה	210	נרד	311	יאמרו	215	בן
301	רוח קדש	66	נשיא	493	יבל	491	בנה
501	רכוז	115	סנים	215	ידע	19	בני אלהים
17	רמש	19	ספר	298	יהוה	212	בני שחל
531	רסן	115	עבר הנהר	121	יון	534	בני שחן
28	רעם	495	עדה	16	יהי אור וג	501	בנל ספר
16	רקיע	114	ערן	113	ים	445	בעה אוב
340	שבכה	19	עוגב	113	ימים	112, 113	בקעה
493	שבת	437	עזה	231	ימריך	2	בר
298	שדי	114	עין	1—8	ינל	302	בא
17	שחם	528	עלה	215	יתה	28	בד
215	שום	342, 343	עליה	23	יתה	150, 186	בית
150	שלים	207	על מות לבן	509	ירימה	63	בין
488	שחה	213	על פי	303	ישע	490	בשר
120	שחור	504	עבד	67	כברת	528	בתחת
26	שחק	27	ענן	496	כהן	113	גבה
489	שירה	17	עץ הדעת	23	כוכבים	112	גל
146	שלחה	500	עצב	120	כוש	491	גלה
22, 26	שמים	112	ערבה	523	כישור	217	גמה
23	שמש	254	ערבים	112	כמר	528	גני גבורה
17	שניהם	231	ערים	19	כנור	437	גר
21, 112	תבל	302	עשה	119	כנען	532	דב
533	תוחה	501	עשתרות	530	כנענים	67	דאבים
150	תמים	418	פדן ארם	233	כסר	437, 438	דגלה
17	תנינים	154	פרך	66	כרת ברית	215	דוך יהוה
489	תפלה	213	פי	112	כתב	490	דשן
67	תרפים	184	פלילי	113	כתים	114	דד

END OF THE SECOND VOLUME.

Printed by G. Schulze, 13, Poland Street.

ERRATA.

Page	2	line 15	for *rodming*	read	*roaming*
	6	— 32	— *Fuest.*	—	*Quest.*
	16	— 24 *n*	— *laumaudim*	—	*lemoadim*
	—	— 26 *n*	— *layammim*	—	*layamim*
	—	— 23	— לאתות	—	לאתות
	19	— 4 *n*	— *oogar*	—	*oogav*
	—	— 11 *n*	— *koothal*	—	*koochal*
	23	— 15	— *chocharim*	—	*chochavim*
	—	— 2 *n*	— לך	—	לן
	—	— —	— לוך	—	לון
	27	— 36	— *yeëtheth*	—	*yeëtheh*
	28	— 21	— Χαλαξα	—	Χαλαζα
	67	— 3 *n*	— רודאים	—	דודאים
	—	— 17 *n*	— *kashalit*	—	*kashalit*
	193	— 1	— era	—	area
	344	— 22	— from	—	form, and *dele* the full point after D.
	404	— 4	— *vinis*	—	*binis*
	426	— 39	— עודעי	—	גורעו
	—	— —	— הגודע	—	הגורע
	—	— —	— המוסיק	—	המוסיף
	427	— 7	— Rev. J. Smith	—	Rev. Tho. Smith, et passim.
	446	— 9	— אוחד	—	אוחד
	447	— 8	— אנגריא	—	אנגריא
	—	— 14	— idem		
	—	— 20	— רמא חקל	—	חקל רמא
	—	— —	— הקל	—	חקל
	—	— 29	— idem		
	—	— 31	— קודית	—	קורית
	—	— 48	— ניהנם	—	גיהנם
	448	— 30	— הללויה	—	הללויה

DIRECTIONS TO THE BINDER.

Portrait of Lightfoot.....To face the Title.
The Ibex, or Rock Goat.....Page 1
Genealogical Tree of Noah's Descendants..... 62
Mosque of Solomon..... 97
High Priest in his Robes..... 149
Portrait of Arndt..... 214
Holy Sepulchre, at Jerusalem..... 242
Valley of Jehoshaphat..... 293
Eastern Houses..... 344
Ancient Attitude at Table..... 481

The remaining Plate, viz. "A View of Nazareth," must be reserved for the next Volume.

CRITICA BIBLICA,
OR
DEPOSITORY
OF
SACRED
LITERATURE.
VOL. II.
MDCCCXXV.
Maps and Plates.
11s. 6d.